

COSMOS THEOLOGY

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Philosophy:

What is the meaning of Life? At our individual level, due to our trivial existence, it all seems so mysterious. Philosophers and religions have attempted answers to this question for millennia. The theist religions of Christianity, Islam and Judaism tell us that people find meaning by following God's commandments. To Hinduism the meaning of life is the achievement of Nirvana through virtuous living, found by continual rebirth. Buddhism admonishes one's attachments to the material world, that invariably produce sorrowful living; Confucianism's goal is the attainment of virtue through strong relationships and reasoning, thus emphasizing discipline and education. The Baha'i Faith emphasizes the unity of humanity with all people treated as spiritual beings. Modern philosophies include Utilitarianism, which teaches that "the greatest good for the greatest number" is the basis for determining 'good' in the world; Kantian philosophy bases good and bad on the universalist principle: if everyone behaves in a particular way, would the world be a better or worse place? Secular Humanism believes that the development of the individual human being, leading to the good of humanity, is the purpose of life, and atheism is the absence of belief that gods exist, whose members generally are Humanists. Then, we should not forget Nihilism with its assertion that life has no meaning; and Satanism which accepts Man's nature as: "... that of a carnal beast, living in a cosmos that is indifferent to our existence."

Most if not all of these doctrines, and more that could be included, have some element of truth derived from intuition, and assuming that they have taught us something about moral behavior, can we distill from them the essence of that teaching? Let us take, for instance, the Golden Rule: *Do unto others as you would have them do unto you*, taught in Christianity, Buddhism and Confucianism. Obviously this has to do with our treatment of each other, as do prohibitions on murder, stealing, cheating, lying and lust for another's sex partner, while teaching charity, mercy and kindness. Distilled to their essence, they teach the need for empathy and proper behavior for cooperative society. A cooperative society means a more complex life arrangement than individual existence, and therefore we might expect empathy and cooperative society to have some relevancy in the advancement of Life, for looking into the past we see that Life throughout the ages has evolved from the less complex to the more complex, likewise requiring increased cooperation between parts. The highest form complexity has taken is in human intelligence, that arose from the barely perceptible consciousness of unicellular organisms in ancient seas. Very natural, then, to extrapolate the past history of Life into the future and contemplate that Life must eventually reach a stage of *Ultimate Consciousness*. We can be so certain about this eventuality that we can give it a name: the *Cosmic Imperative*. What greater purpose could our lives have than participating in that Path of Life? Regardless of the particular belief, our moral systems have intuitively sought to direct humanity toward that fulfillment. Certainly without them we are left to the decay of time and regression back to the animal. So if the intuitive purpose of religion, as found in the major and most developed religions, is in line with a fundamental principle found in Nature by rational science, we have a tie-in between religion and science and therefore the possibility of a rational religion of the Universe unladen with the mysticism always thought by rational thinkers to be unavoidable with religion

We are told in mythical literature that the Universe was created at a specific time. This notion is far from true. The Universe is in *constant* creation. Through our telescopes we see stars continuing to be born, and die. Species of living forms come and go, and planet Earth

changes over millions of years. Eons of time are required for these changes, making their present forms seem immutable - an illusion that only indicates the fleeting moment of our individual human existence. But irrespective of the trivial span of our individual lives, the life of our species lives on. *Homo sapiens* has been on Earth two hundred thousand years, and our evolutionary existence dates back millions of years. Today, humanity has the ability to change our planet Earth in significant ways, and is on the verge of spreading to other planets and moons of our Solar System. As a species humanity has an importance, even on the scale of the Cosmos. In future millennia this importance will grow as our descendants spread throughout the galaxy. Thus, Earthly life is intimately connected to the evolution of the Cosmos, as is Life everywhere.

For well over two billion years life on Earth consisted of little more than single cells living separately in Earth's oceans, when because of random mutation some began to live in colonies. These thrived, their symbiotic relationship becoming ever more integrated, to evolve into the plants and animals we know, including human beings. We still have an echo of that primeval past in slime mold, that as a single slug can dissolve into individual amoeba-like organisms, but otherwise lives as a single form of life. The phenomenon is well known and studied, and given the name *emergence*: the display of superior properties in systems that were not evident on the scale of the systems' individual constituents. *Emergence* is the process that has given superior life over the micro organisms once living in primeval seas.

