

YOU Know NOT God



Cooperation is Evolution



Contemporary Understanding of God

The majority of religions nowadays preach about a believer's establishment of a relationship with God. Disagreeing upon differences between their depictions of God, these religions do share a few common characteristics: he is an individuated being separate from us (in most cases), he is a patriarch and the creator of all of existence. You see, religion, in-and-of-itself, is not a negative aspect of the human condition; it is a regimen of practices, motivated by a specific belief system, used to establish, and sustain immortality – it is a cultural worldview.

So, understand that all religions exist because their existence, as immortality projects, is necessary – this is not in question. What is questionable, though, is their efficacy as terror-management and immortality-sustenance tools. To what degree do they contribute towards the positive relationship at all levels, between individuals, families, communities, countries, and regions? All religions profess themselves the only bearers of God's correct interpretation, of 'his' accurate depiction, to the exclusion of all others who, ultimately, they regard as unbelievers. As such, their terms, upon which a positive relationship with these unbelievers can be established, are centred on their conversion; to them, the unbelievers' inaccurate depiction, thus misinterpretation, of God has them lost – doomed to oblivion.

So, they must be found – saved, and in so-doing, have them proclaim the superiority of one depiction over another, hence one religion over another. Essentially emphasising the differences between cultural worldviews as hierarchical thus proclaiming their shared relationship as, primarily, antagonistic, and as fundamentally negative. How, though – how does establishing a positive relationship with God lead to a negative relationship with those who do not do the same? Consider truth as cultural consensus on the use of facts where action pertains to truths-in-use; facts are ethereal objects whereas truths are ethereal beliefs/convictions on the manner in which ethereal objects are to be used based on the perceived relationship to those objects. A cultural worldview, essentially, is the agreement between multiple self-esteems on the use of discovered facts backed by the physical manifestation of said perceived relationship, as action, for the benefit of the culture; in this sense, all religions are themselves regimented versions of truth.

Now, the majority of what these religions teach is true in this sense; however, truths may also be established via consensus upon the 'misuse' of facts. God does exist, reality is created by God, but what is the nature of our relationship to God? Is God an individuated being somewhere 'out there' whom we are to revere and worship as servants? These questions are meant for you to ponder the facts and their current use if only because of their, previously established, negative results. They are also to raise your

awareness as to how these religions have gone wrong; through misdirection by (un/intentionally) mislabelling/misidentifying facts, their respective depictions of God, as truths, materialise actions meant to exemplify, perpetuate thus sustain only them in service to their pursuit of hierarchical superiority, i.e., power. Inaccurate facts misalign beliefs that misdirect actions. The litmus test of any belief, cultural worldview and religion is whether, at the highest level of human organization, e.g., the national level, its results reveal the formation, establishment, sustenance, and immortality of positive relationships. That is noting that higher-level/order relationships are always composed of lower-order ones.

At the highest level, that is, on the global stage, no one religion envisions a multi-religious humanity; every one of them intends a one-religion world wherein only its depiction and interpretation of God exists. This should concern you because there is only one path to such a future from a present characterized by negative relationships between religious (cultural) worldviews; that is, only one thing comes from negative relationships – destruction. Avoiding said future does not simply mean changing these negative relations by preventing the actions that lead to them; we have to change those actions' underlying motivation/beliefs/truths by reassessing our understanding of God as a fact, of facts in general and our relationship to them.