Section Four

COSMOS AND HISTORY

The Ethics Laws as a Basis for Building a Cosmic Civilization. The Sofia Republic

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The authors investigated the relevance of consequentialism in commercial space exploration as well as in the actively developing space market. The authors conclude that space expansion and colonization of space objects will lead to a revision of the foundational consequentialism provisions. Consequentialism, formed during the history of terrestrial civilization, loses its effectiveness under conditions of space commercialization. The basics of planetary thinking are different from those of cosmic thinking. Therefore, considering the meaning of the terms “cosmic expansion” and “colonization of the cosmos” through the existing theory of consequentialism faces serious contradictions. There is a range of problems that are not explored in modern philosophy and ethics due to the lack of an empirical basis for philosophical analysis.

Keywords: consequentialism, commercial space exploration, space commercialization, “New Space” ecosystem, space market, moral rightness

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Introduction

In the “Nicomachean Ethics” Aristotle shrewdly referred the intellect, knowledge and *techne* to the rational part of the soul, and the ethical virtues such as ethics and politics — to its irrational part. The closest followers, such as Cicero, have changed and “improved” Aristotle’s understanding of the soul and virtues to such an extent that from the point of view of modern neurophilosophy it is perceived as far-fetched and baseless.¹ In previous study, we have shown that the intellect, knowledge and *techne*, as the *arete* existentials, are the fundamental structures of Dasein-mentality-about’s being, which form a three-level block organization of Intelligent Matter, *the existence* (Bazaluk, 2019). However, the unhiddenness concentrated in the *arete* existentials, is just a *possibility*, an unrealized potential of Dasein-the-One’s being. It is realized only under the influence of “the irrational part of the soul.” The “irrationality” of ethical virtues is explained by the fact that, unlike existence, truths concentrated in ethics and politics are not immanent to the being of Dasein-mentality-about. They are absolutized in the current Dasein’s being and manifest as natural selection, as the main reason *for the moulding of existence from lack of education* (απαιδευσία) *in Plato’s understanding*.² Ethical virtues are the key characteristics of regulatory compromise that establish the boundaries of freedom of individual self-realization in Dasein’s being. *Ethics laws* form the basis of ethical virtues.

In ancient Greece, the term “ethos” (ἦθος) meant disposition, character, and temper. It was used to describe individual beliefs or ideals correlated with certain habitual forms of social behavior.³ Aristotle underlined that the ethics he proposed was not so much a contemplation about good living as a way to create this good living (Aristotle, 1983). The ethics of Antiquity set norms that brought society together and allowed people to live better.

Aristotle’s understanding of ethics is also relevant in the Modern Age. We consider ethics as the absolutized truths of the current Dasein’s being, in which the factors and causes of the complication of Dasein’s being manifest as natural selection. This is the key unconcealedness of Dasein-Intelligent-Matter’s being that is carried away by the idea of man, and eventually acquires the prescriptive power of laws. Absolutized truths do not always correspond to ἀλήθεια as unhiddenness. Sometimes they are just its shadows. However, due to the fact that education preserves and even enhances their visibility in the cultural ideal, they do not need to be liberated and, accordingly, correlated to unhiddenness. Education presents them as evident unconcealedness of being, as “*the correctness of the gaze*,” absolutizing and empowering them. In the rank of ethics laws, absolutized truths form the steady boundaries of freedom of self-realization of the being of Dasein-mentality-about as the potential of Dasein-the-One’s being. In fact, they turn the being of Dasein-Intelligent-Matter into a matrix, in which the potentialities of *arete* existentials are liberated according to the established sample. The effectiveness, efficiency and expediency of the ethics laws determine the quality of Dasein-Intelligent-Matter’s being in Dasein-the-One’s being.

All key representatives of Plato’s line considered ethics laws.⁴ Some ethics laws have remained relevant for thousands of years and will keep it in the future, because they are the essence of the key timeless unconcealedness of the being of Dasein-Intelligent-Matter of

¹ See Ilsetraut Hadot’s scheme (Hadot, 2002: 68).