If humanity is an extension of this Life process, do we see any sign of emergence in present human life? Indeed we do. But to have it there has to be total integration of people into a community. They therefore have to respect each other. They cannot steal or covet the possessions of others. Rather, they must be charitable, even empathic to others suffering misfortune in the community. They cannot be violent or lustful after others' sex partners. They must not display arrogance or pride in the face of others, nor be liars or gossipers. In other words, people most on the Path of emergence toward superior human life are *moral* people, and this is the behavior sought by the major religions. We now have a rational understanding of moral behavior. It is superior behavior leading to the emergence of human beings into a *collectivity* of Higher Life, emphasized by such metaphors as Christians considering their congregations "the *body* of Christ." This understanding of moral behaviour as *superior* human behavior also derives from our insight that immoral people who give vent to anger, lust, gluttony and all manner of base emotion at the expense of others act little better than *animals*.

Intelligence is also an emergent quality arising from the 86 billion neurones in the human brain with their trillions of connections. So, if morality is a superior trait, can we say that moral people are more intelligent people? Not necessarily, because the superior intelligence derived from moral behavior is an emergent quality of the *community*. Studies have shown that the collective intelligence of groups extends beyond the cognitive abilities of individual members of the groups. Having a group of smart people does not necessarily make the group smart, but rather it is a strong empathic connection between members of a group that produces better results. Future individual intelligence will undoubtedly increase, and might even be enhanced by genetic intervention, but we can also be assured that emergence will be manifested in our human *collectivity*, and that collectivity will be *religious*. As a physical embodiment that collectivity will be recognized as a *civilization*. The first recognition of civilization as a living, biological entity was by the historian-philosopher, Oswald Spengler (The Decline of the West), who noticed that the civilizations of history (Sumerian, Egyptian, Classical, Mycenaean, Levantine, Chinese, Hindic, Mexican, Andean, Western, Russian, etc.) are born, live and die like biological organisms, and go through similar stages of development.

So, not surprisingly, the meaning of Life is to advance Life, not only one's individual life but also the Life of the Cosmos. We do that by integrating ourselves into a collectivity that survives well beyond our limited individual existence, by respecting the lives of others within that collectivity, even submitting our individual needs and wants to their needs and wants. The ultimate realization of that convergence will be a total human collectivity unified by a religion of the Universe. Just as the cells and organs of the human body exist in a cooperative, benevolent state with each other, in that future world we can expect the same within a world civilization. We can then expect there to be no suffering, hunger, poverty or injustice caused by disparities between human beings. War will be impossible because there will be no national armies. Crime will be extirpated in a world devoted to emergence. By the powers of science and the reasoning mind genetic maladies will become unknown, and the human mind and body will be enhanced. In that future world we can expect environmental problems to be solved because heavy industry will be moved into space where energy from the Sun is free and an abundance of raw material, including water, is available from asteroids. The Earth will become a garden planet. Robots will do unwanted work and human toil will become unknown. A Golden Age of humanity will dawn, when art, learning and all aspects of personal development will become the role of human life. This is our human destiny, brought by superior human resolve and reasoning integrated into a world civilization beyond imagining.

The question of a world order automatically arises from a philosophy concerned with the advancement of humanity. Not only does the *Cosmic Imperative* logically demand a United World Order (UWO) that goes beyond our current disparate nation-states, we are jeopardizing future human advancement in a divided world without a central government because once we have atomic weapons we eventually may not have a humanity at all. The development of world government itself is not new, the 'world' empires of the past were exactly that, first uniting their various 'worlds,' giving peace and prosperity for centuries but eventually collapsing into decadence, poverty and oppression. The Roman Empire was an example. If not for their destruction by vigorous peoples they could have lasted for centuries longer, if not forever, and this is the prospect of a global empire, if ever established. Another definite future for humanity is possible, therefore, at least in the short run (meaning centuries), and that is the corruption, oppression, poverty, exploitation and ignorance of a global world empire in social decline while maintaining its military supremacy. Since enlightened belief requires an enlightened society educated in the empirical sciences, advancement in religious outlook would suffer an immense retardation. Surely this is not the picture of an evolving humanity on the Path of Life, so nuclear war is not our only concern for the establishment of a United World Order. Of more concern must be the *state of civilization*, that is, of human emergence, and that is a product of *religion*. It follows that the envisioned United World Order must be a *religious* realization.

