

Modern weapons make the end of war necessary.

All the world religions – including the religion hidden in science – have failed to end war.

Therefore: replacing all the world religions is necessary.

What will replace these failed faiths?

THE REVOLUTION OF THE SPECIES

The insanity of war will be replaced by an awakening to the total,
absolute, infinite, irreducible, inalienable, unconditional, intrinsic, unique, and glorious
worth of every mortal human individual.

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Park Teter

Born in Oak Park, Illinois, in 1934, Daniel Park Teter was awarded “Honors with Exceptional Distinction” when he graduated *summa cum laude* from Yale in 1956. As a child shocked by Pearl Harbor and Hiroshima, he had planned a career working against war. Yale was to be followed by study abroad... then five or six years in the Foreign Service... then politics. But in 1958, when a Swedish beauty broke his heart, he “threw my career to the winds.” He dropped out the University of London’s Institute of Historical Research and hitch-hiked to Lebanon.

Wars, he reassured his conscience, do not begin in Congress or the Kremlin; they begin in the human heart. Perhaps in a different civilization, he told himself, he could find “an education of my ignorant heart.” Then he could reach the warring hearts of others by writing poetry and fiction.

His education began sooner than expected. While crossing Greece he learned from a bakery-truck driver that Lebanon had erupted in war.

Because Lebanon’s frontier was closed, he had to fly the last sixty miles from Damascus to Beirut. There he taught Western Civilization at the American University of Beirut.

And he married an Iranian student. She was to give birth to two sons... and further “education of my heart.”

Because of immigration problems, they were married in Canada. There Teter began a career in journalism as an editorial writer for the Toronto Globe and Mail. When they moved to Washington, he became news editor at Congressional Quarterly.

From 1965 to 1967 Teter was the University of Pennsylvania's Adviser in Humanities at a university in Shiraz, Iran, a city famous for its roses, its nightingales, and the poets Hafez and Saadi. The next year he evaluated U.S. Peace Corps programs in Iran, Morocco, and Afghanistan.

From 1968 to 1973, at the University of Chicago and at Princeton, he studied psychological changes in Europe during The Scientific Revolution of the 16th-17th centuries. In the age of Copernicus, Galileo, and Newton he sought the origins of two Western attitudes he felt were needed in non-Western cultures caught in an earthquake of change: 1) a passion for objectivity; 2) a willingness to abandon sacred beliefs.

Teter was then forced to abandon his own sacred belief, his Western belief in an objective physical universe, by a coincidence. He violated his own passionate commitment to rationality by “superstitious” concentration on producing a chance meeting with a troubled woman he loved. When that chance meeting took place he knew, inwardly, that it was not chance. That knowledge opened his life to floods of amazing coincidences that no rational person would attribute to chance.

Teter discovered that coincidences can be rationally explained by a new scientific paradigm that recognizes that we create physical facts in the same way that we create dream images. Since 1973, Teter has been exploring that paradigm’s revolutionary consequences for science, religion, society, and personal life.

While writing books he supported himself by part-time work for the Los Angeles Times – Washington Post News Service and by free-lance writing on topics like “Iran Between East and West” (Congressional Quarterly/Editorial Research Reports, Jan. 26, 1979), “Future Shock in Iran” (Washington Post Outlook, Dec. 10, 1978), “Princeton-Pennsylvania Accelerator: End of an Era in Particle Physics,” *Science*, July 2, 1971)

He combined a journalist's immersion in public affairs with years of reading, reflection, writing, and rewriting in the solitudes of a Lake Superior lighthouse, a Virginia farmhouse, a Rocky Mountain cabin, a cottage by a Danish fjord, and a ranch near the Pacific.

Teter’s discoveries are summarized in *The Revolution of the Species*, and analyzed in greater depth in *The Adventure*. The story of the discoveries, and their application to private and public life, is recounted in *The Personal Universe: A True Story of Passionate Love and Revolutionary Science*.

Teter has also written a novel, (*The Trial of God*), two plays (*The Winter War*, *Satan II*), a book of poetry (*Paper Wings*) and a collection of bumper stickers (*Bumper Thinkers*). The novel and stage plays will be rewritten as screenplays for popular feature movies.

All of these works, Teter explains, express “a revolution of consciousness that will replace the insanity of war with awakening, at last, to the adventure for which we exist.”

All of these works are published at TheNextCivilization.com

THE REVOLUTION OF THE SPECIES

A Guidebook for Immigrants to The Next Civilization

Park Teter

TheNextCivilization.com

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Chapter I

THE TOTAL OPPORTUNITY

The greatest change in all human history is the possibility that humanity will end humanity.

Since the end of the Cold War, fears of a nuclear holocaust have been replaced by fears of smaller attacks by “rogue” states or terrorists armed with nuclear, chemical, or biological weapons. Such weapons should be sufficiently horrible to awaken humanity from thousands of years of the endlessly recurring nightmare of war. But the possibility that a global nuclear war would end humanity is infinitely worse than even the worst scenarios of the war against terror.

Has a global nuclear war become impossible? Certainly not.

Future history, like past history, will be full of shifting alliances and the rise and fall of empires. Therefore, future history can produce another global Cold War. The next global cold war could lead to a global nuclear war. Therefore, the nuclear extermination of the human race remains a possibility.

That *possibility* is, in itself, the greatest change in all human history. All the political, economic, scientific, and religious revolutions of human history are smaller changes than the new possibility that humanity will end humanity.

The size of the danger is equaled by the size of the opportunity.

The danger is total. The opportunity is total.

Imagine a world in which all humanity has been exterminated. Now imagine a change equally total... but opposite.

What creative change could be as total as the total end of humanity?

Humanity’s awakening, at last, to the adventure for which we exist.

Imagine a civilization which unleashes creative powers equal to the destructive power of a nuclear annihilation. How can we create that civilization? Only with a consciousness that is, like the possibility of the end of humanity, absolutely new.

The task is large, but it will be accomplished by something we have been taught is small – the human individual.

Can individuals create a new civilization? We have a clear and compelling precedent that demonstrates that individuals deciding to change their own lives can change world history.

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Most of the 800 million now living in North and South America are descended from individuals who decided to leave their homes in other continents and cross oceans to a "New World." In the same way, individuals today can decide to immigrate to a "New World." But that migration will be an inner migration to a new inner world.

Leaving one's inner home will be harder than leaving a physical home, and the inner ocean that must be crossed will be more vast than the Atlantic or Pacific. But those individual inner migrations will change human history more profoundly than all the migrations of individuals to the Americas.

In important ways, the inner migrations will not resemble the migrations from Europe to the Americas. Instead of repressing natives, inner migrants will rediscover their own native selves. Instead of enslaving Africans, inner migrants will free themselves.

The inner migration that will create The Next Civilization is this: recognition by 'ordinary' individuals of how extraordinary they truly are.

This book is a guidebook that explains how individuals can immigrate to the first civilization that replaces the endlessly recurring nightmare of war with an awakening to the adventure for which we exist.

The ideas in this book are developed in greater depth in *The Adventure*, and will be followed by publication of already completed works – a novel, two plays, a volume of poetry, a book of bumper stickers, and *The Personal Universe: A True Story of Passionate Love and Revolutionary Science*. The novel and plays will be rewritten as film scripts for feature movies. These works are described at the end of this guidebook.

Youths may be especially open to ideas that are truly new. Adolescents generally are still looking for an identity and are not irrevocably committed to their society's established beliefs. Moreover, they face problems different from the problems that shaped their older generation, and they need new answers to new questions. And adolescents are on the brink of decisions – about career, marriage, children, public life, belief – that will shape their futures.

It is youth who bear the brunt of war. And it is youth who are urged to take heroic risks in war. Therefore it is youth who must bear the brunt of replacing war heroes with peace heroes.

For all these reasons, this guidebook is intended for use by youth.

Of course young men and women need adult allies. And so this book is intended for use by adults who want to work for a better world for their children.

All over the world youth face a growing crisis.

Countries like India and Mexico will be "undermined by a volcano of unemployed youth in urban slums," while "armies of murderous teenagers [emerge] in West Africa" and terrorists multiply among "hundreds of millions of unemployed young males in the developing world, angered by the income disparities that accompany globalization." That destiny for youth is

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predicted in *Warrior Politics* by Robert D. Kaplan, a journalist who has witnessed first hand the nightmare of which he writes.¹

The nightmare is not limited to youth in the developing world. In *Street Wars: Gangs and the Future of Violence* Tom Hayden estimates that more than 25,000 Americans have been killed in gang wars during the last three decades. Hayden describes a “globalization of gangs” caused primarily by “the dominant Western development model [that] leaves unemployment, child and sweatshop labor, and cultural uprootedness for billions of young people in its wake.”²

It is not only youth in poor nations and poor neighborhoods who face deepening despair. Rich America leads the world in teaching children – in schools and on television – to repress the healthy idealism of youth and replace it with a soul-murdering materialism. That soulcide drives the young to violence, or failure, or empty success.

Young people are also betrayed by societies that murder them in wars. This betrayal of youth has cursed humanity for thousands of years.

The deepening despair of the world’s youth is a passion that can drive them to brutal wars. But that passion can also be mobilized to end war. Then war will end because the world’s youth replace it with a new reality even more wonderful than peace.

The change will be so profound that it will be a Revolution of the Species.

This guidebook explains why – and how – humans can become a new species.

Sometimes poetry opens the mind to new ways of thinking and feeling. I have inserted some of my poems at appropriate places in the text. I have also inserted bumper stickers designed to provoke thought. (Anyone can paste these “Bumper Thinkers” on his or her car.)

Here’s a poem about adolescents:

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ADOLESCENT

When I'm unleashed
I'll romp America,
Sniff cornerstones,
Stalk platitudes,
Chase slogans,
Shake elites,
Upset institutions,
Dig up scandals,
Roll in smut,
Bark at bigots,
Bite benefactors,
And piss on the pillars of society,
Until, exhausted, snout upon my paws,
Glancing to either side,
I'll heave one momentous sigh,
Because,
They'll teach this new dog
Old tricks.

And here's a bumper sticker you can use to urge the driver behind you to join the Revolution of the Species:

MUTATE!

What is the opposite of the total end of humanity? Awakening to the total worth of humanity.

The Revolution of the Species is an awakening to the total, absolute, infinite, irreducible, inalienable, unconditional, unique, and glorious worth of every mortal human individual.

An individual who knows his or her own infinite worth knows the infinite worth of every individual. Anyone who knows the infinite worth of every individual will not be capable of pushing a bayonet into the intestines of another individual.

Recognition of the infinite worth of every individual will be the foundation of the first civilization free of the insanity of war. War will be replaced by its opposite.

The opposite of war is not peace. The opposite of war is adventure.

The human adventure.

The Adventure for which we exist.

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Modern biological, chemical, and nuclear weapons make it necessary to end war. All the world religions have failed to end war. Therefore it is necessary to replace all the world religions.

Many seek a common wisdom shared by the world religions. Modern weapons make it necessary to find the common error shared by all the world religions.

The world religions – including the religion hidden in science – teach the child to hold in awe something greater than his or her own self. That is the common error that is the deepest source of war.

Take a good look at the face of someone you love. How could anything be greater than that human being? How can God, or the physical universe, or the One, or the Nothing, or the United States of America, or any other Big Other be as lovable as this individual human being you love?

And if this human you love is infinitely great, how can you doubt that you, too, are infinitely great?

And if, tragically, you know no one whom you love, then you may feel most deeply how wonderful it must be to love, and be loved by, one other human being.

Here's a poem I wrote after looking at the face of my child.

WATCHING MY SON FALL ASLEEP

We watched today a caterpillar weave
Himself from sight, and I explained his plan.
And now your eyelids close,
And soon you'll be a man.

Then you'll watch your own child weaving dreams
And understand your father's restless night.
You'll know his paper wings.
You'll know his candle light.

I have never encountered, I have never heard or read about, and I cannot imagine, any supernatural being or natural force or social group or state of mind as lovable as my child. In fact, I know of nothing greater than any one of the individual human beings I know. Even the individual animals I know are infinitely greater than any God or Nature or Nation or Nirvana.

I would say that living individuals are my gods – except that I do not worship them. I love them.

That love is so much a part of me that, without any conscious effort, it keeps jumping out of my soul into poems. Whether the poem cherishes someone dear, or cries out at our human pain, or giggles at our human foibles, or slashes at sacred beliefs that belittle us, these poems are inspired by love for that glory of all existence, the living, mortal, human individual.

Teaching the child to bow to something greater – some God or Nature or Nation or Nirvana – is child abuse. The child is taught that this abuse is for his or her own good. To

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prevent the child from recognizing the abuse as repression, religions teach children that their truths are sacred.

Recovery from sacred child abuse requires both thinking and feeling. These two poems express both.

THE LAST JUDGMENT

Awe and war
Go hand in hand:
Those who kneel
Slay those who stand.

Let them win
The final hour;
Our last laugh
Will mock their power.

PIETY

Kneelers and bowers
Who crawl and creep
To God or Earth
Or state repeat

Pious platitudes
Righteous attitudes
Cheap beatitudes
Groveling gratitudes.

Here's a bumper sticker you can use:

NEVER KNEEL

Yesterday I saw on the signboard of a Christian church:

Lots of kneeling
Will keep you in good standing

Could any sentiment be more disgusting?

Chapter II

THE RELIGION HIDDEN IN SCIENCE

How can anyone know her or his own infinite worth? If you are lucky, you will have had parents who knew your infinite worth. That makes it a lot easier. But with or without that advantage, individuals need to understand how their society represses their awareness of their infinite worth.

This book will expose the repression practiced by major religions. It will show that the religion hidden in science carries this repression to the extreme. And show how this extreme religion produces extreme wars.

Escape from this extreme repression does not require abandoning science. It requires being more scientific.

Scientists ask the mass or velocity of physical facts, but never ask the meanings of physical facts. This irrational behavior has created the religious myth of a meaningless and impersonal physical universe.

That myth is the most destructive force in current history.

Meaningful coincidences are natural phenomena that demolish the myth of a meaningless and impersonal physical universe. To preserve their faith in a meaningless universe, scientists systematically sweep under the rug the data of meaning. Here is a sample of the kind of meaningful coincidences that scientists systematically avoid.