² See (Plato, 1994; Heidegger, 1986).

³ The word “ethos” have had other meanings too, however, they are not of interest to our research.

⁴ For example, Aristotle (Aristotle, 1989); Immanuel Kant (Kant, 1964); et al. See (Bazaluk et al., 2018).

the Earth. This is the source, the root cause, “the fundamental trait of beings themselves.”⁵ They are highlighted in a retrospective analysis of the history of the presence of cosmic civilization in Dasein’s being. It is for this reason that the theories of Plato’s line are based on the knowledge of a historical man. “A nation that forgets its past has no future.”⁶ Knowledge of the history of the presence of cosmic civilization opens up the possibility to contemplate the unhiddenness of the moment, and contemplation of the unhiddenness reveals a lighting in the being, a *Lichtung* that makes the highest idea visible.⁷

The Ten Commandments as the decisive ethics laws

We refer the Ten Commandments to the decisive ethics laws, with the help of which the being of Dasein-Intelligent-Matter of the Earth for thousands of years has regulated the ontological orientation and limits of self-realization of Dasein-mentality-about’s being. We consider the Commandments from a wider perspective than the precepts that were given to Moses by God on Mount Sinai. For us, each commandment is the key unconcealedness of Dasein-Intelligent-Matter’s being (Bazaluk, 2016). On the one hand, the Commandments are absolutized in the current Dasein’s being, the Commandments are embedded in the potentialities of arete existentials. Hence, they are the essence of the active principle, *the existence*. The philosophers of ancient Greece, the Roman Empire, Christian and modern civilization contemplated the Commandments as the unhiddenness of being. As absolutized truths, they were present in the ideals that we have designated by metaphors: “imitation of a hero”, “imitation of a wise ruler”, “man of faith” and “intelligent person.” In each Commandment, the factors and causes of the complication of Dasein-the-One’s being manifest themselves in unity and wholeness, establishing a strict order of presence and care, a close relationship between the Dasein-mentality-about’s being and the being of Dasein-Intelligent-Matter, between the active principle and natural selection, between the potentialities of arete existentials and the cultural ideal. At the same time, each commandment possesses the power of the law, by which the being of Dasein-Intelligent-Matter of the Earth establishes the limits of self-realization of the being of Dasein-mentality-about, thereby forming a certain pattern of manifestations, a *matrix*. *The influence of the ethics laws on the liberation of the potentialities of arete existentials is decisive*.

Thus, the foundations of building a cosmic civilization are revealed to us. Cosmic civilization is built on the key unconcealedness of Dasein-Intelligent-Matter’s being, which is equally manifested in the active principle and natural selection. Cosmic civilization is based on the compatibility of the boundaries of individual and collective freedom of being, the regulatory compromise between the truths of the Dasein being’s experience, concentrated in the potentialities of arete existentials, and the absolutized truths of current being, concentrated in the cultural ideal. The nature of the origin of a cosmic object does not matter. The key factors of regulatory compromise are the physical processes for Dasein-Innert-Matter’s being and the chemical processes for Dasein-Living-Matter’s being. Whereas cosmic civilization is built on the *knowledge* of the unconcealedness of Dasein-the-One’s being, the basis of which is formed by *psychic* processes, neuroevolution and noogenesis. It follows that the cosmic civilizations that have a longer history of presence and care in Dasein’s being, possess great knowledge of the truths of the Dasein-the-One being’s experience. This knowledge and the technology built on them allow civilization to transcend into the cosmic power and expand its

⁵ See (Heidegger, 1986).