The Western world today is thoroughly indoctrinated in the need of separation between Church and State, but all civilizations have begun and grown in eras when the temple was inseparable from rule. That caution today is due to the autocratic character of traditional religion, which in turn is due to its traditional mystical quality, because in an age of learning when belief cannot be substantiated with fact and reason, religion's only recourse has been coercion. But *Cosmos Theology* is *dependent* on facts and reason. A philosophical council is therefore required. Determining belief cannot be done by popular voting because as a species we are still persuaded by our animal past and the masses are easily deflected from the Path of Life. As a rule, people are persuaded more by emotion than intellect. Yet we know from the wisdom of crowds that there is an intelligence that comes from collective behavior, from the intelligence

of emergence, imploring the need for democracy. How to blend these two conflicting requirements of rule, of democracy and authoritativeness, is answered by realizing the dual nature of rule: it can be *imperative* as well as *regulative*.

Regulative authority is the usual authority governments have in determining taxes and various laws for a functioning society, that should be under democratic control. All physical elements of control, such as police, should be nested in democratic councils. Not so evident are the subconscious *moral* and *ideological* beliefs we all carry, that determine our lives in an even more fundamental way. Human behavior is very plastic and can be molded with learning. This is the realm of *imperative* authority, that for a humanity on the Path of Life would be wisely left for moral philosophers to determine in an education system headed by a council selected up through the world's education systems. Not being an elected body, the only authority of this council would be moral suasion - a velvet method of rule but nonetheless a very powerful means of governance. An example of the regulative/imperative duality was given during the Middle Ages when kings and queens collected taxes and made laws governing the everyday lives of their people, yet even they were subject to the Church which by the power of mystical and mythical belief could exercise much influence, especially when resorting to the threat of excommunication. In the same manner, but with authority based on scientific data, universities influence governmental policies today, showing how both regulative and imperative laws can be housed within government today. We can think of an "Imperative Council" playing the all-embracing and socially solidifying function of the Medieval Church, but a "church" whose teachings are supported by the rational learning of its education systems.

'World' empires like the Roman, Persian, Ottoman, etc., and now the American, are not the only examples of 'world' orders embracing the civilizations of their times and places. The same occurred in China, only its 'world' empire never ended like the Roman and all others. It continued to expand over Asia, and we see today its continual expansion over the globe due to the remarkable growth of its economy. Neither of these present empires, the American or Chinese, presents the picture of an evolving humanity on the Path of Life; both are examples more of the oppression and materialistic decadence of social decline. Opponents of world government fear the loss of freedom that such an establishment invariably brings, without realizing that without their personal compliance to the Cosmic Path they will eventually have exactly what they fear most from the natural course of history. Unfortunately, a truly progressive *religious* world order, for an evolving humanity described here, is tarred with the same brush.

The Universe does not always, or even often, tend toward order and complexity. More evident is the tendency toward disorder and dissolution. We can see this most noticeably by inserting a droplet of ink into a glass of still water. The droplet slowly disperses, first giving intriguing patterns, until there is a completed mixture in the glass. A blackened mixture is the end result, requiring only *time* with no effort or intelligence, a process which we see occurring repeatedly in Nature: the trend toward dispersion, dissipation and randomization in time. Examples are legion: a house become untidy, a plate breaks, a fence rots, a machine fails to work, Murphy's Law, etc. All are due to the law of probability because there are more disordered states than ordered ones and therefore a disordered state is more likely entered unless directed. The same happens when heat is lost to a cold environment, giving a loss of availability for work, a loss known in science as *entropy*, and we can think of all *aging* as *entropic regression* that requires nothing more than time. Throughout the Universe entropy is always increasing; stars are continuously pouring out their energy into the cold of space, so that at the end of time even the Universe will be dead.