SAMPLE DATA

At the end of 1990, the United States and its allies threatened to take military action unless Iraqi forces were withdrawn from Kuwait by January 15. As the deadline approached, I sent several articles to major newspapers warning against that terrible mistake.

Because I had worked for the Toronto Globe and Mail, Congressional Quarterly, and the Los Angeles Times-Washington Post News Service, I knew only too well how my thoughts defied the conventional wisdom of editors. But I had to try.

As I drove from my home in a Lake Superior lighthouse to a town where I could fax the third article I had written, my car broke down. It was the third breakdown in less than a week.

The first time, a mechanic had replaced a worn timing belt. Two days later, another mechanic replaced the new timing belt, which had mysteriously worn out. When my car broke down for the third time, another mechanic told me: "I can't figure out why, but the timing was off."

Immediately after the three timing failures of my car, my only clock stopped working. To learn the time, I began telephoning, at intervals of a few hours, a number that provided a recording of the exact time. After several calls, the recorded telephone message became an

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undecipherable shriek. Then a friend told me she had awakened in the night to find that her alarm clock was on fire.

My car's three timing failures, my stopped clock, the telephone shriek, and the alarm-clock fire were all, like a recurring nightmare, sending me a message. All six events were telling me that my timing was off. It was too late – or too early? – to publish the ideas I was sending to editors.

And when I read one of my articles printed in the Detroit Free Press, I realized that 800 words could never convince Americans of the folly of military action in The Gulf.

RECURRING NIGHTMARE

That folly continues in Iraq today, like a recurring nightmare whose meaning has not been grasped. How much crazier must the nightmare get before warring nations awaken to its meaning?

Disputes over the meanings of revealed truths have recurrently driven Jews, Christians, and Moslems to Middle East warfare. But there is another religion driving modern Middle Easterners to war – the religion hidden in science, the myth of a meaningless and impersonal universe.

The Scientific Revolution of the 16th-17th centuries took place during appalling religious wars between Protestants and Catholics, who slaughtered each other over the meanings of revealed truths. One of the powerful historic forces creating the “scientific” myth of a meaningless universe was a sense of despair at wars over meaning.

This trauma in the formative childhood of modern science led leaders of European thought to rechannel religious energy into description of a neutral physical universe. While most of them they still saw the cosmos as testimony to the glory of God, they pursued its details without asking the meanings of physical facts.

Over time, meaning-free science achieved such miracles that its picture of a meaningless universe became powerfully convincing. Whatever meanings modern minds may still find in the supernatural, they experience natural phenomena through the lens of sciences that never ask the meanings of physical facts. Scientific descriptions of natural phenomena that ignore their meanings are routinely accepted as rational. As a consequence, modern minds dwell in a wasteland of facts that have been drained of their significance.

In reaction to the religious wars over meaning scientists created another religion, a faith in a meaningless physical universe. Today that “scientific” faith has replaced wars over meaning with wars over lack of meaning.

The destructiveness of that “scientific” religion is now manifested in the miracles of scientific weapons.

Few are fully conscious of the way that today's sciences shape our everyday common sense and our feelings about what is really real. From infancy the modern individual is conditioned to see the world through the distorting lens of the “scientific” religion.

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BRAINWASHING

In a cell
Wracked with pain
I learn to love
My enemy.

In a cell
In my brain
I learn that love
Is chemistry.

An alternative is expressed in this poem:

HIGHER TRUTH

If chemistry were right
And life were but a thing,

Then hawks would have no flight
And larks could never sing,

Hope would have no height
And thought could not take wing,

But the world is a kite
On an urchin's string.

The “scientific” picture of a meaningless universe can only be sustained by ignoring the data of personal meanings in physical facts. The six timing failures of my cars and clocks are a sample of innumerable data that scientists sweep under the rug because they would demolish their religious faith.

The miracles of modern science give it great credibility, and that credibility threatens all beliefs that find meanings in physical facts. The resulting war between meaningless science and meaningful religion is waged mostly in the unconscious of individuals and societies. The more that inner war is unconscious, the more violent is its manifestation in the outer world.

The endless violence in the Middle East is endless because it is an unconscious conflict between two myths – the Judeo-Christian-Moslem religion and the “scientific” religion – both of which are false.

Modern weapons of mass destruction are manifestations of unconscious knowledge of the irrationality of modern science. Chemical, biological, and atomic weapons are striking symbols of the insanity of modern chemistry, biology, and atomic physics.

Consider the following statements of champions of modern sciences:

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Thomas Kuhn, author of *The Structure of Scientific Revolutions*:

"deliberative processes. . . must ultimately be neural, and they are therefore governed by the same *physico-chemical* laws that govern perception on the one hand and the beating of our hearts on the other." (italics in original)³

Nobel-Prize-winning biologist Francis Crick, the co-discoverer of DNA:

"'You,' your joys and your sorrows, your memories and your ambitions, your sense of personal identity and free will, are in fact no more than the behavior of a vast assembly of nerve cells and their associated molecules."⁴

Nobel-Prize-winning atomic physicist Richard Feynman:

"The thing I call my individuality is only a pattern or a dance. . . . The atoms come into my brain, dance a dance, and then go out – there are always new atoms, but always doing the same dance, remembering what was done yesterday."⁵

What kind of place is this universe in which your thinking is governed by “physico-chemical laws,” in which your “personal identity and free will” are no more than “the behavior of nerve cells,” and the thing you call your “individuality” is only a dance of atoms?

Such a totalitarian universe is worse than any concentration camp. Its inmates are not only powerless. . . they don’t exist. For an individual to believe that he or she does not exist is the ultimate terror.

And the ultimate source of today’s terrorism.

Moslems, who see God’s will in every detail of nature, are especially threatened by the miracles of meaningless science. American warriors killing with the weapons of modern science are monsters in the worst nightmares of Moslems.

But it is not only Moslems who are terrorized by science. Americans, who lead the world in the development of scientific weapons, now live in terror of their own scientific weapons being used against them.

And neither Moslems nor Americans recognize in their enemies the shadows of their own inner terror.

HONEST SCIENCE

The alternative to that terror is not to abandon science, but to be more scientific. . . to examine the data of meaning with the same passionate honesty now devoted to the data of mass and velocity.

In *The Structure of Scientific Revolutions*, Kuhn observes that scientists normally solve puzzles in accordance with an established “paradigm” or model of proven effectiveness. Their expectation that new puzzles will be solved in the same way is usually justified. But some stubborn data don’t fit. As these “anomalies” accumulate, scientists may adopt a revolutionary paradigm to explain them.

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Meaningful coincidences are data that stubbornly defy explanation within the established paradigm of today's sciences. To establish a new paradigm, scientists must solve puzzles posed by coincidences.

To put it simply: coincidences are facts that require a scientific revolution.

Overdetermination. The six auto and clock coincidences are a sample of data that pose scientific puzzles. Here is one of those puzzles:

How was it possible for the three mechanics, who knew nothing of my mis-timed newspaper articles, to find timing problems in my car? The physical facts had different meanings for them and for me. How can a single fact have multiple meanings?

It happens all the time. In dreams. In a dream world it is normal operating procedure for the dreamer to create a single image to express multiple unconscious ideas. For example, a burning house may express the dreamer's childhood experience in a burning house, his regret that during the day he did not follow fire engines, his wish that his house would burn down so that he could be a vagabond, an archetypal urge to purification by fire, and the sound of fire engines penetrating his sleep. Thus five different ideas created one dream image.

(NOTE: this is not an actual dream, but a simplified schematic illustration of how a dream can express thoughts combining 1) childhood trauma, 2) previous day's unrealized action, 3) wish fulfillment, 4) archetypes of the unconscious, and 5) physical stimuli. Actual dreams are usually more complicated. Numerous examples of multiple meanings can be found in Freud's *The Interpretation of Dreams*.)

Such multiple causes of the same dream image is called "overdetermination." By borrowing this principle of "overdetermination" from dream worlds and applying it in the physical world, we can solve one of the puzzles of coincidences. **Just as a single dream image can express more than one idea, so a single physical fact can express the ideas of more than one person.** A mechanic may see in a worn timing belt a need to replace it at the same time that I see a message about the timing of my newspaper articles.

The Projective Universe. The puzzle of multiple causes of a single fact is solved by overdetermination. But there are other puzzles. Here's one.

It is easy to see how a manufacturer could put a timing belt into my car and a mechanic could lift the hood to examine it. But how did I put under the car hood the meaningful symbol of a timing problem? I put the worn timing belt under the car hood in the same way that I could put a worn timing belt into a dream world.

If I woke up from a dream world in which a worn timing belt appeared, I wouldn't look for the belt under my pillow or on the bedroom ceiling. I would recognize that my mind is what put that image into the dream world.

I might get out of bed and look in the garage. I might even find a worn timing belt in the garage. Such connection between dream image and physical fact is rare, but not totally unheard of. But even if the belt appeared in both the dream and the garage, I would recognize that my mind is what made the belt appear in my dream world.

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And then I would recognize that my mind is what made the belt appear in the garage.

And I can recognize that when a mechanic found a worn timing belt under my car hood, my mind put it there.

HOW did I put the worn belt under the car hood? In the same way that I might put a worn belt in a dream world.

The mental process of creating dream images and physical facts can be called "projection." The word comes from the Latin *projicere*, to throw forward.

We are all familiar with the projection of a movie, in which images are "thrown forward" by a projector onto a screen.

The projection of a movie is a useful illustration of how we project dream images and physical facts. What a movie audience sees on the screen is put there by a projector. What a dreamer sees in a dream world, and what an observer sees in the real world, is put there by his or her projective mind.

A movie manifests the thoughts of the film maker. A dream manifests the thoughts of the dreamer. A reality manifests the thoughts of the observers.

In psychology, the term "projection" is used for the unconscious act or process of ascribing to others one's own ideas or impulses. For example, a husband may accuse his wife of infidelity because he, himself, unconsciously wants to be unfaithful. The husband "projects" his own unconscious feelings onto his wife. He thinks he sees in his wife what is really hidden in himself.

In the same way, we project our unconscious feelings onto nature. We think we see in nature what is really in ourselves.

In the same way, I projected my unconscious feelings onto a timing belt. What I saw in the belt was an image of what I needed to see in my self.

The mechanics got professional messages at the same time that I got a symbolic message. Possibly the belt had symbolic as well as practical meaning for the mechanics. I know that the second mechanic was locally known as "The Wizard," and that he referred to the first mechanic as "The Butcher." In any case, the physical fact was overdetermined.

Perhaps the mechanics and I were not the only sources of the overdetermined timing symbols. After all, the three breakdowns of my car occurred when I was sending articles to newspapers about the impending war in Iraq. Was the message to me expressing thoughts in the unconscious of nations on the brink of war? Were the overdetermined timing symbols expressing not only personal, but also collective, unconscious thoughts?

Here's a bumper thinker

**MATTER DOESN'T MATTER
THOUGHT MATTERS**

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Reality Agreements. Two puzzles are solved by overdetermination and projection, but these solutions pose a third puzzle. If everyone is projecting facts into the physical world, how come so many people project the same facts? How come many different people see the same automobile accident... or the same blazing skyscrapers... or the same planets?

Imagine a movie theater in which everyone brought his or her own movie projector and projected his or her own movie onto the same screen. The image on the screen would be chaos.

Picture, for example, what the movie screen would look like if one person projected Hamlet, another projected Mickey Mouse, and others projected Terminator II, Pretty Woman, Lassie, Platoon, Dr. Strangelove, a documentary about AIDS, a travelogue about Mongolia...

To avoid chaos in a movie theater, there must be some agreement on the movie to be projected.

To avoid chaos in the physical universe, there must be some agreement on the reality to be projected.

How can people agree to project the same planets in the sky? How can humanity reach agreement on the laws of nature?

We can't enact natural laws in the same way that we enact traffic laws. We can't control the motions of planets in the same way that we can control the motions of automobiles.

So how do we reach agreement on laws like gravity?

We have a model in children's games.

In his study *The Moral Judgment of the Child*, psychologist Jean Piaget has shown that young children are not conscious that the rules of their games — for instance, a game of marbles — are agreements.⁶

Young children think that the rules exist "out there." They think that the rules were not created by humans (unless, perhaps, by god-like ancestors) and cannot be changed by humans.

In other words, young children have the same belief about the rules of games that modern adults have about the laws of nature. Just as modern adults are not conscious that the laws of nature are agreements made by humans, so young children are not conscious that the rules of marbles are agreements made by humans.

Just as a modern adult thinks that the law of gravity exists "out there," was not made by humans, and cannot be changed by humans, so the young child thinks that the rules of marbles exist "out there," were not made by humans, and cannot be changed by humans.

As children mature, they recognize that the rules of marbles are created by humans. As modern adults mature, they will recognize that the law of gravity is created by humans.

Some non-scientific societies see their social laws in the same way that modern societies see their natural laws. Some societies believe that their social laws exist "out there," were not made by humans (unless by god-like ancestors), and cannot be changed by humans.

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There is a reason why some societies believe that their social laws are not man-made. If men make social laws, men can change them. If men can change social laws, they may create social chaos.

For the same reason, modern societies believe that their natural laws are not man-made. If men can change natural laws, they may create natural chaos.

Indeed, fear of human tampering with nature is aroused today by experiments in genetics.

Non-scientific societies may guard their social laws against change by treating them as sacred. Scientific societies guard their natural laws against change by treating them as objective.

Treating a religious belief in social laws as “sacred” and treating a scientific belief in natural laws as “objective” are behaviors that serve the same social purpose. Both “sacred” and “objective” attitudes treat laws as 1) existing outside the believer, 2) originating in something non-human (supernatural or natural powers), and 3) unchangeable by humans.

In some non-scientific societies, challenging sacred social laws is considered sacrilegious. In scientific societies, challenging objective natural laws is considered insane.

Dread of sacrilege may drive individuals to accept social laws as sacred. Dread of insanity may drive individuals to accept natural laws as objective.

Thus powerful taboos enforce agreed beliefs of both non-scientific and scientific societies.

Agreements on the laws of nature are extremely useful. That is why we create natural laws that are extremely powerful.