⁶ The phrase is ascribed to Winston Churchill: <http://famousquotefrom.com/winston-churchill/>

⁷ See (Heidegger, 1961).

presence in the Universe. If the Earth's civilization only opens up the possibility of building the Sofia Republic, then cosmic civilizations with a longer history of presence and care in Dasein's being are already carrying out cosmic expansion.⁸ Accelerating the expansion of the Universe, discovered in the late 1990s, which describes the Lambda-CDM model, from our point of view, proves the formation of a new order of Dasein-the-One's being, in which the being of Dasein-Intelligent-Matter is a significant actor of presence and care.

The basis for building the Sofia Republic

Currently, the Earth's cosmic civilization possesses the knowledge of ten key unconcealedness of Dasein's being, based on which it can build the Sofia Republic on any cosmic object, regardless of the nature of its origin. Let us briefly consider the knowledge of the Ten Commandments, or "*the correctness of the gaze*", which ensures the Sofia Republic building on Earth. We shall previously clarify the terminology, taking the example of the phrase, "God is Spirit, and His worshipers must worship Him in spirit and in truth" (John 4:23–24). In our terminology, God is the being of Dasein-the-One, which establishes the ontological orientation and limits of possibilities of the being of Dasein of Inert, Living, Intelligent and any other state of Matter (Plotinus, 1952). The being of Dasein-Intelligent-Matter is the emanation of Dasein-Living-Matter's being, a new way of presence and care of Dasein-the-One's being. Along with other states of matter, it is the "Spirit" of Dasein-the-One's being. The "The "Truth" of Dasein-Intelligent-Matter's being is that by cognizing and creating in Dasein's being, it establishes a new order of Dasein-the-One's being, in which it appears to be the significant actor of presence and care.⁹ Having achieved the qualitative state of *the Sofia Republic*, the being of Dasein-Intelligent-Matter transcends into cosmic power. In the term "Sofia Republic" we concluded not only the ideas of Plato about building the Home of Ideas in the Kingdom of Heaven and Augustine about the City of God, as well as the new liberated unconcealedness of Dasein's being that follow from the philosophy of the cosmos. The main function of the Sofia Republic lies in formation of the ontological orientation and limits of self-realization of Dasein-mentality-about's being and the being of Dasein-Intelligent-Matter in accordance with the idea of a man who transforms the Universe, and in establishment of the boundaries of the regulatory compromise that provide the maximal self-realization of Dasein-mentality-about's being as the potential of Dasein-the-One's being.

The Sofia Republic is based on the knowledge of the key unconcealedness of human being that is concentrated in the Ten Commandments, or *the Ethics Laws*:

The First Law: "Thou shalt have no other gods before Me" (Exodus 20:2). The First Law absolutizes the idea, ideal and values of "Those Who Transform the Universe." It provides the only possible way to ascent towards the image of the highest idea: *the authenticity of Dasein-mentality-about's being and the being of Dasein-Intelligent-Matter is the essence of transcendence into cosmic power*. Transcendence as a way of life appears to be the essence of the presence and care of Dasein-mentality-about's being and the being of Dasein-Intelligent-Matter, and the essence of *serving* Dasein's being. Only the maximal self-realization of Dasein-mentality-about's being as the potential of Dasein-the-One's being provides a continuous and non-linear complication of the being of Dasein-Intelligent-Matter of the Earth in the expanding Universe. Serving the other "Gods" or ideas, ideals and values is the essence of *Being-towards-death* (Sein zum Tode). The First Law establishes new boundaries of

⁸ See (Krichevsky, 2017; Sukhonos, 2019).

⁹ See (Khmil & Malivskiy, 2018).

regulatory compromise that provide the *self-assembly* of Dasein's individual manifestations in the Sofia Republic, or in the power that transforms the Universe.