Not only natural change is the cause of entropic regression. Human beings can also be the cause. As vandals they might destroy a house. By doing so they become *agents* of entropy. The same with any crime. The same with disease. It is the same with any accident although these are not intentional, and that difference gives us an understanding of *evil*, which is just entropic regression given intention. Whereas ‘good’ behavior advances the Cosmic Imperative, ‘evil’ behavior retards it. Once we have this natural understanding, spiritual notions of good and evil become superfluous. A natural understanding also gives us a better basis for judgement. Sometimes entropic regression can occur without it being recognized as the evil it is. Two of the more egregious signs of social decay, notably displayed in Western nations today, are racial population decline and multiculturalism, the latter once known as “cosmopolitanism” in the decadent world of the Romans. We can expect a truly progressive world in the future to be unified yet have many racially diverse nations, by analogy the same as the human body with its diversity of cells and organs, united in one form. This is emergence displaying complexity. Contrary to the notion in Western society today, liberal multiculturalism *destroys* diversity, because *in time* over generations various races when together always blend just as surely as our drop of ink in a glass of still water. An emergent society is therefore less likely with the multiculturalism of our Western world and *not* a portend of future evolution. Here we have an example of what is considered “progressive” simply meaning change in time, i.e., *aging*, in this case of society, and demonstrates how truly *creative* norms in society require philosophical direction given by a Church or “Imperative Council”.

A rarely appreciated factor in the growth of civilization is the role of *social ideology*, historically in the form of mystical religion but the ideology need not be mystical. An example of how a *secular* religion influenced society is Confucianism. Purely mythological ideologies have done the same, resulting in temples, cathedrals and pyramids with their great art. We always find these *religious* achievements with the birth of civilizations, and the reason is the sense of mission and togetherness people always feel when they belong to a single, unifying ideology. When that ideological conviction is undermined in an age of learning, the people of a civilization become individualized and motivated solely from personal needs and desires. This spells the end of the civilization, and this is the state of our present Western Civilization, motivated mainly by money.

To be agents of continuing Creation followers of Cosmic consciousness must unite. That will automatically happen with study and discussion of *Cosmos Theology* in a *Cosmos Community Church*. Only by such an organized body can true adherents be a force in the world, to grow and spread their influence and combat the entropic trends they see in the world around them. Of these objectives surely one must be to dismantle the large imperial states into their racial-cultural components for true diversity in the world, rather than to have a world of racial homogeneity that would follow in time with the continued existence of those states. Another objective will be development of the United World Order. By spawning self-supporting national parties for surrender of their nations’ militaries to an international body, a *Cosmos Community Church* can guide the development of an enlightened UWO in place of the oppressive imperial world order that naturally occurs eventually with the maturation of history, and is best envisioned today as the “new world order” of our billionaire plutocrats. Instead of oppression and the loss of freedom, a Golden Age of peace and progress will result rather than the exploitation and poverty characteristic of world imperial decline.

Questions and Answers:

1. **Q:** What is the Cosmic Imperative?

A: "Imperative" is defined as an obligatory act or duty. In the case of the Universe we cannot say that any obligation is manifest, but by considering the vast number of stars, billions of years of time and the fact of life on Earth, we know that life elsewhere in the Universe has a high probability. We also know from the past evolution of life that it increases in complexity over lengthy periods of time, and therefore it will most probably continue to do the same over extended future time. So we know that in our Universe life probably exists everywhere and that it evolves. That probability is so high we can consider it virtual certainty. In the way we might say that an object in the air has a natural imperative to fall, we interpret that certainty to mean the Universe has a natural imperative to develop life and evolve ever more complex life.

2. **Q:** Why is knowledge about the Cosmic Imperative important for a religion?

A: Knowing the Cosmic Imperative is the basis for knowing absolute 'good' in the world. Consider the moral teachings of the major religions, such as the Golden Rule taught in Buddhism, Christianity and Confucianism: "Do unto others as you would have them do unto you." If followed by everyone life would be improved. Or the practices of honesty, not stealing, not coveting, etc. When followed, society and life are improved and we act as agents of the Cosmic Imperative.

