









ZUISM SOLVES THE THEISM-ATHEISM DICHOTOMY



The name “Zuism” comes from the Sumerian verb  *zu*, meaning “to know”; it is a cosmic religion, based upon the belief in an ordered world, in an order which is observable in Heaven ( *An* or *Dingir*) and Earth ( *Ki*), in the skies and in the atom. The gods ( *dingir*) are the laws of this order, and, evocable and reproducible by the creative word ( *utu*), they constitute the measures ( *me*) of existence which humans must respect. The order of Heaven is its energetic *logos*,  *lil* in Sumerian.

This definition of Zuism tells that it is a scientific religion, whose order may be observed, studied and reproduced, always with respect towards this order’s multiple manifestations and what they actually are, and not through their violation and manipulation for individual ends. Zuism is not a faith in a transcendent human-like God and his personal will;  *An* is the universal cosmos and the nature of things.

This makes Zuism very different from the religions of transcendental theism, like Christianity and Islam, and makes it capable — similarly to other great cultural religions, like Hinduism and Chinese religion — of welcoming theological positions differing from theism, like pantheism, panentheism and atheism. All these theological positions, and individuals and communities espousing them, may coexist within Zuism. The latter, thus, proposes itself as a reconciliation of the dichotomy between scientific atheism and religious theism, consequently emerging as well as a new type of social organisation capable of reconciling religious and secularist positions in the field of politics.