Symbolism. If I saw a damaged timing belt in a dream, when I awakened I would recognize it as a symbol created by my unconscious thoughts. When I saw a damaged timing belt in my car, I recognized it as a symbol created by my unconscious thoughts.

Thus physical facts, like dream images, can have symbolic meanings.

That is another reason to recognize that we create physical facts in the same way that we create dream images.

911: A DREAMLIKE SYMBOL

An overdetermined physical event can combine unconscious and conscious ideas. Thus the 911 nightmare was consciously created by terrorists and unconsciously created by all who witnessed the blazing twin towers.

Events in the real world, like events in dream worlds, can be interpreted to uncover their meanings. The interpretation of realities, like the interpretation of dreams, can free us from private and collective nightmares.

For example, we can interpret the 911 attack on the World Trade Center and the Pentagon as a symbolic message from our unconscious that humanity needs to attack its faith in economic power and military power.

“Scientific” faith that our behavior is governed by omnipotent atoms and neurons and physico-chemical laws fosters deep unconscious feelings of powerlessness, and these feelings of impotence can lead to fanatic pursuit of military power and economic power. But all the military

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and economic power represented by the World Trade Center and the Pentagon are powerless to combat the unconscious source of Americans' terror.

In pursuit of terrorists, the American government created at its naval base in Guantanamo, Cuba, a concentration camp where torture has been used in an effort to uncover secrets. But the real secret is the meaning of the American concentration camp – its symbolic expression of the concentration-camp universe.

Fear that terrorists may acquire biological, chemical, or nuclear weapons is the conscious motive for creating a concentration camp. The unconscious motive is fear that we are prisoners in a concentration-camp universe run by the laws of biological, chemical, and atomic sciences.

The torture of the body in the U.S. concentration camp is a dreamlike expression of the torture of the soul in the concentration-camp universe.

Until we replace “scientific” faith in the concentration-camp universe, we will continue the futile chase of the terrorist shadows of our terror. While Americans dread that scientific weapons will be used by religious fanatics, Americans fail to see the fanaticism of their “scientific” faith in an omnipotent physical reality.

Polls show that a majority of Americans have faith in a supernatural power. There are many ways to reconcile faith in natural laws and faith in a supernatural power. But however the combination is explained, the scientific picture of the physical universe has pervasive and persuasive influence on everyday common sense; provides the shared assumptions of rational dialogue; and constructs the stage on which personal, social, natural, and supernatural events are seen to take place.

The “scientific” picture of the universe has such tremendous power that it often threatens to undermine belief in a supernatural power. That “scientific” threat to belief in the supernatural can lead the believer to fanatic affirmation of the supernatural. Fanaticism is most likely where those who feel threatened deny that they feel threatened.

The feeling of threat can be repressed into the unconscious, but the repressed feeling can then surface in hostility to threatening “enemies.”

Unconscious feelings that one's deepest beliefs are false can produce unconscious terror. That terror can be projected onto terrorists.

Thus Moslems and Americans find and create terrifying enemies. Then they can avoid facing internal terror by waging war against external terrorists.

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ENEMY

In your enemy see your shadow,
Walk in your shadow's shoes.
Slit his throat or split his skull,
Can you your shadow lose?

To lose your shadow, dwell in darkness...
But not in the arms of sleep.
She'll lift the grate of the dungeon
Where enemies gnash their teeth.

In this poem the dungeon is a symbol of the unconscious, where denied emotions are kept repressed. During sleep these "enemies" may surface in dreams.

Repressed emotions can also surface in wars.

The repression of the child is the deepest source of war. That repression takes different forms in different religions. When that repression is recognized, humanity will replace all the religions that have failed to end the insanity of war.

TRINITY

What can replace the religion hidden in science? The new scientific paradigm that solves the puzzle of meaningful coincidences.

Recognition that we project physical facts in the same way that we project dream images not only solves scientific puzzles. It leads to new answers to the old questions "Who are we? Why are we here? How shall we live? How shall we love?"

When a dreamer awakens from a dream world, he can recognize that he in some way created that dream world. He can also see that he was a character inside that dream world. And now that he is awake he can be the interpreter of that dream world. It's as if he or she is three different persons... and yet one person. A trinity.

In the same way, each of us is the Creator, the Hero, and the Interpreter of the physical universe.

Recognition that each of us is Creator-Hero-Interpreter of the universe means that every mortal individual has absolute, unconditional, inalienable, infinite greatness. No God or Nature or Nation or Nirvana can be greater than any individual Creator-Hero-Interpreter of the universe.

Someone who recognizes his or her own infinite greatness cannot fail to recognize the infinite greatness of every other individual.

Such awakened individuals will replace the recurring nightmare of war with the thrill of the human adventure of creating, exploring, explaining, enjoying, sharing, and re-creating the universe.

Because the universe is overdetermined, every individual is creating the universe both personally and collectively. Because every individual is the Creator, the Hero, and the Interpreter

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of the universe, every personal adventuring is as cosmically important as the collective adventuring. Recognizing the cosmic importance of every individual will be the foundation of The Next Civilization.

In The Next Civilization, the daily life of individuals, and the past and present and future history of all humanity, will be full of meaning and purpose.

And the individual will know who he or she is, and humanity will know who we are.

And why we are here.

And what we can do about it.

That understanding will replace all the religions – including the religion hidden in modern science – that have failed to end the insanity of war.

Chapter 3

AWE-ISM

Before we can abandon failed faiths, we must recognize their glory.

The world's great religions have inspired love... hope... beauty... courage... bliss.... If that were not true, hundred of millions would not have embraced these beliefs for thousands of years.

It is precisely the greatness of these religions that makes it so difficult to see in them the common insanity that is the deepest source of humanity's thousands of years of mass murder.

It is precisely the greatness of these religions that makes them such impenetrable hiding places for the inward and invisible horror of which war is the outward and visible expression.

It is precisely because the people who teach these great religions to their children believe they are showing love for their children that it is so difficult to recognize these religions as child abuse.

But it is precisely the failure of these religions that drives people to treat their beliefs as sacred, and to guard these sacred beliefs against recognition of their failure.

Like the child who saw that the emperor had no clothes, today's children must see that the world's religions have failed to end the insanity of war. But how can children believe what they see when all the world religions engage in pious child abuse?

It is time to abandon all gentleness toward any sacred belief that has always failed to end war. To be gentle to such sacred beliefs is to be cruel to children. To be gentle to failed sacred beliefs is to betray all the children who have encountered pain, crippling, terror, heartbreak, and death in thousands of years of wars.

To show mercy to children, we must show no mercy to any belief that has always failed to end war.

However, while showing no mercy in attacking sacred beliefs, we must never attack any believer. Every believer is greater than his or her belief.

You and I and every other individual are greater than all the sacred beliefs of all the religions of all the civilizations of all the ages.

Because beliefs are only beliefs. You and I are living beings. Just as all the children murdered in all wars were living beings.

A belief can never feel pain or joy. Only an individual, like you and me, can feel pain and joy. Therefore, there can be no harm in attacking sacred beliefs. Indeed, there is great harm in

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failing to attack sacred beliefs which have failed to end the pain of war and have failed to nurture in children the joy of their own absolute worth.

I began this document with the suffering of children because most people are more deeply moved by the suffering of children than by the suffering of adults. I do not share that bias.

I feel the same about the suffering of a sixty-year-old grandmother, or a forty-year-old bus driver, or a twenty-year-old infantryman as I feel about the suffering of a ten-year-old kid.

Yes, it may be more tragic to see war cut short a young life than to see it end a long life. And it may be that a child's lack of understanding of war is more pathetic than an adult's understanding of war.

But what adult trapped in war can really understand its insanity? And why would an old person feel less terror than a child when both are faced with mass murder? If a warplane bombed the old-peoples-home of a ninety-year-old Danish woman who helped to raise me, her terror would be no less than that of my neighbor's child if he were in a bombed elementary school.

A ninety-year-old child can suffer as much as a nine-year-old child.

Terrorists target civilians, including children and women and the elderly. That is why so many people feel that terrorism is worse than war. Soldiers, in countries that consider themselves civilized adherents to honorable rules of war, are only supposed to target other soldiers. Thus "civilized" people condemn terrorists but honor soldiers.

Why is it worse to kill a nine-year-old civilian than to kill a nineteen-year-old soldier?

One answer is to note that the nineteen-year-old child can try to defend himself while the nine-year-old child cannot. Even if the nineteen-year-old child could defend himself in the age of hand-to-hand combat, the ability of a nineteen-year-old to defend himself is pure nonsense in most modern warfare. Today's soldiers are usually at the mercy of technological weapons that leave little room for individual acts of skill or courage. Thus the thousands of Iraqi soldiers slaughtered by American technology, in a war that an American general called a "turkey shoot," could no more defend themselves than the civilians killed in the World Trade Center.

Even if modern war were a test of skill and courage, it still makes no sense at all to say that killing is okay if it is the skilled or courageous soldiers who are killing the unskilled or frightened soldiers.

Some may believe that it is less horrible to murder a soldier than a civilian because the soldier, unlike the civilian, has chosen to risk death. In countries with conscription soldiers do not freely choose to risk their lives. In volunteer armies a soldier may chose to risk his life because he needs a job, or lacks a goal, or is escaping an oppressive home or community, or is deceived by the false glamour of military life. Others "volunteer" to risk their lives because they are educated to "defend" the societies that have brainwashed them into the insanity at the heart of all war. Even hired mercenaries kill and get killed only because they are as mentally sick as any serial murderer. Killing a conscript or a "volunteer" or a mercenary is as appalling as killing a civilian.

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It is true that the life of a killed nine-year-old would be a decade shorter than the life of a killed nineteen-year-old. But if it is better to be killed at an older age, then all wars should be fought by the elderly.

An obvious reason why nineteen-year-old children are sent to war is that they are more efficient killers than nine-year-old children or ninety-year-old children. But that is precisely why war is worse for soldiers than for civilians. Soldiers not only get killed. They also kill.

A nine-year-old civilian killed by a terrorist is less of a victim than a nineteen-year-old soldier who kills before he gets killed. The soldier experiences not only his own death agony but also the agony of being a killer.

Recognition that war is worse for soldiers than for civilians does not make the targeting of civilians by terrorists less horrible. But it makes the targeting of soldiers at least as horrible as the targeting of civilians.

When Americans feel as horrified by their own soldiers killing foreign soldiers as they now feel horrified by foreign terrorists killing American civilians, then Americans may abandon war. They may replace their War Against Terrorism with a Revolution Against War.

The terror experienced by a nine-year-old child in a bombed school and the terror experienced by a nineteen-year-old child on a bombed battlefield and the terror experienced by a ninety-year-old child in a bombed nursing home are all equal terrors. Each such terror is an infinite terror. To consider bombing schools and nursing homes worse than bombing battlefields is a very widespread attitude. It is an attitude that is both stupid and appalling.

War will end only when nations trash the whole idea of rules of war and war crimes. Belief that any war can be a just war, and belief that wars should be fought according to moral principles, distract humanity from the urgent need to end all war. Thus these beliefs perpetuate war. Perpetuate terror.

Here's a bumper sticker:

WAR IS A WAR CRIME

If there must be war tribunals, the criminals to be tried should be those who justify war.

But those who justify war are, perhaps, the most tragic of all victims. They are victims of thousands of years of the child abuse of beliefs that have always failed to end the insanity expressed in war.

Different religions find different ways to repress the child's recognition of his or her own infinite worth. Some religions teach that our worth is not in ourselves, but comes to us from some greater being, some non-human that created us, loves us, forgives us, instructs us, punishes us, rewards us, saves us. Other faiths teach that one's worth is realized by losing one's individual, mortal, personal self in some greater "One" or in some blissful emptiness. Marxism teaches that

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the individual is insignificant in comparison with the working class and the laws of history. Nationalism teaches that the individual is insignificant in comparison with his or her nation. The religion hidden in science teaches children that they are insignificant in comparison with the material universe and the laws of Nature. In one way or another, the powerful religions convince children that belief in one's own infinite worth, belief that there exists nothing greater than you and me, is blasphemy, or tragedy, or folly, or immorality, or illusion, or insanity.

Pride, arrogance, egocentrism, selfishness, narcissism, bourgeois individualism, subjectivism... there are many ways to condemn faith in one's own infinite worth. Those who have been brainwashed into denying their own infinite worth may self-righteously condemn those who know their own infinite worth.

Brainwashed, self-denying moralists can point to the stupid and destructive behavior of people who appear to be motivated by pride, arrogance, egocentrism, selfishness, narcissism, bourgeois individualism, and subjectivism. But the kind of pride that produces stupid and destructive behavior is really a false pride, a pitiful masquerade. Such stupid and destructive selfishness is produced, in fact, by feelings of lack of self-worth. It is falsely blamed on feelings of excessive self-worth.

There can be no excessive feeling of self worth because each self has infinite worth.

Someone who truly knows his or her own infinite worth feels no need for stupid or destructive behavior.

An individual who truly knows his own worth cannot fail to know the infinite worth of every other individual.

Consider the individuals you know who are bullies. Can you not see that every bully really does not like himself or herself?

Consider the individuals you know who are most truly confident of their own worth. Are they not the individuals who are most understanding of others, and most generous to others?

Do you, yourself, not find it easier to be understanding and generous toward others when you are feeling good about yourself?

Knowledge of one's own private, personal, unique, infinite worth is the opposite of the humility that most belief systems call "good."

Teaching children that humility is a virtue produces adults who feel that they are good when they feel that they are less than Nature or God or Nirvana or The One or Earth or America.

But that feeling-good-about-feeling-less is a mental illness. The mental illness originates in child abuse, in teaching the child to hold in awe something greater than her or his own self.

This Awe-ism is an ideology that is the underlying foundation of the ideologies of Christianity, Islam, Judaism, Buddhism, Hinduism, Confucianism, Marxism, Nationalism... and the religion hidden in science. All these ideologies have failed to end war because all these ideologies teach Awe of something greater than you and me and our neighbor.

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THE CURSE OF ABRAHAM

In search of the common error shared by all the world religions, we can begin with an outrageous child abuse held sacred by Jews, Christians, and Moslems.