3. **Q:** How does morality relate to the Cosmic Imperative?

A: Immorality is a slide back from the Cosmic Imperative toward a less evolved human existence. To vent anger, be lustful, avaricious, prideful and in general be subjected to our animal emotions is a step back to our 'inner ape'. This does not mean that emotion should be eliminated, but that we should not be irrevocably subjected to it. Creativity, especially in the arts, requires emotion, and so do our personal relationships, but when not given intelligent direction emotion can result in personal debasement and even destruction.

4. **Q:** If the moral teaching of traditional religions leads to the Cosmic Imperative, why bother with Cosmos Theology?

A: Traditional religions are based on myth and mysticism. Cosmos Theology is not, as the above demonstrates. When the myth and mysticism of traditional religions are found false, sometimes to the point of being ridiculous, the mission and cohesion given by religion are broken along with the rejection of superstition. This has grave consequences for society. It is the beginning of the end for a civilization, which above all depends on people endowed with more than animal motivation.

5. **Q:** Traditional religion offers the hope of paradise. What does Cosmos Theology offer?

A: Cosmos Theology is a *secular* religion, the same as Humanism and political movements. Religion can be defined as “A belief system characterized by the hope of ‘salvation’ through fidelity to the belief.” Integral to any religion is hope, but the hope does not have to be ethereal. The “hope of salvation” can be worldly, as with Humanism that offers a better world with the future evolution of humanity. This also is the hope of Cosmos Theology, with the added certainty of the Cosmic Imperative.

6. **Q:** No religion can be derived from science and rationality. Necessary for a religion is spirituality requiring faith, not reason.

A: That has only been the case with mystical religions, and their lack of rationality is why they ultimately fail when civilization advances, with the consequent decadent effect of that failure on their societies. The fact that most religions of the past have been mystical does not mean that mysticism *must* be necessary for religion. Confucianism is one belief system, commonly referred to as a religion, whose founder rejected speculation on an afterlife because it is beyond human comprehension, although he did not reject the possibility, and that is the position taken in *Cosmos Theology*. Confucius taught the importance of social relationships without the need of a spiritual world. It is a *secular* religion and the same can be said of Humanism. *Cosmos Theology* fits a similar description, plus having a scientific understanding of Nature. National Socialism and Communism also had/have religious overtones, and it is possible that to provide their “hope of salvation” *all* secular religions must seek political fulfillment, as did Confucius.

7. **Q:** What is entropic regression?

A: When we heat a pot of water and let it cool, that energy can never be used again. It has become unusable, not destroyed because it has just gone into the kitchen where the pot of water is placed. Physicists call this disutility ‘entropy’. The same happens when workers build a house - their energy goes into its construction. When the house is destroyed, as all things are eventually in time, that energy similarly is lost and entropy increased. Since the order of the house when destroyed is less, that order has regressed. The house has suffered entropic regression. Everything in time will suffer entropic regression, including the entire Universe.

8. **Q:** Why is knowing about entropic regression important for religion?

A: Entropic regression explains evil. All expressions of crime, for instance, are steps back from the Cosmic Imperative in the sense that they decrease the order of society and viability of human life. Evil is just accident or chaos given intention. Since human life is the highest expression of the Cosmic Imperative on Earth, disease, parasites and criminals that weaken human existence are agents of entropic regression and given the emotional interpretation ‘evil’. Spiritual notions of ‘good’ and ‘evil’ are therefore superfluous. By this understanding we can identify trends and attitudes that go beyond what is normally considered ‘evil’. Some notions of liberal Humanism,

for instance, those considered “progressive,” can also be expressions of time and entropic regression the same as aging. For this reason we cannot expect an ever improving future based on faith in human beings without philosophical direction.

9. **Q:** If both the Cosmic Imperative and entropic regression are in opposition and inevitable, is that not a contradiction in Cosmos Theology?