The Second Law: "Thou shalt not make unto thee any graven image" (Exodus 20:4). The Second Ethics Law excludes the consideration of the absolutized idea, ideals and values of "Those Who Transform the Universe" as "idolatry," cult, fetish, and deification. Epigonism and plagiarism, just like imitation, copying, monkeying, etc., are ways of *inauthentic* existence. They are the essence of *das Man*, because they exacerbate the concealedness of cosmos and limit the manifestations of existence.¹⁰ The Second Law argues the opposite: the absolutization of the idea, ideals and values of "Those Who Transform the Universe" should be seen as a lighting, *Lichtung*, which points the way to the unhiddenness of being. This is the way from the glare of fire in the cave to the radiance of the Sun outside the cave. This is the unique and only possible way to liberate the existence from the hiddenness. The Dasein's being is not characterized by typicality, mediocrity and banality of manifestations. The being of Dasein-Intelligent-Matter creates the being of Dasein-mentality-about as an exceptional, inimitable and unique potential of presence and care. The value of the imitation of a Hero, Christ or Those Who Transform the Universe, lies in an already designated lighting that excludes errancy and fear. The value of an absolutized idea is in self-programming for outstanding results and within the designated boundaries of authentic freedom of self-realization.

The Third Law: "Thou shalt not take the name of the Lord thy God in vain" (Exodus 20:7). To transcend into cosmic power, i.e. to *ascend* towards the idea, ideals and values of "Those Who Transform the Universe" and *think about* the ascent are two different ways of life. They reveal the essence of the authentic and inauthentic existence. The Third Ethics Law draws a clear line between the *Selbst* and the *das Man*, comparable to the difference between the life and death of the individual Dasein's being. The Law sets the priority of action (*præxis*) over discourse (*lógos*). The Law defines: the authentic self and care are the *transcendence to the cosmic power*, the essence of which is to *overcome* the concealedness of the cosmos. The inauthentic existence is limited to *thinking about* the image of the highest idea and the possibility of transcendence. The value of the being of Dasein-mentality-about is determined by the completeness of self-realization as the potential of Dasein-the-One's being, which more eloquently sums up the results of individual being and indicates its significance in the current Dasein's being. To ascend towards the idea, ideals and values of "Those Who Transform the Universe" is, first of all, self-forcing, self-complication and self-programming for outstanding results, which do not need representation, conversation and advertising. It is a conscious concentration on the action, and on the end result. It is self-liberation from the darkness of lack of knowledge, overcoming the fear of contemplation of the unhiddenness of being, which requires determination, concentration and mobilization of internal potentials. "They will ask thee how to traverse life. Answer: like crossing an abyss, upon a taut string, beautifully, carefully, and fleetly" (Roerich, 2000).

The Fourth Law: "Remember the sabbath day, to keep it holy" (Exodus 20:8). The Fourth Ethics Law establishes: when ascending towards the Sun, the being of Dasein-mentality-about

¹⁰ Safranski gives a criterion to distinguish a real religion from substitute religion, which was established by Carl Bry in the beginning of the 20th century: "A genuine religion educates Man for reverence for the inexplicability of the world. In the light of faith, the world grows bigger, and also darker, because it retains its mystery, and Man sees himself as part of it. A man remains insecure even about himself. For the "monomaniacs," that is, for the adherents of the "masked religion," the world, on the contrary, shrinks. Such a man "in each and every thing finds only the confirmation of his opinion," and he defends this opinion in the struggle against the whole world and his own doubts with the fervor of a religious fanatic" (Safranski, 2005: 216).

must be inhered within and mastered in the abodes in order to be convinced of the “correct vision.”¹¹ It means *inhering within an abode* that everywhere and primarily has a hold in what perdures” (Heidegger, 1986: 273). The Fourth Law affirms the need of inhering within an abode, as an important condition for gaining wisdom. The Law creates conditions for introspection, self-assessment, self-control, self-regulation, etc. It forms the specific qualities of Dasein-mentality-about’s being, necessary for the liberation and enrichment of existence. They include the ability to abstract and control self-realization, assess the effectiveness and results of self-realization, analyze and adjust the way of the ascent towards the Sun. The Law helps to form “the look from above,” about which Pierre Hadot wrote:¹² to consider serving the idea, ideal and values of “Those Who Transform the Universe” in the unity with the past, present, and future. The Law reduces the likelihood of errors, miscalculations and omissions; avoids the transformation of serving into fanaticism; and also enhances the astuteness of vision of the Sun and things in the rays of its radiance.