That error finds dramatic expression in the story of God's command to Abraham to sacrifice his son. Abraham proves his faith by his readiness to kill his son, whom God spares at the last moment. In the Old Testament, Isaac is the son whom Abraham is ordered to sacrifice. The Koran does not specify which of his two sons Abraham is ordered to sacrifice, but Moslem scholars later concluded that it was his first-born son Ishmael whom God spared at the last minute.

The disagreement between Jews and Moslems is much less significant than their agreement. In both religions – and in Christianity – the revered prophet was willing to murder his own child in obedience to something greater.

Recognition that every child is the Creator and the Hero and the Interpreter of the universe is recognition that nothing exists that is greater than each child. This understanding exposes the absolute horror of the story of Abraham's sacrifice. But children of Moslems and Jews and Christians are taught to revere, rather than abhor, Abraham. That reverence for Abraham represses into the unconscious the Jewish and Moslem and Christian child's horror at Abraham's willingness to murder his child.

What is astounding is that Abraham's cruel and repulsive behavior is held up as a model of virtue! This is the horror that is the beginning and the foundation of Judaism, Christianity, and Islam.

As if Abraham's readiness to sacrifice of his son were not ghastly enough, Christians have God sacrificing his own son.

And Christians, Moslems, and Jews have, since their religions began, sacrificed their sons in the insanity of war.

What is all this son-sacrifice?

Clearly it is not only Christians and Moslems and Jews who sacrifice their sons in war. But the story of Abraham is a parable revealing the origin of the sacrifice of sons that is practiced in all warring civilizations.

Why did not Abraham tell God to go to hell?

Because Abraham believed in something greater than his son, greater than himself, greater than any human individual.

That worship of something greater than the individual mortal human self is the common insanity that has driven all civilizations to murder their sons in the insanity of war.

Whether the child is taught to bow to God or Nature or Nation or Nirvana or whatever, the child's soul is sacrificed on the altar of **BIG OTHER**.

Why didn't God order Abraham to sacrifice a daughter? Perhaps God was just old-fashioned. Modern armies now recruit women. So daughters can, like sons, be sacrificed.

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Where was Isaac's mother when Abraham raised his knife? Why didn't she curse God and clobber Abraham?

Why doesn't every mother – and father – curse Abraham and clobber God?

PERMISSIVE PARENTS

*(Written on the eve
of the 1991 Gulf War)*

Shall we let four hundred thousand boys,
Boys from Iowa and Maine,
From Georgia, Texas, Oregon,
Take lessons from that old whore, Babylon?

Where she, for ages, dallied with kings,
With Hammurabi, Xerxes, Haroun al Rashid...
Now boys from California and New York,
From Arkansas and Idaho,
Fondle obscene toys
That make wrong holes to spurt wrong juice.

And here in Kansas and in Illinois,
Kentucky, Arizona, Maryland,
Parents pray and preach
But will not halt
The Oriental orgy.
They have cast their children
Into the sands of time,
And now wait, fascinated, to ogle
Their exotic postures
As they writhe
In the ancient pornography of death.

Thousands of years of Jewish, Moslem, and Christian wars have demonstrated the murderous insanity of these religions.

That insanity continues today in wars in the Holy Land.

That murderous insanity will continue until Jews, Moslems, and Christians, in defense of their own children, rise up against Abraham's God.

The Bible says that "fear of God is the beginning of wisdom." How outrageous! Fear of God is the beginning of war.

The murderous insanity of war will continue wherever children are taught to worship anything greater than their own individual selves.

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The murderous insanity has reached its extreme in the religion hidden in modern science, which reduces the human individual to atoms adrift in a vast and meaningless physical universe. This extreme religion finds expression in extreme weapons, in the atomic, biological, and chemical weapons that now terrorize humanity.

Like the knife of Abraham poised over his child, these scientific weapons are poised over all our children. Are we willing to sacrifice our children to something greater than our children?

Or will we end war by raising every child to know that nothing exists that is greater than his or her own individual self, and to know that every individual self is equally, infinitely, great.

THE SELF-BLAME DEFENSE

Children of cruel parents frequently blame themselves for the cruelty of their parents. Many who in childhood were abused by alcoholic or incestuous parents feel for the rest of their lives that there is something wrong with themselves. Even if they know, intellectually, that this self-blame is both stupid and unfair, they feel, emotionally, that they are unworthy. Abused children, even as adults, feel shame and guilt for the cruelty inflicted on them by their parents.

Why does a child blame himself for the cruelty of his parent? In self-defense.

A child feels at the mercy of parents who are much larger and stronger and on whom he or she depends for food, shelter, love, and his or her origin. If the child believes that the parent is cruel, what hope can he have? But if the child can locate the evil in himself, then at least there is some hope. The child cannot reform the omnipotent parent, but he can hope to reform himself. Thus the child's self-blame is a defense mechanism, a desperate alternative to devastating recognition of the cruelty of a parent with overwhelming power.

The Judaeo-Christian myth of humanity's fall from grace is the same defense mechanism.

No parent, unless he were suffering from severe mental illness, would do to his children what God did to Adam and Eve. A healthy parent would be proud that his children dared to rebel against his stupid prohibition against eating the fruit of the tree of the knowledge of good and evil. And yet, in the Judaeo-Christian myth, God is not blamed for booting his disobedient kids out of paradise. God's kids blame themselves for God's child abuse. In the same way that kids, in psychological self-defense, blame themselves for the abuse inflicted on them by mentally ill parents.

And in the same way that many abused children spend the rest of their lives trying to reform their supposedly wicked nature, so many Jews and Christians have spent centuries trying to reform their supposedly wicked nature.

Jews have spent centuries wandering the earth dreaming of a "promised" land from which they had been driven for their sins, and today make themselves and their neighbors miserable by imagining that some Middle East real estate can be a substitute for humanity's true estate, of which they were robbed by their desperate, childish belief that their divine Creator had good

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reasons for making them suffer. Even the Holocaust was not horrible enough to persuade Jews to stop worshipping the god who for centuries punished them for their own good.

CORPORAL PUNISHMENT

(Hitler was a corporal when he was gassed in the trenches in World War I)

We are all on the train to
Auschwitz,
Because we all are Jews,
Or something like Jews,
Humans.

Our deaths are certain,
Putrid, and inane,
The whim of some mad corporal
Gassed in the trenches
Of a war in Europe,
Or somewhere,
Maybe Heaven.

Give us our daily
Soup and bread
And lead us not
Into thy ovens
Until tomorrow,
Or, better, Wednesday.

We'll promise to behave
If, great soldier
Of some master race
Or supernatural species,
You'll beat us less
Before you smudge the sky
With the greasy smoke
Of our feeble, yes,
But familiar, flesh.

God, Hitler, whoever you are,
Forgive us.
We know not what we've done,
But, surely, somehow we have sinned.

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Christians adorn their churches and their bosoms with an instrument of torture, the cross, the symbol of God's wonderful forgiveness of the original sin they supposedly committed in the wicked childhood of human existence. The Christian's belief that he or she is forgiven is an especially crippling defense mechanism. The feeling of being forgiven is a huge relief. But one cannot feel forgiven unless one feels a need for forgiveness.

For a Christian to feel that he or she is not guilty would rob the Christian of that overwhelming relief of feeling forgiven. Thus the feeling of being forgiven drives ever deeper into the Christian's soul the cruel lie of his or her own intrinsic unworthiness.

Thus Christians are damned by their doctrine of salvation.

No wonder Christians adore an instrument of torture!

Some modern Christians have either abandoned the idea of original sin, or have rationalized the story of Adam and Eve as a myth about separation from God rather than punishment for disobedience of God. But whatever modern Christians make of the myth of the Fall, as long as they believe Christ is their redeemer the psychological fact remains unchanged. They feel that they need to be redeemed. Believers in a redeemer feel that they need the intervention of a greater power to repair their defective nature.

The Christian who is overjoyed that he has a divine redeemer embraces the defense mechanism of the abused child who yearns to be forgiven by his abusive parent.

Lest any Christian doubt his defective nature, he need only compare himself or herself to Jesus. Most Christians believe that Jesus was perfect. The perfection of Jesus guarantees that Christians will, by comparison, feel their own human inadequacy.

Moreover, the perfection of Jesus implies that nothing less than a perfect being could ever free humans from their imperfections.

The divine Father of Christian belief lays a huge and terrible guilt trip on His children. Jesus, Christians are taught, died for their sins.

Suppose you had a loving brother who suffered an agonizing torture and death. If your father convinced you that your brother died an agonizing torture and death in order to rescue you from your flawed character and bad behavior, how would you feel?

So how do Christians, who believe that Jesus died an agonizing torture and death in order to free them from their flawed character and bad behavior, feel about themselves?

They can only feel good by feeling bad about themselves. They feel so bad about themselves that they can only find relief by finally throwing themselves on God's mercy. Then they find overpowering relief when they can believe that their father has forgiven them for the flawed character and bad behavior that required the torture and death of his son.

One thing a Christian will never believe is that he or she is the Creator, the Hero, and the Interpreter of the universe. Such arrogance is exactly the kind of sin that provoked their divine

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father to kick his children out of their home, and then to let his children come back only after the torture and death of Jesus had persuaded them to fall on their knees to beg forgiveness.

Arrogant belief in one's own infinite worth is exactly the kind of sin that separates the human soul from Christianity's divine Father. The Christian feels restored to God's graces when he accepts the intercession of God's son. In accepting the son's sacrifice, and the father's forgiveness, the soul has everything to gain and nothing to lose... except its arrogance.

Nothing to lose except the truth. The truth that arrogance is our birthright. The truth that every human soul has infinite worth. The truth that each soul's infinite worth does not come from any God or other power. The truth that each soul has no need for forgiveness because nothing can take away the soul's infinite worth.

If anyone needs to be forgiven, it is the God who offers forgiveness.

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THE GARDENER

Because we dared
When we were small,
To prove He cared
He cursed us all.

So we, His children,
Driven wild,
Tried to kill
His only child.

Though we nailed
Him to a tree,
Father failed,
Still, to see.

Still He tells us
To obey.
He compels us,
Thus, to pray:

Faithful Serpent,
Come again,
Free your Servant
From His sin,

Forgive our Father,
He knows not
What He wrought, or
What we got,

Where He goes,
Or Whence He came.
Until He knows,
He's not to blame,

But make him eat
Of His own fruit,
The bitter, sweet,
Forbidden truth.

Once upon a time, long ago and far away, the creator of the universe became a human baby in a stable in Bethlehem. What a wonderful event!

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And what a tragedy that this wonderful event was perverted into belief that the creator of the universe became a human only in Jesus. What prevents people from recognizing that every human individual – you and me and our neighbor – is the creator of the universe?

GLORIA!

In a filthy barn, in a flimsy crèche,
An infant whimpers from diaper rash.
His shivering mother wipes his ass,
The Almighty swaddled in human flesh.

At the car wash at Ninety-ninth and First
A junky helps a whore give birth.
Another Jesus arrives on earth.
Why don't angels sing his worth?

THE SURRENDER DEFENSE

A Moslem may feel less guilt than a Christian or Jew because Moslems attribute everything that happens to God.

Orthodox Islamic theology goes to considerable length to say that each human being is responsible for his good or evil acts even though everything that ever happens is totally determined by omnipotent God. And because omniscient God knows everything, He knows the future good and evil behavior of His creatures. And God sends to heaven or hell whomever He pleases, regardless of their good or evil behavior, because God is omnipotent and never compelled by human behavior.

The orthodox Moslem is enjoined to choose what is right and avoid what is wrong, as if he has free will. But the omnipotence of God makes it a little difficult, psychologically, for the Moslem to adopt the defense mechanism of the abused child who blames himself for the cruelty of his parent.

The Moslem adopts a different childish defense mechanism. Surrender.

That's what "Islam" means. Surrender. Submission.

It is surrender of one's own will to the will of God.

And Islam is the experience of peace that comes from surrender to God.

And Islam is the experience of empowerment that comes from feeling that one is carrying out — instead of one's own little selfish agenda — the will of God.

Like the defense of self-blame, the defense of surrender offers relief from pain. But, as with all childish defense mechanisms, the relief from pain is purchased at the price of crippling.

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Surrender cripples the child by repressing the child's knowledge that she or he is the creator of the universe.

Repressing any knowledge is, in itself, torture. Repressing the child's knowledge that she or he is creating the universe represses one of the child's most important truths.

By making a religion of Surrender, Islam is the opposite extreme from the arrogance that is the birthright of every human soul.

By teaching children awe of a supernatural being of absolute power and knowledge and glory, Islam robs children of their souls.

This Islamic repression of the child's cosmic creativity discourages other forms of creativity.

The surrender of his or her creativity can drive the individual to resent creativity in others. Those who surrender may feel driven to insist on the surrender of others.

The absolute authority Moslems attribute to God produces authoritarian personalities that are driven to seek submission from other humans, and to seek other humans to whom they can submit.

Submission to the state, and submission to the norms of society, are powerfully reinforced by the Moslem's submission to God. That is one of the psychological purposes for which Moslems have created an omnipotent God: to impose order on society.

But because that order is based on a false myth, it is never secure. It is always threatened by the unconscious rage of Moslems who, as children, were compelled to embrace the lie of an omnipotent God. Therefore, in Moslem civilization, dissenting ideas and deviant behavior are often repressed with religious fervor within society, and attacked with religious zeal in other societies.

It is a vicious circle: The more the Moslem feels the threat of his own and others' unconscious rage, the more fervently he surrenders to an omnipotent God; the more he surrenders, the more powerful becomes his unconscious rage.

The crippling of Moslems finds ritual expression — and psychological reinforcement — five times every day in the prayers that bring Moslems to their knees.

And yet Moslems, in the epitome of denial, endlessly invoke the crippling God they have created as "The Compassionate, the Merciful."

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CALL TO PRAYER

Stoop, kneel, bow,
Then rise to smite the infidel
To appease that sacred cow,
The Compassionate, the Merciful.

Drink, laugh, lust,
Then dance with those who doubt it:
There is no god but us,
And everyone is our prophet.