A: No, because entropic regression is born from randomness and the Cosmic Imperative is born from overwhelming numbers that submerge random chance. Genetic mutations are random and give rise to deformities, which in the wild are eliminated by the needs of survival, but with many mutations once in a while a beneficial one happens that gives a superior animal and evolution. We might ask how people win lotteries when the chances of any one person winning are astronomically against it. Someone somewhere sometime is bound to win because there are millions of players and millions of combinations played. In Nature there are many animals of a species, many mutations and lots of time. A “winning” mutation is bound to occur to give a superior animal, and due to natural selection that superior quality can spread rapidly in a population. Entropic regression is overcome by large numbers and evolution proceeds. This is what evolution “by chance” means. It is the chance given by large numbers.

10. **Q:** If the world and Universe are doomed to perish because of entropic regression, why believe a religion that teaches such pessimism?

A: The Earth is indeed destined to perish in three to four billion years when our Sun expands from hydrogen fuel exhaustion. This is the reality predicted by science, but it does not mean all life has to perish because intelligent life can nullify and even reverse entropic regression. That is what we do when we create or avoid accident and disease. Our future descendants will have the means to leave our planet of origin to avoid extinction from our Sun’s expansion, and will probably begin spreading into the galaxy long before Earth’s destruction. As for the ultimate fate of the entire Universe, we can speculate that Intelligence by then will be so evolved that it will likewise know how to nullify or compensate for ultimate entropy.

11. **Q:** What is emergence?

A: Emergence comes from philosophy and is a finding in Complexity Theory. It means the appearance of novel properties with self-organization of simple agents into complex systems. For example, a bees’ nest is composed of hexagonal cells placed together in a mathematical pattern. A single bee has no idea of mathematics; it simply follows individual instructions dictated by its DNA, but merged with the instructions of all other bees they together produce a masterpiece of construction. The hive has superior intelligence to that of a single bee.

12. **Q:** Why is emergence important in Cosmos Theology?

A: As in the past so in the future. Knowing that emergence happened in the past to give higher forms of life, we cannot ignore the possibility that the Cosmic Imperative will operate the same with human beings in the future. Moral insights teach co-operative behavior and empathy exactly as needed in an emergent society. Group intelligence in the case of human beings also appears to be an emergent quality, giving superior results than individual human intelligence.

13. Q: Do emergent human societies already exist?

A: Yes; non decadent civilization is an example. Historian-philosopher, Oswald Spengler (The Decline of the West), thought of the various civilizations of history, that he called “high cultures,” (Sumerian, Egyptian, Chinese, Hindic, Mycenaean, Levantine, Classical, Mexican, Andean, Russian, Western, etc.) as biological organisms that are born, live and die, and follow similar patterns of development.

14. Q: Why is religion important to civilization?

A: Religious groups display emergence when shared religious practices and beliefs unite people into a collective. We see this religious collectivization when people in a sect all wear similar clothing. In addition, religion gives a Cause for people to live for. Besides external circumstances that make possible the rise of civilizations, such as the Nile River in the case of Egypt, there must also be an internal impetus, which comes from social ideology, for a collective vision that makes possible the construction of a pyramid. Barbarians and even animals can act in unity, but that unity is motivated from an external source, such as a threat. The unity given by a religious Cause is motivated internally.

15. Q: Have not religions given division and the bloodiest wars of history, not civilization and the unification of people?

A: Indeed they have, but that has been due to there being many religions, some hostile to each other. It is due more to the breakdown of religion than religion itself, such as the religious wars in Europe after the Protestant Reformation. With a *single* religion embraced by humanity there will not be different religions to bring war and bloodshed, and when that religion is premised on empirical science, differences of opinion will need empirical proofs. Lasting divisions and schisms will therefore be more difficult, if not impossible, and as in science, erroneous views can eventually be corrected peacefully.

16. Q: Why worry about religion at all? Would not the world be better off without it?

A: Religion has been a part of humanity since its inception, and probably played a part in our evolution. That is why it is found all over the world, in every climate and environmental circumstance. Religion may not be in our genes but social cohesion is, we are a social species, and common belief, that is, a single belief, with its rituals, prayers, singing, symbols, etc.

enhances that cohesion. For that reason it was a factor in our survival, and still is. Religion is the inspirational drive of civilizations, seen in the Gothic cathedrals of the Middle Ages but also in the great temples, pyramids and ziggurats of other civilizations. Large cities, business enterprises and utilitarian works are actually the prelude to decline, being motivated by individual rather than collective gain. For continued human progress, future government cannot ignore this connection of religion to civilization.