The Fifth Law: “Honour your father and your mother, so that you may live long in the land the LORD your God is giving you” (Exodus 20:12). The Fifth Law affirms the crucial role of heredity in forming the ontological orientation and limits of Dasein-mentality-about’s being. It turns to the origins of individual being. The Law establishes the only possible way to the most complete liberation and enrichment of the truths of the Dasein being’s experience, concentrated in the potentialities of arete existentials. It defines the way of authentic existence and vision of the *lighting*, as a personal invitation to ascend towards the top and contemplate the unhiddenness of being. “Honour your father and your mother” is a way of knowing the *history* of Dasein-mentality-about’s being. This is an appeal to the root cause of individual being, and an awareness of the boundaries of freedom of self-realization.¹³ It follows from the Law that the ascent towards the Sun begins with the knowledge of the fundamental ontology, or with the *anthropologization of Dasein*. In fact, the “ascent towards the Sun” turns out to be an *immersion* in the ontology of Dasein-mentality-about’s being to liberate the arete from the concealedness.

The Sixth Law: “Thou shalt not kill” (Exodus 20:13). The being of Dasein-mentality-about is the act of creation of Dasein-the-One’s being. The accidental or deliberate elimination of the being of Dasein-mentality-about is tantamount to annihilation of the potential of Dasein-the-One’s being. It is perceived as an attempt on the foundations of being. This is evil, which must be suppressed on a planetary and cosmic scale. The Sixth Law establishes that the authenticity and inauthenticity of the being, the Selbst or das Man, are the emanations of Dasein-the-One’s being, therefore they have the right to be. Even Being-towards-Death is a way of life that liberates the way to unhiddenness. As a contrast and antipode, Being-towards-Death confronts the transcendence of the being of Dasein-mentality-about in cosmic power. It creates the conditions for choosing a way of life. The Law “Thou shalt not kill” not only imposes a taboo on the destruction of individual being, and also prepares the being of Dasein-mentality-about to overcome the “...fear of life, of a life that one suddenly becomes aware of in its whole contingency.”¹⁴ The power of the presence of Dasein-mentality-about’s being is achieved not by the elimination of competition, and by *transcendence* to such levels of individual perfection that allow one to become *above* “murder.”

¹¹ See (Heidegger, 1986: 270).

¹² See (Hadot, 2005).

¹³ See (Eliopoulos, 2019).

¹⁴ See (Safranski, 2005: 229).

The Seventh Law: “Thou shalt not commit adultery” (Exodus 20:14). The Law affirms the key role of the family and the responsibility of family members for the quality of Dasein-mentality-about’s being. It follows from the Law that the authenticity of existence and the completeness of self-realization of Dasein-mentality-about’s being as the potential of Dasein-the-One’s being, directly depends on the influence of the parents and close environment. Family members are the first to realize liberation of the arete potentialities and, accordingly, ensure the quality of the acquired Dasein. A family in the Sofia Republic is considered as an ideal environment that provides:

- a) Control and regulation of the quality of individual genetic programs. The compatibility (or incompatibility) of parental genetics determines the quality of ontogeny of the newborn “mentality about”.
- b) Formation of the ontological orientation and limits of self-realization in accordance with the idea, ideal and values of “Those Who Transform the Universe”.
- c) Responsibility for the newborn “mentality about,” for its acquisition of Dasein, as well as complete self-realization as the potential of Dasein-the-One’s being.

The Seventh Law obliges parents to remain the main actors in neuroprogramming, until “mentality about” is 21 years old. The birth of a child in the family, and the harmonious formation of the structure, functions and manifestations of Dasein-mentality-about’s being, are considered as a consciously chosen way of life. It imposes on them responsibility for the child’s “correctness of the gaze” formation.