THE SUICIDE DEFENSE

The 10th-century Moslem mystic al-Hallaj, in ecstasy, cried out "Ana al-Haqq! — I am the Truth!" Since al-Haqq is one of the Moslem names of God, al-Hallaj appeared to be saying he was God. For his heresy, the mystic was executed, but even today there are Moslems who view him as a saint.

Such veneration of an unorthodox Moslem illustrates that in Islam, as in other religions, there is great diversity. That makes generalizations difficult.

The meaning of the word Islam makes perfectly clear that surrender to God is the dominant posture of the Moslem. However, there are Sufi traditions within Islam that guide the seeker toward union with God. Union and surrender are not exactly the same.

In most mystical traditions, union with the One involves a loss of separate self. Among Moslems, Christians and Jews there are mystics who seek such loss-of-self, but among the mainstream believers of these religions it is not a central goal. It is the central goal of Hinduism and Buddhism.

In Hinduism the individual soul, *atman*, is trapped in a bodily existence that goes through a process of rebirths that is endless until one achieves *moksa*, or salvation, by recognizing the truth that liberates – that the individual soul and the universal soul, *brahman*, are one.

Thus the goal of the mortal, human individual is to escape from bodily existence. And the ultimate value of the individual is not located in his or her separate self. The self's greatest value is derived from its identification with a universal soul.

Hindu belief in the ultimate identity of *atman* and *brahman* bears some resemblance to identification of each individual as the Creator and Hero and Interpreter of the universe. But how different Hinduism is from belief in the absolute worth of the separate identity of each mortal, individual, in-the-flesh, human Creator-Hero-Interpreter. And how different is the Hindu goal of escape from bodily existence in a material universe from the goal of The Adventure – the individual and collective creation, exploration, explanation, enjoyment, sharing, and re-creation of the material universe.

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Buddha went further than Hinduism in denying the absolute worth of the mortal, individual, personality. Buddha deviated from Hindu belief by denying the existence of an unchanging, substantial, individual soul that passed from one reincarnation to another. However, in Buddhist philosophy human beings are caught in the cycle of births and deaths because the extinction of life does not mean the end of existence but a projection to a new existence of the individual's *karman*, the burden of the unrequited deeds and desires of past lives. Only by destroying all cravings and desires that perpetuate the illusions of a separate self can the Buddhist escape the wheel of rebirth and achieve Nirvana. In Buddhism, attachment to separate selfhood is seen as the source of suffering. Liberation from suffering can be achieved by loss of the illusion of self.

Until the reincarnating illusion of self is replaced by full enlightenment, it will continue to be reborn. The Enlightened One, the Buddha, taught how to live on the path to enlightenment, the path to loss of the illusion of separate self.

Thus the Buddhist carries even further than Moslems, Christians and Jews the belittling of self. The Buddhist defense against suffering is more drastic than either self-blame or surrender. The Buddhist defense is suicide.

The killing of self is more difficult if the self keeps being reborn. To kill a reincarnating self it is not enough to swallow cyanide or blow one's brains out. A self could kill his or her bodies for a hundred lifetimes and get no closer to the "enlightenment" of obliterated self.

In Buddhist belief, the illusion of separate self is the source of suffering. That painful illusion is perpetuated by desire. The loss of all desire is the only way to finally commit eternal suicide.

A child who desires an ice cream cone may tell himself, when he doesn't get one, "I really don't want that ice cream cone anyway." If his ice-cream desires are frustrated too often, he may convince himself that he really doesn't desire ice cream. If all his desires are frustrated too often, he may convince himself that he really doesn't desire desires. If he can really give up all his desires, he will have no desire to live.

Then he will have accomplished what all the poisons and pistols in the world cannot accomplish: the eternal suicide of Nirvana. He will not only have killed his incarnate self: he will have killed the illusion that he ever was or ever could be a separate self.

The Buddhist teacher Thich Nhat Hanh asserts: "We are here to awaken from the illusion of our separateness."

What a peculiar enterprise! Do we create the illusion so that we can demolish the illusion? Is *that* "why we are here"!

A child may build a tower of wooden blocks and then kick it down. Is that how we progress from creating the illusion of a material universe to enlightenment?

To teach a child that he was born so that he can realize that he was not born... isn't that child abuse?

And for a guru to help an adult kill his separate self... isn't that physician-assisted suicide?

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It is easy to understand that someone experiencing deep despair may turn to suicide. Even more than suicide of the body, suicide of the personality can be an attempt to escape from unbearable pain. Thus a guru who assists personality-suicide may be a purveyor of mercy.

The suicide defense, like the self-blame defense and the surrender defense, does bring relief from pain. And like the other defenses it ends by crippling.

To organize one's personal existence for the sake of escaping personal existence is to miss the whole point of personal existence.

If what I call "me" is really an illusion, it is a *real* illusion. I really do believe that "I" am separate. My belief that I am separate creates the feeling of separateness, and that feeling is *real*. My belief that I am separate separates me. It separates me from everything and everyone.

The illusion I call "me" is an illusion that I cherish. I consider the illusion called "me" infinitely more interesting and more loveable than any illusion-free emptiness.

I revel in my separateness, and in the separateness of every other individual.

I also revel in the connection I experience with other individuals. Indeed, experiencing the separateness of my self and experiencing the separateness of another individual self is one of the deepest experiences of connection, because separateness is one of the most wonderful things I have in common with that other individual self.

If my separateness is an illusion, then all I can say is "Bully for the illusion!"

And to hell with illusion-free loss of self, to hell with emptiness, to hell with bliss.

I have better things to do here than seek such "enlightenment."

If I really believed that emptiness is the goal of my existence I really would desire to commit suicide... but the desire would make it impossible!

What a trap is Buddhism.

Human life simply is not "A tale told by an idiot, full of sound and fury, signifying nothing."

Life is a dream, and, therefore, full of meaning.

Far from being an illusion, the material world is a revelation.

A constantly changing, glorious revelation.

And each of us is the revealer, the revealed, and the interpreter of the revelation.

Yes, the material world, like a dream world, is created by desire. The most magnificent desire possible: the desire to think, feel, act, be. The desire to be a self, and to know and enjoy and love other selves.

The desire to awaken from that One, and have a life.

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To reverse the idea of Thich Nhat Hanh: “We are here to awaken to the adventure of our separateness.”

The realistic way to live fully in our dreamed universe is not to lose desire but to increase desire.

The passion with which we create the universe finds fulfillment in each conscious, mortal, unique personality. To lose your unique personality betrays the passion that creates the universe.

In creating, entering, exploring, explaining, enjoying, sharing and re-creating the universe, the unique personality that the Buddhist tries to flee is the hero that gives meaning to the cosmic adventure. And that meaning cannot be interpreted except by unique personalities.

When you have learned to truly treasure your own unique personality, you will treasure the unique personality of every individual you meet.

And many of the people you treasure will treasure you.

Because you will treasure your separate self, and other separate selves, passionately, you will still suffer. But once you have known such personal passion, would you ever exchange a life of suffering and adventure and love for the impersonal bliss of Nirvana?

SNEERVANA

As a wave is a piece of the ocean,
Each soul is a piece of God.
That thought is a fishy commotion
Of minnows in schools of cod.

My soul is a soaring falcon
That knows the waves and the sea,
And though I shall drop in the ocean,
The ocean will never know me.

When I listen to a symphony by Mozart or gaze at a portrait by Rembrandt or watch a performance of Hamlet, I have no desire to trade them for any eternal bliss. When I listen to a meadowlark or gaze at the stars or watch playing kittens, I not only feel attached to my passing life, I feel attached to my attachment. When I recall my parents' gentleness or nuzzle my lover's ear or hear my child's laughter or discover a new friend, the separate personality of each of them fills me with joy.

The cruelty and stupidity and ugliness and sickness that are also part of this world sometimes lead me to despair, but more often they lead me to work for change. The dearness of each separate personality provides both the incentive and the reward for living passionately and compassionately.

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What an irony that Gautama, the Buddha, who had such a wonderfully unique personality, beckoned others to the path of loss of personality. I wonder if amusement at that irony explains the smile on some of Buddha's statues.

THE UNIMPORTANCE DEFENSE

Belief in reincarnation reduces the importance of an individual's current life. A person who believes this current life is his one and only mortal existence attaches tremendous importance to this current life. A person who believes that this life is only one of dozens or hundreds or thousands of lives that she will experience will attach less importance to this life.

Of course this life may be important to someone who believes in reincarnation. He may consider this life important because he believes it will determine the quality of his next life. And he may consider this life important because he believes it is a chapter in the progress of a reincarnating soul.

But belief in future lives can reassure the believer that she will have a second chance, a third chance, a hundredth chance. However much a believer in reincarnation finds importance in this life, she will not attach as much importance to this life as someone who believes he will never again appear as a human individual, who believes that this life is his one and only chance.

When someone has an unhappy experience, he may try to convince himself that it is really unimportant. Of course he may be right – he may feel unhappy for trivial reasons. But denying the importance of a real tragedy can be a self-deluding defense against unbearable pain.

One who tells himself that his suffering is merely part of a cosmic game, a piffle in an eternal dance, belittles the pain by belittling himself.

This unimportance-defense is one of the most common of all forms of denial. Belief in reincarnation can be attractive because it denies the ultimate importance of all human unhappiness.

That is why belief in reincarnation is often combined with belief that desire is the source of suffering, belief that this world is illusion, and belief that attachment to a separate personality is a tragic mistake. All of these beliefs seek to reduce suffering by treating it as ultimately unimportant.

Thus the Suicide-Defense of nirvana is often combined with the Unimportance Defense of reincarnation.

Those who believe that this life is their only chance, are more likely to believe that desire makes life worth living, that this world is revelation rather than illusion, that a separate personality is a glory to be whole-heartedly embraced, and that nothing is ultimately more important than each living, mortal, happy/unhappy individual.

The doctrine of reincarnation resembles the doctrine of original sin. In both cases, the newborn baby arrives on earth already condemned for some past behavior. Whether that past

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behavior occurred in the baby's previous lives, or in the disobedience of Adam and Eve, the beliefs have an important similarity.

Both reincarnation and original sin are variations on the defense of self-blame. Like the abused child who blames himself for the pain inflicted by his brutal parent, both those who believe in original sin and those who believe in reincarnation blame the baby for whatever pain it suffers.

A variation on blaming-the-baby is belief that the baby has freely chosen whatever suffering it encounters. In this variety of reincarnationism, a soul may choose to become the baby of brutal parents, or to be born blind, or to be born with half a brain. Why would any soul make such a choice? As an educational experience. After a lifetime learning whatever lessons are best taught by brutal parents or blind eyes or half-brains, the baby can go on to more advanced classes of soul-learning in future incarnations.

Of course it is true that one might learn something from being raped by a drunken parent, or from never seeing what poor souls with eyes can see, or from the simplified thinking of a half-brain. But how many souls after their birth, in their eagerness to learn, choose lobotomy, or pluck out their eyes, or seek to be raped?

Of course some people do lobotomize themselves with alcohol, or blind themselves to unpleasant facts, or find brutes to abuse them. But does anyone advocate alcoholism or denial or masochism as educational strategies?

Why do some people choose to believe that babies choose to suffer?

Perhaps because the alternative seems even worse. To believe that either God or Nature lobotomizes, blinds, and rapes children is not very comforting.

Still, there is a lesson to be learned from lobotomized, blinded, and raped children. Society lobotomizes, blinds, and rapes the souls of its children whenever it teaches them that they are less than, in fact, they are.

Whether a society teaches the self-blame-defense or the surrender-defense or the suicide-defense, it is torturing the soul of the child. In denying or devaluing the infant's infinite worth, society creates the nightmare that finds physical expression in babies born with blind eyes or damaged brains or abusive parents.

The answer to the nightmare of crippled babies is not to teach children that their crippling is deserved, or is good for the progress of their souls. The answer to this nightmare is to recognize its meaning, to recognize why our unconscious is creating crippled babies. The answer to the nightmare is for society to awaken from the crippling defense mechanisms — Jewish, Christian, Moslem, Buddhist, Hindu or whatever — with which generations of crippled believers have crippled generations of children.

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THE I-DO-NOT-EXIST DEFENSE

To distinguish the religion hidden in science from science itself, we can call the religion "Scientism." And we can distinguish between what is "scientific" and what is "scientistic."

"Scientific" inquiry does not exclude any kind of data from examination in its search for explanations of experience. "Scientistic" inquiry excludes from examination the data of personal experience and the data of meaning.

Scientism is religious faith in an impersonal and meaningless physical universe, a faith that leads Scientistics to ask the mass or velocity of a physical fact but never ask the personal meaning of a physical fact.

Slightly less orthodox Scientistics might accept the possibility that physical facts have personal meaning but believe that these meanings, unlike mass and velocity, can never be examined by science. There is nothing irrational about limiting science to data that can be measured and to hypotheses that can be tested. What is irrational is the religious belief that science can honestly and accurately describe the nature of nature while systematically ignoring natural phenomena that cannot be measured and cannot be tested, systematically ignoring such natural phenomena as physical facts with personal meanings.

No religion is more crippling than Scientism. Scientistic belief in the omnipotence of Nature represses totally the individual's knowledge of his or her infinite worth. Other belief systems, although they diminish the individual's absolute worth, still grant him or her significant value.

In Judaism, Christianity, and Islam, human individuals derive worth from God. In Buddhism, the individual can feel compassion for other individuals and can take responsibility for his or her own progress toward enlightenment. In Hinduism, the individual soul (*atman*) is identifiable with the universal soul (*brahman*). In "primitive" religions, the gods in many ways resemble human individuals.

In Scientism, the individual is an absurdly small and absurdly brief and constantly shifting grouping of atoms in a vast universe which controls all his thoughts, feelings and actions and yet is totally indifferent to all his thoughts, feelings and actions.

Nothing could be further from recognition that each individual is the Creator-Hero-Interpreter of the universe.

In Scientism, the individual isn't even an illusion... unless atoms can be said to harbor illusions.

A group of atoms may sometimes call themselves an "I," but those atoms don't know what they are talking about. In Scientism, no "I" exists.

Scientism finds its most explicit belittling of human individuals in its hypothesis that the physical brain produces thoughts, feelings and actions.