17. **Q:** Why is Cosmos Theology concerned about world government?

A: It concerns itself with the evolutionary future of humanity. This world cannot forever remain politically disunited. Not only are atomic weapons the reason; if world government is only about economics and politics all humanity will experience the decline and decadence of former 'world' empires, like the Roman, which were in effect the 'world' governments of their times. A global government over humanity must give internal, psychological motivation, and that means in addition to regulative duties it must be a religious institution.

18. **Q:** Is Western Civilization really in decline? The world today is becoming more prosperous.

A: The Roman Empire gave Europe the longest era of peace and prosperity it has ever known. Roads, lighthouses, public baths, expanded trade, common laws, etc. were realized under that 'world' empire, yet its seeds of decline were already sown. Utilitarian works and human betterment are only the outer face of a civilization. Integral to its existence are its morale and social cohesion, and Western Civilization is today showing telling signs of the same malaise that afflicted past 'high cultures' no matter how great those civilizations. Concern about world government cannot be just about freedom. Even free societies decay, as we see today in the West. It is also about ensuring that future society will not follow past empires into oblivion.

The signs of a declining society include: monopolization and concentrating economic power, exaggerated economic disparity, loss of manufacturing, externalization of elites (as with business globalization), inflation, increasing debt, concentrating political power with diminishing freedoms, rule of money, materialism, emboldenment of external enemies (as with radical Islamic movements), huge military expenditure, mass pacifism yet endemic wars, cosmopolitanism (multiculturalism), growing foreign beliefs, increasing mystic-ism, male effeteness, shrinking middle class, low birth-rate, giant cities with shrinkage of the country-side population, hedonism, crass art, etc. Do any of these sound familiar?

19. **Q:** Are you serious about religion being essential for world government? In a world of the future religion will not even exist.

A: Knowing the connection of religion as social ideology to civilization we can say that without it humanity will have no future at all in a world of decadence and oppression like the West is devolving towards today, supported by sophisticated, lethal weaponry. This is the result of mystical and mythical religion, which must inevitably become lost among the intelligentsia of a population who then have nothing in their lives except personal interests, even at the expense of

the major population. The aim of Cosmos Theology is a world religion premised on actual knowledge of Nature and the Universe, not myth and mysticism, so that religion will not be lost and humanity will forever have more than instinctual motivations.

20. **Q:** If the imposition of a world empire, either of the United States, China or any other, would be disastrous for humanity, would not the same be true of a United World Order?

A: Envisioned is more of a World Federation than a World State or empire. Essential for an evolving future is diversity, especially between nations. All properties and trappings of nation states would continue to belong to nation states. That means their laws, bureaucracies, press, police, national symbols, international agreements and governing councils provided they are democratically elected - everything *except* their militaries which would be held jointly with decisions decided jointly. Nations would still have their own currencies, probably tied to a world currency, and have control over the migration of peoples in recognition of vast differences in economic development and culture. In these matters it would be a looser association than the European Union, but in education there would need to be another major infringement on national sovereignty. Education would be applied for the full development of the human being in compliance with the Cosmic Path, involving philosophy and critical thinking, not only for technological and economic development, the preserve of national interests. Education and insistence on democracy would be the sole means of the UWO to change national practices where necessary for human advancement, with no *direct* interference in law-making. This policy would include national religions. All relevant religions would be presented and examined in the world's education systems, including *Cosmos Theology*, which because of its basis in rational learning in an enlightened world is envisioned to become the dominant ideology of humanity.

The fundamental difference between an empire and a United World Order comes from an understanding of authority. 'Regulative' authority tells citizens what to do, 'imperative' authority tells citizens what to think. Dictatorship is when these two authorities are combined, as in Communist regimes that not only regulate their societies but also provide the philosophy of Marxist-Leninism as the reason for that regulation. When these two powers are separate there can be democratically elected councils consisting of different parties representing different interests, that would have full governmental powers to decide and enforce their own laws. Real power would therefore be in the hands of democratically elected councils. But there would also be the higher world-council of "philosopher-kings," in Plato's words, selected up from the world's education systems, examining those laws from an evolutionary perspective, that is, from an empirical, science based moral perspective, and having *only* the power of moral suasion to challenge them and suggest new laws. A natural religious base underlying a United World Order would have human evolutionary advancement as its primary focus. By contrast, the moral evolutionary destiny of humanity is hardly the concern of empires, which are in principle non-democratic and primarily exploitive enterprises governed in the interests of an elite.

