

COSMOS THEOLOGY¹

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 its 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 with high probability that in our Universe life will exist and that it will evolve. 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 and Christianity: “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 *away* from a more 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?*

¹Related essays are *Cosmos Theology* on the Prometheism website and *Striving* on the Euvolutionary website. To help spread Euvolutionary Prometheism there is also CARDS.

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 cohesion given by religion as social ideology is 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 social cohesion.

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

A: Cosmos Theology is a *secular* theology, the same as the philosophies of 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. As such it is a theology that any religious outlook can be rationalized to accept, but is particularly adaptable to Prometheism because of the latter’s eugenics philosophy and the hope associated with it.

6. 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 .

7. 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 only due to the natural relaxing brought by time and therefore conducive to entropic regression. Multiculturalism is an example.

8. 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, for instance, 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. 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, which due to natural selection 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.

9. 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, single, independent cells in ancient seas self-organized into more complex plants and animals that we know today, with entirely different characteristics than the original cells.

10. 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 behaviour and empathy exactly as needed in an emergent society. Group intelligence also appears to be an emergent quality, giving superior results than individual intelligence.

11. 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 (Sumerian, Egyptian, Chinese, Indian, Mycenaean, Classical, Mexican, Andean, Levantine, Russian and Western) as biological organisms that are born, live and die, and follow similar patterns of development.

12. Q: *Why is knowing about civilization as an emergent society important for a religion?*

A: Religious groups also display emergence. Shared religious practices and beliefs unite people into a collective. 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. Examples like this show the connection of religion to civilization as an emergent entity.

13. 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 between Catholics and Protestants 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.

14. 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 even 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 singular belief, with its rituals, prayers, singing, symbols, etc. enhances that cohesion. Religion is the inspirational drive of civilizations in their earliest phase, seen in the Gothic cathedrals of the Middle Ages, but also in the great temples, pyramids and ziggurats found all over the world from past civilizations. Utilitarian works, like aqueducts and office towers, are actually the prelude to decline.

15. 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 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: concentrating political power, diminishing democracy, powerful military, monopolization, rule of money, externalization of elites (as with “outsourcing”), lowering birthrate of the cultural population, multiculturalism, emboldenment of external enemies (as with ISIL), crassness in art, irreligion, shift of rural population to huge cities, etc. 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.

16. Q: *Are not environmental reasons the main causes for civilization and its disappearance?*

A: By no means does Cosmos Theology deny the importance of environment in the establishment of civilization. A plant cannot thrive on barren ground. That does not mean that a plant does not possess its own life force giving birth and growth. For civilization in the sense of a high culture, in *addition* to a wholesome environment it must have an internal impetus given by

social ideology, without which it declines and passes from history. We see this very plainly today with the encroachment of Islamic Civilization upon Europe, the former still strongly possessing its ideology but Europe having largely lost its Christian impetus.

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

A: Cosmos Theology concerns itself with the evolutionary future of humanity. This world will not forever remain politically disunited. 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 guarantee the continuance of civilization, which means it must give internal, psychological motivation, and no type of institution is better for that than a religious institution.

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

A: Knowing the connection of religion to civilization, without social ideology humanity will have *no* future 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 animal motivations governed by an all-inclusive, enlightened understanding.

19. Q: *With the world’s military surrendered to an ‘Imperative Council,’ is not what you are suggesting an oppressive, Iranian-style theocracy, only one espousing Prometheism?*

A: As is evident in the self-organization throughout Nature, the progress of humanity must be a balance between order and chaos. The prime directive of Prometheism is to promote the progress of humanity. Two ingredients are essential for that progress: one is education but the other is freedom - personal freedom, not only in action but also in thought. The education taught, therefore, cannot be limited to arts and technology but be the main agent in development of the full human being, and that involves critical thinking. This is the chaos side of progress and would be the preserve of an ‘Imperative Council’ along with the military, the side of order. All other laws and regulations would be determined by democratically elected national governments, and those governments would be guaranteed democratic in the requirement for freedom. Yes, a centrally controlled military could theoretically extinguish freedom and become oppressive, as could any military in the modern world with modern weapons, but that would be against the prime directive of Prometheism.

20. Q: *How could the global world government envisioned in Cosmos Theology come to pass?*

A: First by spreading knowledge of *Cosmos Theology* at the grass roots level and organizing into communities. With numbers of people thus organized, all facets of society can be infiltrated and influenced, including governments, to join an international union of nations, first on an embryonic scale. An enlightened World Union does not have to begin on a world scale but in a limited extent only, like Europe, and grow from there.

21. Q: *Much is discussed here about a United World Order, but also proposed is Striving for separation of a Community from Western decay. Which is your aim?*

A: One does not preclude the other. Some Prometheans will prefer to work towards a United World Order, and that was the original vision of *Cosmos Theology*. Others will be convinced that this world is already beyond reform and is destined to decay like the Roman Empire. In that case the Community strategy of separation will seem the wiser, especially with the possibility of space colonization in focus.² Which strategy prevails will depend on the future.

22. Q: *I have read Striving and it seems pretty racist to me. Is its envisioned Community intended to be only white?*

A: Primarily yes, but not for any racist reason. Our interest is the advancement of humanity but multiculturalism is an expression of Western Civilization's decay and entropic regression. A raceless world would be a much less interesting world, and given the recognized unevenness of human progress, a step back from the Cosmic Imperative. Since Europe and its progeny have been notable in human advancement, white disappearance would be particularly egregious. *Striving* is naturally focused on that racial decline. However, its focus could be on any race, and any racial Community struggling against disappearance would be a concern for religious reasons.

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 consequences of entropic regression. That struggle would include working for a politically united world making war obsolete along with its exorbitant costs because nations would have no militaries, working for a world of racially and culturally diverse, self-governing nations where democracy is guaranteed, working for a world ruled by knowledge and intelligence in religion instead of dogma and intolerance, working for a world of unprecedented scientific advancement eliminating maladies, including the genetic, and extending the human life-span, working for 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.

² The essay, *Cancelled Gravity*, by C. Wayne Macleod, is available on the Euvolution website.