

## 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 to society 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, as when single cells merged into multicellular plants and animals during Earth's Ediacaran Period, 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, and group intelligence appears to be an emergent human phenomenon. The Wisdom of Crowds gives 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. Consequently, religion produces *group* motivation for the construction of great works so pronounced that they identify their 'high cultures'. 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 for 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 will 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:** 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 be guided by more than instinctual motivations.

18. **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.

19. **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 they were. It is also following the same cycle

of development and decline of past 'high cultures'. See 'Historical Parallels' in Appendix B of *Cosmos Theology*.

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 (UWO)?

**A:** Envisioned is more of a World Federation than a World State or empire. Essential for an evolving future is authentic diversity (non-liberal 'multiculturalism'), especially between nations. Under an enlightened UWO 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 present 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, critical thinking and the liberal arts, but leaving cultural, technological and economic/business instruction in 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. This insistence on individual human development means that the UWO would be in the service of humanity, not of elites that is the case with empires.

21. **Q:** How could a United World Order 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 a Cosmos Community Church. 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. 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 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. The United Nations has been suggested as such a depository, but from the historical perspective the UN can only act as a political body the same

as any other in history. More important is that the UWO also be a *religious* body. A New European Union (NEU), which could start from the fusion of as few as two European nations under a Cosmos Constitution, would be a better alternative. From that NEU the aggregation of additional world 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 be a world federation, that is, a union of free nations unlike our otherwise inevitable global empire.

22. **Q:** *Cosmos Theology* insists on a world of racial-cultural nations. It is against liberal multiculturalism. 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. History shows that whenever different races live together, street to street, door to door, they *blend*, destroying diversity. It may take centuries but eventually diversity is destroyed. A look at the great species diversity in Nature tells us that this is not how the world should evolve, and racial diversification is the evolutionary beginning of species diversification. Although the evils of racism should not be tolerated, there is one question that liberal multiculturalism in the West 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.