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Even the most intimate emotions, even the most original thoughts, are attributed by Scientism to brain chemicals.

Attributing emotions and thoughts to brain chemicals is part of the Scientific hypothesis that matter produces thought. That hypothesis can never solve the scientific puzzle posed by coincidences. As has been shown, the puzzle of coincidences can only be solved by recognizing that we create physical facts in the same way that we create dream images.

In other words, the scientific puzzle can only be solved by recognizing that thought creates matter.

Thus, it is not the physical brain that creates thought, but thought that creates the physical brain.

Consider the question: "Does matter produce thought, or does thought produce matter?" The question itself is a thought.

We cannot even ask whether matter or thought comes first without engaging in thought.

The act of asking is not a piece of matter, like a raindrop or a pancake. The act of asking is a piece of thought.

Whether matter produces thought or thought produces matter, we cannot even examine the two alternatives without engaging in thought. There is no escaping from acting as if thought comes first.

Many scientists believe that electro-chemical events in the brain are the source of thought. If they are right, then chemicals must be the source of the questioning thought: "Does matter produce thought?"

Suppose a scientist answers this question by saying "Yes, chemicals produce thought." If he is right, then his answer is not really "his" answer. The answer is not produced by him. The answer is produced by the chemicals in "his" brain.

In other words, it is chemicals that are asking and answering the question whether or not chemicals produce thought.

And some chemicals give elaborate reasons for answering "yes" while other chemicals give elaborate reasons for answering "no."

Such a conversation among chemicals is more amazing than anything Alice encountered in Wonderland.

Only something as idiotic as a chemical could think that a chemical thinks.

Any scientist who tells you that chemicals in the brain produce thought is saying, if his statement is carried to its necessary logical conclusion: "The chemicals in my brain are telling the chemicals in your brain that they are chemicals."

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Thus belief that matter produces thought leads, by simple logic, to absurdity.

In giving omnipotence to brain chemicals, modern minds are doing the same thing that pre-scientific minds did when they gave omnipotence to supernatural beings.

The religion hidden in science, like pre-scientific religions, is teaching children to hold in awe something greater than themselves.

In fact, brain research has reverted to the superstitions of "primitive" religions. When scientists attribute thoughts and feelings to brain chemicals they are doing the same thing that "primitives" do when they attribute thoughts and feelings to a stone or a wind.

But primitives, unlike such scientists, also locate thoughts and feelings in human beings.

In his private notebooks Darwin wrote:

"Why is thought — being a secretion of the brain — more wonderful than gravity, a property of matter? It is our arrogance, our admiration of ourselves."

When we recognize that Darwin has got it backwards, when we recognize that the physical brain is a "secretion" of our thought, when we recognize that matter and gravity are our own creation, then we have perfect reason for arrogance. For cosmic arrogance. For infinite admiration of ourselves.

THE SPLIT-WORLD DEFENSE

Many believe that meaningless laws of nature govern the physical world and believe that there is another world that is not governed by meaningless laws.

This other world may be called a "spiritual" world. Or it may be another "plane" of existence. Or another "state" of consciousness.

The split-world defense mechanism may divide the world into more than two worlds, into any number of worlds.

One result of splitting the world into a physical world and one or more non-physical worlds is to preserve "scientific" belief in the meaningless character of the physical world. One result of escaping to more "spiritual" worlds is toleration of the "scientific" lie that the physical world is governed by impersonal and meaningless laws of nature.

Because escape to "spiritual" worlds makes the "scientific" lie tolerable, escape to "spiritual" worlds strengthens belief in the "scientific" lie.

When that lie has been exposed, when it is recognized that the physical world is made of meaning, there is no need to split the world into a physical world and a spiritual world.

When we recognize that we create physical facts in the same way that we create dream images, then we recognize that physical facts, like dream images, are revelations.

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When we recognize that the physical world is revelation, then we experience in the physical world the glory that repressed souls seek in escape to non-physical worlds.

Another way of splitting the world is between the "sacred" and the "profane." When some beliefs or places or objects or times or rituals are considered "sacred," they are felt to be different from the "profane" ordinary facts of everyday life.

This sacred-profane splitting of the world robs the ordinary facts of everyday life of their meaning. Thus belief in the sacred impoverishes everyday life.

In a dreamed universe, as in the dream worlds of our sleep, every fact has meaning. Therefore, no fact is profane.

Because "sacred" means something that is different from the profane, where nothing is profane, nothing can be sacred.

Nothing is sacred, but everything has meaning.

Holding some belief or place or object or time or ritual sacred is the enemy of recognizing that everything is made of meaning.

When we recognize that each of us is creating the universe and is adventuring inside the universe and can discover meanings in the universe, then the thrilling feeling that some pieces of the universe are sacred is abandoned to be replaced by the much more thrilling — and more realistic — feeling that all pieces of the universe are revelation.

Because holding selected things sacred represses knowledge that all things are meaningful, teaching people to hold selected things sacred produces unconscious anger. That unconscious anger can find release in conflict with those who do not respect these selected things as sacred... or with those who hold the same things sacred for different reasons.

Thus, for example, many Jews and Moslems, like Medieval Christian Crusaders, have been willing to kill living humans for the dead dirt and stones of the "sacred" city of Jerusalem.

The fact that people will value sacred dirt and stones more than human lives reveals the "sacred" for what it really is: repression of our knowledge that nothing exists that is worth more than each living human individual.

When we abandon worship of the sacred, we will be free for love of the living.

When an individual recognizes that he or she — and every other individual — is the Creator-Hero-Interpreter of the universe, then "other-world" experiences are much less thrilling than "this-world" experiences.

A student of a guru once described to me how his teacher's spiritual exercises led him to see a vast procession of immortal souls radiant with light. "Wouldn't you like to see that?"

I might, if I had not already seen processions of mortal souls at Broadway and 42nd street, and at the interchange of highways I-25 and I-70, and on a pedestrian street in Copenhagen, and on a beach of Lebanon, and on a canal in Thailand, and on the trail to Diamond

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Lake. These are souls with parents, children, neighbors, employers, employees, government officials; souls with dreams, hopes, fears, follies, crimes, kindnesses, learnings, sicknesses, adventures; souls with cars, bicycles, houses, pets, taxes, computers, footballs, gardens, dances; souls with raptures, despairs, honesties, dishonesties, beauties, uglinesses, rages, pranks, haste, laziness, struggle, rest; souls with — every one of them! — absolute uniqueness. With such fabulous visions available anytime I walk outdoors, why on earth would I want to see a mob of disembodied souls radiating light?

Why would I want the company of angels when I can have the company of mortals?

Why would I want to see the face of God when I can see the face of Sara and Larry and Saidi and Zhang and, someday perhaps, you?

Every other-world I have ever heard described — or heard called "indescribable" — by anyone who claims to have been there is pitifully inferior to this infinitely describable world, when this world is seen realistically.

THE EXTREME RELIGION

Psychologists sometimes discover in abnormal behavior explanations of normal behavior. Characteristics present in all of us may be magnified, as if under a microscope, in the abnormal behavior of the "mentally ill."

In the same way, we can see the source of "normal" war magnified to an extreme in the abnormal wars of modern civilization.

We now have a way to uncover the source of "normal" war. We can ask:

What "normal" mentality that has been present in all warring civilizations is magnified to an extreme in the mentality of modern civilization?

Scientism dominates the mentality of modern civilization. What mentality has been present in every non-modern civilization that is magnified to an extreme in our Scientific civilization?

By diminishing the individual to nothing but atoms, Scientism has carried to the absolute extreme the repression of the individual's worth that has characterized pre-scientific mentalities.

That repression is the "normal" mentality that is magnified to an extreme in modern civilization. That repression of the individual's knowledge of his or her infinite worth is the source of "normal" wars that have been magnified to an extreme in the "abnormal" wars of modern civilization.

By reducing the individual to atoms, by repressing the individual's infinite worth even more than earlier religions, Scientism has done us all a great favor. It has exposed the source of war. It has revealed, through magnification to an abnormal extreme, the "normal" mentality that produces "normal" wars:

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Repression of the individual's knowledge of his or her infinite worth is the "normal" mentality that has always been the source of war.

Here's a bumper thinker:

ALL WAR IS DEFEAT

How can we be free of the mentality that, in every civilization, produces wars? How can we be free of the diminishing of the individual?

By recognizing that every individual is the Creator, the Hero, and the Interpreter of the universe.

That recognition will be the foundation of a civilization free of war.

RECURRING NIGHTMARE

An individual for whom life has meaning can endure incredible suffering, but an individual for whom life has no meaning can be thrown into despair by even a minor disappointment. That despair can lead to suicide. Thus the loss of meaning can be the root cause of a suicide triggered by other suffering.

Modern science has systematically neglected all questions of meaning and all data of meaning in its examination of the physical universe. As a consequence, modern men and women, to the extent that they are influenced by the world-picture of science, feel that the physical universe has no meaning. What is the psychological consequence of modern humanity's feeling that the human soul is the prisoner of a meaningless physical universe? Wars that are, essentially, suicidal.

In the First World War, the most dreamlike symbol was trench warfare. In that nightmare, thousands of boys arose out of the earth and ran screaming into barbed wire to be mowed down by machine guns, and they were followed by more thousands of boys arising from the earth to rush to slaughter. Essentially, it was a nightmare of extermination.

The nightmare of extermination recurred in the Second World War. This time the most dreamlike symbols were institutions for extermination. The Nazi gas chambers were the sequel of the insane slaughter in the trenches. Even in detail the nightmare was a sequel. Hitler, who was temporarily blinded in the trenches by a British gas attack, who learned of Germany's defeat while lying in a hospital dreading that he could never be a creative artist, was the creator of the gas chamber.

The nightmare of extermination has recurred yet again in the development of nuclear weapons that could, in a Third World War, make the whole world an Auschwitz oven. Our unconscious has dreamed the nightmare of the atom bomb in a desperate effort to awaken us from the soul-exterminating belief that human beings are made of atoms.

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Because we did not get the message of the First World War, the nightmare recurred in the Second World War. Because we did not get the message in the First and Second World Wars, the nightmare has recurred in the threat of a nuclear holocaust. Each of these nightmares is more suicidal than the previous one.

Attempted suicide is a cry for help. Our suicidal wars are a cry for help. A cry from the child that modern civilization has buried more deeply than every past civilization. A cry from the child that in every civilization has been taught to believe that he or she is less than the glory of all existence.

In the modern, "scientific" myth of a meaningless physical universe, the child has been buried so deeply that it can find no way left to call out to us except by the horrors of trench warfare, gas chambers, and nuclear weapons.

REPLACING THE SACRED

War is so ghastly, so cruel, and so insane, that every religion – including the religion hidden in science – that has failed to end war must be abandoned.

To cling to any of the world's major religions is to condemn humanity to continuing the insanity of war.

But these established beliefs are full of much beauty. And that beauty finds expression in beautiful behavior, in soaring feelings, in charitable institutions, in great art.

I can be thrilled by the beauty of Christian music and by the beauty of the story of Jesus. I can be inspired by a Moslem mosque or a Buddhist temple. I can rejoice at the stories of Galileo and Einstein and sigh with wonder at the picture of the universe they created. Without losing any of the beauties of these belief systems, I can abandon the shared folly at the very center of all these belief systems.

I can let go of the self-blame-defense of Judaism and Christianity, the surrender-defense of Islam, the suicide-defense of Buddhism, the I-don't-exist-defense of Scientism. I can let go of all defenses that deny or devalue my knowledge that I have infinite worth because I am the Creator, the Hero, and the Interpreter of the universe.

Knowing my own infinite worth, I cannot fail to know the infinite worth of every other individual human being, of every other individual living being. As long as I recognize the infinite worth of every living individual, I will be incapable of war.

A civilization based on recognition of the infinite worth of every living individual will be incapable of war.

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FEEL

“The one essential condition of human existence is that man should always be able to bow down before something infinitely great. If men are deprived of the infinitely great they will not go on living and will die of despair.”

Those two sentences, spoken by a character in Dostoevsky’s novel *The Possessed*, express very simply the common error shared by all the religions that have failed to end war. The sentiment expressed in that statement is the deepest cause of thousands of years of mass murder.

To end the endless insanity of war requires embracing the opposite of that statement:

“The one essential condition of human existence is that man should never bow down before anything ‘greater’ than his or her own self. If men and women are deprived of their own infinite greatness, they will continue to live in the despair that has produced thousands of years of mass murder.”

A powerful and terrifying barrier stands between humanity and a civilization without war. The belief systems that have failed to end war are defense mechanisms that apparently brought their believers relief from despair and gave their lives deep meaning. To abandon these defense mechanisms will require letting go of beliefs held sacred.

Holding a belief sacred is itself a defense mechanism.

Holding a belief sacred protects the believer from examining the false foundations of a belief he inwardly knows is false.

The first emotional task in letting go of a sacred belief is to rob it of its sacredness. To demolish the sacredness of a belief cannot be done by the intellect alone. No matter how irrational a sacred belief, believers will cling to it unless they experience an emotional earthquake.

Everyone, at some times in his or her life, experiences emotional earthquakes. But it is easier for the earthquake to result in abandoning a sacred belief if the sacredness of the belief has already been challenged.

Here is a poem that challenges the sacredness of Christian beliefs expressed in “The Lord’s Prayer”

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THE LORD'S PRANK

Our Father, old Fart in Heaven,
Hollow be Thy name,
Thy kingdom come,
Another slum,
On Earth as it is in Heaven.
Give us this day
Our daily dead,
And forgive us our hate
As we forgive our fate.
Lead us not into salvation,
But deliver us a shovel,
For thine is the cowpie
And the horsefly,
Forever.

Here is a poem that rejects the sacredness of four religions that have failed to end the insanity of war:

SACRILEGE

Had Moses pissed on the burning bush
And Jesus spit on the cross,
Had Buddha fucked his way to bliss
And Mohammed cursed his boss,

How many wars had not been fought,
How many kids not maimed?
How many lies had not been taught,
How many souls not tamed!