The Eighth Law: “Thou shalt not steal” (Exodus 20:15). The Eighth Ethics Law affirms the ownership of any manifestations of the being of Dasein-mentality-about in the logosphere and technosphere.¹⁵ The liberation and enrichment of the truths of the being’s experience, concentrated in the potentialities of arete existentials, is measured by time, which is the main value of Dasein-mentality-about’s being. The theft of the products of self-realization of Dasein-mentality-about’s being turns into the theft of time, in the devaluation of the meaning of individual presence. The theft reduces the completeness of self-realization of the being of Dasein-mentality-about as the potential of Dasein-the-One, because it zeroes out the products of self-realization. The theft affects the openness of the being of Dasein-mentality-about before the being of Dasein-Intelligent-Matter of the Earth, and also reduces the effectiveness of presence and care. On the other hand, theft will not replace the value of the experience of self-cognition and creation in being; therefore, it will not bring any benefit to the person who committed the theft. The Eighth Law provides for the conditions of *individual* transcendence into cosmic power.

The Ninth Law: “Thou shalt not bear false witness against thy neighbour” (Exodus 20:16). Authentic existence is the transition from errancy to a conscious choice of an individual way of life. It is a way of mistakes and achievements; a way of competition for spaces and resources; and a way of expanding the boundaries of freedom of self-realization. Authentic existence is always associated with overcoming the resistance of others, with going beyond the boundaries of the established and habitual, with transitions from one abode to another and the mastering of new abodes in which someone is already present. The Ninth Law protects authentic existence from insincerity, slander and falsehood. These are hidden forms of aggression that are aimed at eliminating a competitor, creating privileges for a false witness and his manifestations. The Ninth Law affirms the significance of *individual* presence and care, during which only a unique and special set of truths of the Dasein being’s experience

¹⁵ See (Bazaluk, 2016).

is revealed, concentrated in the arete existentials. Martin Heidegger may have been the first to draw attention to the “blurring” of the boundaries between “truth” and “untruth,” when making the transition from the use of the ancient Greek term “ἀλήθεια” to “verum” in the Middle Ages, and to “truth” in the Modern Age.¹⁶ The Ninth Law equates perjury with inauthenticity, thus emphasizing the boundaries between truth and untruth.

The Tenth Law: “You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbour” (Exodus 20:17). The Tenth Law establishes clear boundaries of freedom of self-realization of the being of Dasein-mentality-about. A taboo on the desires of other people’s results of self-realization, merits and achievements, is a necessary condition for the *self-assembly* of the being of Dasein-mentality-about in a new quality of presence and care, in *the Sofia Republic*. In the Holy Scriptures it is repeated several times: “Trust not in iniquity, and cover not robberies: if riches abound, set not your heart upon them. God hath spoken once, these two things have I heard, that power belongeth to God, And mercy to thee, O Lord; *for thou wilt render to every man according to his works*” (Psalm 61:11-13). The idea “*for thou wilt render to every man according to his works*” is a key idea in understanding the quality of Dasein-mentality-about’s being and Dasein-Intelligent-Matter’s being. The taboo on greed, self-interest and desire of other people’s property, elevates the value of *individual* self-realization as the potential of Dasein-the-One’s being. The Tenth Law ensures communication and cohesion of the being of Dasein-mentality-about in a power that transforms the Universe.

Conclusions

Thus, the Ten Commandments, like the Ten Ethics Laws, form the basis of the Sofia Republic and create the conditions for the transcendence of being of Dasein-Intelligent-Matter of the Earth into cosmic power. The Ethics Laws are fundamental characteristics of the *letting-be* of the being of Dasein-mentality-about and the being of Dasein-Intelligent-Matter. The second “irrational part of the soul,” *politics*, gives effectiveness to the Ethics Laws.

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¹⁶ See [Heidegger, 1986].

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