21. **Q:** How could a United World Order (UWO) ever come into existence?

A: We must always remember that the UWO described in *Cosmos Theology* has a *religious* motivation. The political unification of humanity under a one-world government would be a

major advancement of the *Cosmic Imperative*, not only due to this progressive step alone but also to prevent for all time the obliteration of humanity by war. By doctrine we have a moral obligation to further the development of a UWO. As a *religious* undertaking the most effective method might be thought associated with the *Cosmos Community Church* (CCC). This approach, however, would be time consuming and idealistic in view of the immediate need of the world today. Since the end of the Soviet Union in 1991 the threat of atomic war has actually increased. Therefore a purely political approach is required by interested people not specifically of the Cosmos Community. This effort can take the form of an international United World Party (UWP) for the surrender of national militaries to a single international military. That is, to found UWP branches in all nations of the world with the one purpose of surrendering their nations' militaries to an international body if elected to their national assemblies, with a democratic international body specifically established to receive those militaries. Obviously for that to happen the international body must be established beforehand, and this could most easily begin in countries already divided ethnically or linguistically, such as multicultural Canada with its French, English, native Indian and other divisions that already consider themselves distinct ethnic nations. Belgium with its Flemish and Walloon division would be another, and with its example established would be a nucleus for all Europe to follow. Countries now in conflict between divisions, such as Iraq with its Sunni and Shia sects, would particularly offer opportunity. Even the U. S. with its racial divisions would not be immune to an international-type arrangement between those divisions. The beginning of a demilitarized world might be contentious but if common realities are recognized it would not be as difficult as at first supposed. From that small beginning the aggregation of national militaries by democratic compliance would be a matter of persuasive persistence. Finally with the world's military in its possession, the new international arrangement would in effect be a world federation with a government. Possession of the world's militaries, plus some limited integration of the federation's education systems, are the only requirements for that foreseen UWO. Other than these two impositions on national sovereignty it would be a looser union than the E.U., and still a union of free nations unlike those of our, otherwise inevitable, future world empire.

22. **Q:** *Cosmos Theology* insists on a world of racial-cultural nations. It is anti-multicultural. Is that not racist?

A: Not in the sense of racial supremacy. It is a religion for all races and peoples and utterly condemns the oppression or debasement of one race by another. But it also sees the diversity of Nature and teaches that humanity should practice the same, which liberal multiculturalism would destroy in time. Although the evils of racism should not be tolerated, there is one question that liberal multiculturalism does not answer: "Why should fairness towards people mean the end of White nationhood, or any nationhood?" That is what liberal multiculturalism in Western nations means: the end of White nationhood, that if practiced by all nations world-wide would mean in short time a racially mixed world and a travesty against natural diversity. The actual evil committed is liberal multiculturalism.

23. **Q:** Why should I bother with *Cosmos Theology*?

A: Not only does Cosmos Theology enlighten us, it also implores us to apply that knowledge. We must work and struggle if we want a better world; we have no other option. Lassitude leads to decay and evil, which are natural and expected expressions of entropic regression. That struggle would include striving for a politically united world making war obsolete along with its egregious costs because nations would have no militaries, a world of racially and culturally diverse, self-governing nations where democracy is guaranteed, a world ruled by knowledge and intelligence in religion instead of dogma and intolerance, a world of unprecedented scientific advancement eliminating maladies, including the genetic, and extending the human life-span, a world without economic disparity caused by greed and corruption because these would be expunged by a secular religion devoted to emergence. The Bible mentions (Isaiah 35 and 65) a paradise on Earth as the reward for mystical belief. A paradise on Earth is possible, but more realistically brought by human beings ourselves through *rational* belief. It will not come from heaven. We must work to produce it.