Chapter IV

NATIONAL PATRIOTISM IS TREASON

"Man is a tribal animal. We must fully appreciate this fact if we are to understand one of the most important facets of human nature. To ignore it or deny it — as so many priests and politicians do — is to court disaster. The tribal qualities of the human species colour almost every aspect of our social lives. They are so basic to us that, were we every to lose them, it would mean that we had mutated into another species altogether."⁷

That mutation of humans into "another species" is the goal of this book.

Modern weapons make necessary the end of war. The end of war requires a Revolution of the Species. That revolution requires that we stop being the "tribal animal" described by Desmond Morris and Peter Marsh in their book entitled *Tribes*.

But the goal of mutating into another species cannot be achieved if we "ignore or deny" the power of tribalism. Only by recognizing the tremendous power of tribalism can we, at long last, be free of its tyranny over the mind of man.

Morris and Marsh forcefully demonstrate that the "tribal qualities of the human species" have great power not only in "primitive" tribes but in our modern civilization. But they want their readers to acknowledge the continuing power of tribalism so that they will honor and obey it, rather than get rid of it.

Morris and Marsh trace the horrors of modern warfare primarily to modern humanity's loss of the emotional satisfactions that "primitive" men and women experience in their identification with a small tribe. They cite examples of tribes whose warfare was essentially ritualistic and usually produced few or no injuries and deaths. They also note the emotional satisfaction that moderns get from identification with groups — such as sports teams — engaging in ritualistic and non-lethal conflicts. Morris and Marsh see the alternative to everything from gang wars to global wars as revived respect for the kind of group-identification characteristic of "primitive" tribes.

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rites of repression

These two researchers on human behavior describe rites of passage by which primitive tribes create in adolescents the group-identification the authors consider so desirable. Here is their description of the circumcision ritual of the Papuans of New Guinea:

*The initial stages begin with fasting, followed by the ritual consumption of a dish consisting of nettles cooked in bamboo with pork fat. This produces a painful, stinging sensation followed by swelling of the throat. Two days later, nose bleeding is induced by hammering sharp pegs into the nostrils with wooden pounders. This is followed by cutting small wedges of flesh from around the glans penis, producing deep lacerations which often penetrate the urethra. As if this were not a sufficient ordeal for the initiate, the penis is then beaten repeatedly using the bamboo handle of the circumcision knife, and then rubbed vigorously with salt and nettles.*⁸

Morris and Marsh describe other adolescent rites of passage and explain that such painful rituals "have the clear function of binding [the initiate] to his tribe." They add: "the more severe the ordeal, the greater the degree of solidarity engendered among fellow sufferers."

Many such initiations begin with sustained fasting and lack of sleep, a technique "well known to interrogators and the agents of torture around the world." Deprivation of food and sleep make the individual much more "impressionable and susceptible to suggestions." This psychological state makes sure that the messages of the rites are indelibly imprinted on the mind of the initiate, securing his "undying commitment to the rules and traditions" of the culture granting him full membership.⁹

What Morris and Marsh describe as typical of the socialization of the individual into a primitive tribe is a striking example of the repression of the child's experience of his or her own infinite worth. This repression continues in modern societies. Jews and Moslems still circumcise penises as a religious rite. Military boot camps still use physical pain as part of a process of replacing individualism with group identity. But today's repression is more likely to be psychological. Thus, for example, Japanese business-management training may be organized along tribal lines. At one training program:

*Trainees pass through an initiation ceremony where they kneel in rows and 17 ribbons of shame are attached to their smocks — each one denoting some discipline to be fulfilled in order to graduate. The humbling process demands that trainees perform servile and useless tasks, such as picking grass from the lawns with their fingers. This whole ritualized process is aimed at discouraging individuality and reinforcing loyalty and obedience to the company.*¹⁰

Psychological horrors

Such psychological brutality stands forth in all its horror when one recognizes that every individual is the Creator and the Hero and the Interpreter of the universe. It is the same psychological horror that is the foundation of all the world religions, including the religion hidden in science.

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The Christian who kneels to the instrument of torture on which Jesus was crucified, and ritually eats his flesh and drinks his blood, is proclaiming that his own sins had to be redeemed by the torture of an innocent. The ritual is called "communion" not only because its participants feel they are experiencing communion with the supernatural, but also because they are joining in a community of believers. The torture and death of Jesus happened long ago and far away and to somebody else, but its ritual commemoration creates group identity with the same psychological brutality expressed in the butchering of the adolescent penises of the Papuans of New Guinea.

And that psychological brutality reaches its extreme in modern science. Nothing is so humbling of the human individual as the idea that his most personal feelings and thoughts are what Crick calls "the behavior of nerve cells" and Feynman calls a "dance" of atoms, and Kuhn calls the product of "physico-chemical laws," and Darwin calls a "secretion of the brain."

That "scientific" subordination of the individual person to impersonal natural laws finds support in such rites of passage as school examinations, graduation rituals, peer reviews, and prize competitions.

Morris and Marsh trace the "tribal" behaviors they witness in modern society to a need for group-identity among primitive bands of hunters. The survival of their tribe depended on successful cooperation among the hunters, and "natural selection swiftly eliminated any early human group that failed as hunters."¹

Morris and Marsh give no examples of "tribal" behavior, ancient or modern, in which hunters cooperate because they are rational and understand that cooperation is necessary to successful hunting. One wonders if the collaboration of Morris and Marsh, hunting together for truth, was rational and voluntary, or stimulated by some rituals akin to those that Papuans inflicted on adolescents. If hunting for truth does require such agonizing rituals, it may explain some of the behavior of experts in academic tribes.

EVOLUTION'S ORIGINAL SIN

The two authors claim that hunting cooperation was enhanced by the individual hunter's identification with the hunting group, and that identification with the group was enhanced by the torture of adolescents. In the process of natural selection, tribes that did not mutilate penises, or engage in other painful adolescent rites of passage, were such lousy hunters that they did not survive. Thus, according to these experts on human behavior, evolution required child abuse.

Belief that we are pawns of the process of evolution is, itself, a form of child abuse. It is even more cruel than belief that we are the pawns of some god or the victims of some past incarnations. Religions that teach the power of the will of god or the laws of karma usually allow some freedom and dignity to the individual. Evolution leaves none.

The fact that evolution robs individuals of freedom and dignity is not a reason to reject belief in evolution. The fact that we may dislike an idea does not prove that it is false. The reason for rejecting the theory of evolution is that it can never explain the natural phenomena of coincidences, can never examine the natural phenomena of meanings, can never account for the location of personal messages in physical facts.

But interpreting the myth of evolution as a collective dream can be very useful. As we attempt to probe further back in time, we are in fact probing deeper into the unconscious.

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Morris and Marsh say that "The origins of the tribe lie in the earliest stages of human evolution.... The emergence of Man as a hunter-gatherer, the unique pattern of social behavior which led immediately to a tribal way of life, occurred some five million years ago."¹²

They go on to imply that patterns of social behavior that have lasted the longest produce "drives" that have the most power. Thus a "five-million-year-old" social pattern has much greater power over our human behavior than patterns — such as those formed by a mere 10,000 years of agriculture — that are recent.

When Morris and Marsh uncover the unconscious power of early behavior patterns they call for respect for those patterns, as if they can never be changed. We can do just the opposite. We can uncover the unconscious power of old patterns so that we can, at last, let them go.

Instead of asserting that we will "court disaster" if we deny the power of tribalism, we can recognize that the power of tribalism has been creating disaster for "five million years". When we recognize that tribalism has endlessly created disaster, we can — at last! — awaken from that endlessly recurring nightmare.

Once we get the message of the nightmare of tribalism, instead of mutilating children's' penises or minds we can decide to "mutate" into another species.

In fact, the mutation will not be into "another" species. We will become the species we always have been. But now we will know who we are: the Creators and Heroes and Interpreters of the universe.

Instead of using our discovery of the power of tribalism to enslave us to that power, we can use it to free us from that power.

We can make conscious what is unconscious so that we can gain freedom to choose. When we uncover ancient origins of our behavior, we can choose when to honor the behavior and when to let it go.

By following Morris and Marsh back "five million years" we have arrived at something of great importance — the origins of the endlessly recurring nightmare of war.

Because wars have been fought in every civilization, we have good reason to expect that its source would be very deep in the unconscious. That depth is symbolized by "five million years."

Humanity's "Original Sin" was not the disobedience of God by his children. It was the torture of children to create group solidarity.

We are still paying for that that Five-Million-Year-Sin. That torture of children is the deepest cause of all man's cruelties to man.

It is the deepest cause of war.

Post-tribal societies have replaced the physical torture of children with the mental torture of children. Children are mentally tortured by the repression of their individuality for the sake of group identity. Every belief that teaches humility to children represses what is most essential in every child — knowledge of her or his own infinite worth.

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A society in which individuals recognize the infinite worth of every individual will not need to torture its children.

How can we create such a society? Just as the idea of evolution freed Twentieth Century minds from the myth that man was created by a supernatural being, now recognition that we are creating the universe can free Twenty-First century minds from the myth that man was created by natural selection.

We can replace evolution of the species with Revolution of the Species.

SUBHUMAN IDENTITY

Sarajevo was the site of cruel bombardment during the recent war in Bosnia. Sarajevo was also the place where the First World War began. This coincidence was not mere chance.

The assassination of an Austrian archduke by a Serbian nationalist in Sarajevo in 1914 sparked the slaughter of the First World War. Why did slaughter recur in Sarajevo in the 1990s?

Recurring nightmares recur until the dreamer gets the message. The nightmare recurred in Sarajevo because the world did not get the Sarajevo message the first time.

What is the message of this recurring nightmare?

The most revealing clue in the recent Bosnian nightmare was the "ethnic cleansing" with which the Serbs justified slaughtering Moslems.

Ethnic cleansing is only the newest term for one of the oldest human emotions: tribalism. Ethnicism, tribalism, nationalism, patriotism, sectarianism, gangism.... They are all essentially the same. In all of them, individuals value one part of the human race more than other parts of the human race. In all the varieties of tribalism, individuals identify themselves with a subhuman group.

The horror in ethnic cleansing in Bosnia revealed the horror in all identification with groups smaller than the human race.

After the 1914 assassination of the archduke in Sarajevo, the nations of Europe went berserk with flags and parades and music and speeches glorying in national patriotism as if patriotism were a great virtue instead of a hideous sickness. The fact that national patriotism is a hideous sickness was demonstrated by the astounding slaughter of the First World War.

But the slaughtered, slaughtering nations did not get the message of this nightmare. So the fact that national patriotism is a hideous crime was made even more nightmarishly obvious in Nazism.

Nazism magnified national patriotism to its extreme. Thus magnified, the horror of all national patriotism was revealed in all its insanity.

That is one of the ways in which dreams work. When painful truths are repressed into the unconscious, the unconscious may magnify them. Desperate to get our conscious attention, the unconscious symbolizes the buried truth with the terrifying monsters of nightmares. The terrifying monster of Hitler and his armies and concentration camps were created in the same way. And for the same purpose.

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The unconscious of modern humanity collectively dreamed the magnified nationalism of Nazi Germany in a desperate, desperate, desperate effort to awaken us to the horror of all nationalism.

But such is the brainwashing of patriotism that even so monstrous a nightmare as Nazism failed to awaken us to the monstrosity of national identity. And so the nightmare had to recur. In Sarajevo.

THE HUMAN FAMILY

An individual raised to be patriotic believes that his patriotism is noble. And it is. It is noble to feel loyalty to other people, and to be willing to make sacrifices for other people.

But all the patriotisms of the world are also ignoble. It is ignoble to value one part of the human race more than all of the human race.

Not only ignoble... insane.

The insanity of patriotism is one of the oldest and deepest sources of war. Here is a recent example of that insanity.

When American troops in the Persian Gulf in 1991 slaughtered Iraqis, the "victory" was celebrated in an orgy of patriotism.

How can any human being celebrate the slaughter of human beings?

Many Americans congratulated themselves that so few of "our" boys were killed.

But isn't an Iraqi boy also one of "our" boys? Isn't he also a human being? Doesn't he have a body and a heart and a mind? Don't Iraqi boys also have mothers and fathers and brothers and sisters and wives and children and friends? Don't Iraqi boys also have fears and hopes and virtues and vices and tears and laughter? How can anyone feel that a boy from Baghdad is worth less than a boy from Boston?

When Americans again invaded Iraq, PBS television news regularly broadcast the names and faces of individual American soldiers killed by Iraqis. Why didn't they also publish the names and faces of Iraqi soldiers – and civilians – killed by Americans?

About 2,500 years ago Lao Tzu wrote in the *Tao Te Ching*: "He who thinks triumph beautiful is one with a will to kill. The death of a multitude is cause for mourning. Conduct your triumph as a funeral."

HUMAN PATRIOTISM

When a group of friends get together to play volleyball, they can split into two teams that compete to win games. But if one team consistently wins by large margins, one or more of the better players on the winning team will trade places with one or more of the less skilled players on the losing team. The resulting equality of the teams makes the competition more fun.

Clearly, the players on both teams were really members of a group larger than either team. Their identification with one of the teams was temporary and superficial. Their identification with the whole group of players was enduring, and more fundamental than their team identity.

That is how patriotism will work in The Next Civilization. Everyone will identify with the larger group — humanity — and will recognize all identification with smaller groups —

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teams or nations or political parties or organizations or businesses — as less important and less enduring.

Competition between two volleyball teams is really cooperation among all the members of both teams. When that is understood, all players are winners.

In *The Next Civilization*, all competition between nations or political parties or organizations or businesses will be recognized as cooperation among all members of the human race. When that is understood, all humans will be winners.

The Next Civilization will not tolerate any group that has excessive power — that uses competition not to advance humanity but to dominate other groups.

In a civilization embarked on *The Adventure*, the desire of any group to have power to dominate other groups will be recognized as silly.

No domination of one group by another can be satisfying because sharing in *The Adventure* is so absolutely satisfying.

Here's a bumper thinker:

HUMANITY IS OUR NATION WAR IS OUR ENEMY

Societies cherish their distinct cultures. This cherishing of their differences from other cultures serves all humanity. It makes possible the cultural diversity that is essential to the human adventure.

Because cultural diversity enriches all humanity, no culture has a right to dominate other cultures.

This does not mean that the behavior of every culture should be respected. One cannot say that German concentration camps were part of German culture and therefore should be respected by other cultures. One cannot say that racism is part of American culture and therefore should be respected by other cultures.

Cultural diversity cannot be respected at the price of individual diversity. Any culture that violates individuals' human rights is a culture in need of reform.

Every individual human being has inalienable human rights because every individual is the Creator and the Hero and the Interpreter of the universe. The infinite worth of every individual is more fundamental than the worth of any culture.

The greatest benefit of cultural diversity is the variety of lifestyles it makes available to individuals. Anyone who knows varied cultures is free to choose his or her own values by selecting from the values of any of those cultures. Thus a Japanese individual can embrace not only Japanese values but also values found in American jazz, Indian philosophy, Chinese literature, Latin American dances, Marxist economics, "primitive" simplicities....

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SUBHUMAN IDENTIFICATION

Cultural differences are to be cherished because they enrich the lives of all humanity. But it is one thing to cherish a culture's lifestyle, and quite another to identify with a culture.

Most people have been taught to identify themselves, and others, in terms of tribe, or ethnic group, or nation, or class, or religious community, or gender, or generation, or gang, or sexual preference, or astrological sign. Such group identification is destructive for several reasons, including the following:

- An individual who is assumed by other people to have the characteristics of her group may, in fact, be very different from everyone in that group.
- An individual who identifies himself with a group may fail to recognize in himself characteristics that are different from those dominating his group.
- An individual who deviates from the normality of a group with which she identifies may feel that there is something wrong with her.
- An individual may feel that he has no right to deviate from the norms of a group with whom he identifies.
- A group may assume that it has a right to expect from its individual members behaviors that the individual member has every right to reject.
- When a culture achieves unity by repressing forbidden thoughts and feelings into the unconscious of its individual members, the culture may project onto "enemies" what it represses in its own members.
- A group may retaliate against acts of an "enemy" group by injuring or killing innocent individuals solely because they were members of that "enemy" group.
- Identification with human groups smaller than the human race undermines identification with the entire human race.

WHY SUBHUMAN PATRIOTISM IS DESTRUCTIVE

Any patriotism that values one part of humanity more than all humanity must be transformed. Patriotic caring for fellow members of a nation or tribe or sect or gang must be transformed into caring for all humanity.

The first step in transforming subhuman patriotism is to recognize that it is destructive. For at least seven reasons.

1. The Individual. Every individual human being is the Creator, the Hero, and the Interpreter of the universe. Because every individual human being is infinitely wonderful, to put a bullet or a bayonet into the guts of another human being is ghastly beyond comprehension. Because every human being is the glory of existence, to feel that killing "enemy" human beings is heroic is very, very, very sick. Then why do so many subhuman groups revere their killers as heroes?

Reverence for killers is the sick symptom of repressed despair. It kills the human soul when patriots fail to recognize that every individual human being — every Creator, Hero, and Interpreter of the universe — is infinitely wonderful regardless of the subhuman group to which

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he or she "belongs." Someone who knows his or her own infinite worth cannot fail to know the infinite worth of every other human being.

Anyone who knows the infinite worth of every individual human will experience his or her human identity as more fundamental than any identification with any nation, tribe, class, religious group, or gang. In The Next Civilization, the deepest loyalty will be to the nation of all individual human beings.

2. Absurdity. A subhuman patriot may feel more identification with another human being who came out of his mother's womb on the near side of an international border than he feels for a human being who came out of his mother's womb on the far side of the international border.

Isn't that absurd?

A subhuman patriot may identify with someone who came out of his mother's womb on the far side of an international border if that trans-border baby is a member of the patriot's nation or tribe or ethnic group. What determines whether the trans-border baby is a member of the patriot's tribe? Belief that the baby shares ancestors with the patriot. Why does the patriot identify with a baby with whom he shares ancestors more than with a baby with whom he does not share ancestors?

Isn't that absurd?

3. Repression. There is a connection between patriotism and the repression of the individual's knowledge of his or her infinite worth. A nation or tribe or religious community teaches its children to hold in awe something greater than himself or herself. That something-greater may be the nation itself, or a god, or even a piece of colored cloth

Whether children are taught to revere a visible flag or an invisible god, the purpose is the same: to glue people together in an emotional unit.

The purpose is the same, and so is the result. By teaching its children to bow to whatever the group worships, the group achieves emotional unity at the price of repressing the child's knowledge of his or her own infinite worth. The rage that the child feels at the repression of his inner truth is buried deep in his unconscious. That buried rage can find "heroic" release in murdering "enemy" children who have been repressed by worship of different gods or flags.

4. Enemies. Because we are dreaming reality, everything that appears in the "external" world is a manifestation of something inside our selves. That includes enemies. Every "enemy" that appears in the external world is a manifestation of something inside ourselves.

That is why we must not only love our enemies; we must also understand them. We must understand our enemies in order to understand our own selves.

Subhuman patriotism prevents recognition of our enemies as revelations of our hidden selves. By preaching war against enemies, patriotism keeps repressed what is hidden in ourselves.

Even war against a Hitler is repression of what is hidden in ourselves. One of the things hidden in ourselves is our unconscious knowledge that our national patriotism is insane. Because

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we were busy killing Nazi enemies, we could not recognize in Hitler's insane nationalism a magnifying mirror of our own unconscious knowledge that our own nationalism is insane.

Because we failed to interpret our Nazi nightmare, because we failed to abandon our own insane national patriotism, our unconscious was forced to go on repeating the nightmare. In ethnic cleansing in Sarajevo.

The only way to get rid of nationalism in other nations is to get rid of nationalism in our own nation.

5. Intrahuman Conflict. Subhuman patriotism promotes intrahuman conflict. For thousands of years human beings who identify with one subhuman group — tribe, nation, class, religious group, gang — have sought to have more power or wealth or status than human beings who identify with other subhuman groups. Because humans know in their hearts that this subhuman patriotism is destructive, and because they are brainwashed from childhood to believe that this subhuman patriotism is good, subhuman groups create in their members deep inner conflict. A conflict between the truth they know and the false "good" they are taught.

That inner conflict is so painful that the real good of human patriotism is repressed into the unconscious and the false "good" of subhuman patriotism is embraced with fervor.

That inner conflict is so painful that it frequently erupts into violent outer conflict against different subhuman groups.

6. Idolatry. Subhuman patriotism is usually reinforced by reverence for non-living things — a flag, a temple, a location, a ritual, the bones of ancestors.... In many cultures those who show disrespect for sacred things are condemned as immoral. They may be punished. Indeed, societies may kill "enemies" who show disrespect for their sacred things.

Why do living human beings place such value in non-living things? As an instrument of repression. The child who is taught to bow to things will never recognize that his or her living self is worth more than all the non-living things in the universe. Children who learn to bow to things will more readily bow to established beliefs and institutions. Thus belief in the sacredness of things supports order in a society. But the order is achieved at a price. Those who bow have been robbed of their knowledge of their absolute worth.

Bowers whose knowledge of their absolute worth has been repressed into their unconscious may seek revenge in hostility toward those who bow to other sacred things.

7. The Adventure. All of humanity is embarked together on the adventure of creating, entering, exploring, interpreting, enjoying, sharing, and re-creating the universe. Every identification with a group smaller than the human race dilutes the passion, the thrill, and the fun of our identification with our real group, humanity. The astonishing adventure of human existence is lost sight of in all the patriotic struggles to promote subhuman nations, tribes, classes, religious groups, or gangs.

In our cosmic adventure, each of us alone, and all of us together, are more wonderful than we have been taught to believe by all the subhuman groups clamoring for our souls.

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EMOTIONAL LIBERATION FROM PATRIOTISM

An intellectual recognition of the sickness of subhuman patriotism is not enough. Such patriotism is an emotion as well as an idea. To gain freedom from the emotion requires emotional action.

The emotion of subhuman patriotism is drilled into children by rituals. For example, American children are brainwashed by rituals like singing America's National Anthem and reciting the Pledge of Allegiance to the American flag. One device for freeing adults from that childhood brainwashing is to revise such rituals.

Thus Americans' National Anthem, "The Star Spangled Banner," can be rewritten:

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THE BLOOD SPATTERED BANNER

*(Written during 1991 Gulf War
"victory" celebrations)*

Oh say can you see
By our victory's delight
How proudly we failed
At peace and goodwillig?

Our bright kids and smart bombs
Through the fairytale fight
O'er the TVs we watched
Were so gallantly killing.

And the rockets red glare,
Children bursting in air,
Guaranteed that the price
Of our oil will be fair.

Oh say does that blood-spattered
Banner yet wave
O'er the land of the fool
And the home of the knave?

Non-Americans unfamiliar with the American National Anthem, The Star Spangled Banner, can compare this parody with the following original text:

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Oh say can you see
By the dawn's early light
What so proudly we hailed
At the twilight's last gleaming,

Whose broad stripes and bright stars
Through the perilous fight
O'er the ramparts we watched
Were so gallantly streaming?

And the rockets' red glare,
The bombs bursting in air,
Gave proof through the night
That our flag was still there.

Oh say does that star-spangled
Banner yet wave
O'er the land of the free
And the home of the brave?

Any American who is practicing mental self-surgery to cut out cancerous feelings of subhuman patriotism can sing the revised National Anthem. While everyone else at a sports event or school graduation or Veterans Day ceremony is singing the American National Anthem, the human-patriot can sing this attack on American insanity.

American schoolchildren are brainwashed by recital, with their hands over their hearts, of this patriotic pledge:

I pledge allegiance to the flag of the United States of America, and to the republic for which it stands, one nation, indivisible, under God, with liberty and justice for all.

Parents who want to free their children from the cancer of subhuman patriotism can teach them this substitute pledge:

I pledge allegiance to humanity, one nation, indivisible, seeking liberty and justice and beauty and truth and adventure and love for everyone.

Of course a young child might be afraid to speak these words out loud if his or her teachers and classmates might respond with anger or ridicule. But the child can be taught by her parents that teachers and classmates can be tragically wrong, themselves the victims of brainwashing. The child can repeat the Pledge to Humanity silently to herself until she is old enough to stand up to all teachers of the sickness of subhuman patriotism.

And just as an American can rewrite the American national anthem and pledge to the flag, so any member of any nation can rewrite his or her national anthems or pledges.

And all nations can raise their children to celebrate human patriotism.

Nearly two and a half millennia ago the philosopher Diogenes said: "I am neither an Athenian nor a Greek, but a citizen of the world."

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In this new millennium individuals all over the world can say: "I am not an American... or a Chinese... or a Brazilian... or a Russian... or an Arab... or a Yoruba... but a citizen of the world."

Such an awakening is thousands of years overdue.

But better late than never.

As a nation transforms its patriotism into human patriotism, what will be the result? The first result will be greater freedom for each citizen of that enlightened nation. The second result will be an inspiring example for nations that have not yet transformed their patriotism. The third result will be the removal of one of the oldest and deepest causes of mass murder.

ANIMALS AND PLANTS

Better than identification with all human beings is identification with all living animals and plants. Every being capable of sensation is a partner in the cosmic adventure. A dolphin or dog or snake or fish or pine tree or petunia is also, in its way, a creator and a hero in our dreamed universe.

Are non-human animals and plants also interpreters of our dreamed universe? I have certainly witnessed thought and emotion in animals I know, which is sufficient reason to assume that there is also thought and emotion in animals I don't know. I know that my cat made a great effort to console me when my closest friend died, and reverted to kitten behavior to play with one of her kittens who had lost all his siblings. Because my cat and I do not communicate in the same language, I cannot know what other kinds of knowledge she might have — perhaps kinds of knowledge I cannot even guess. And because migratory birds do not speak to humans in any human language, humans can only speculate on the kind of intelligence that enables them to navigate thousands of miles to return to a nesting place. And I have read of credible research indicating some kind of intelligence and feeling in plants.

But I know of no evidence that dolphins, dogs, snakes, fish, pines trees, or petunias interpret symbolic facts in the way that you and I can interpret the symbols in our dreams and the symbols in our physical world. Even if non-human animals can interpret our dreamed reality, they cannot cooperate with humans in the interpretation of reality.

That is one of the reasons why I speak of "human patriotism." In the cosmic adventure, all sensate beings are partners with humans as creators and characters of the dreamed universe, but humans work with no partners in their destiny as interpreters of the dreamed universe.

Another reason why I urge "human patriotism" is that many people who preach reverence for non-human animals and plants also preach humility for human beings. And beneath this preaching of human humility there is often dislike of humans.

The same human-belittling attitude that characterizes religions that preach humility before God finds expression in preaching of humility before non-human animals, or before Nature, or before the planet Earth.

This humility-preaching finds expression in slogans like: "The earth does not belong to us, we belong to the earth." Such sentiment is as repulsive as it is absurd once it is recognized that you and I are the creators, heroes and interpreters of the earth. . . and all the physical universe.

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An American bumper-sticker shows a picture of the Earth with the slogan: "Love your mother." My mother was infinitely more lovable than the Earth.

My mother could laugh and cry. She loved and cared for me and my father and sister and brother. She also sometimes did things that hurt us. She loved animals and they loved her. She did many wonderful things and a few stupid things. She played charades and the mandolin and she learned to water-ski at the age of 50. Compared to my mother, the earth is dull, trivial, unloving, and unlovable.

Love of the earth, or non-human animals and plants, or nature, or God, or flags, or tribes, as greater than my mother, as greater than you and me and our neighbor, is profoundly destructive.

Belief that there is anything greater than you and me is the common folly that has led every civilization into the insanity of war.

Recognition of our own infinite worth will in no way diminish our capacity to love animals and plants. On the contrary, knowing who we are, and why we are here, frees us to appreciate all living beings.

Chapter V

REAL REALISM

When we are freed from Scientism and Awe-ism and Nationalism, we will live more realistically in both our personal lives and our collective lives. This chapter will illustrate this real realism with data from my personal life and then data from our collective life.

The reader can apply the same real realism to data from his or her private life and collective life.

For many years I worked only at temporary or part-time jobs so that I would have time to write about the kind of ideas expressed in this book. One December I had no job and very little money. Then I got pneumonia. The combination of missed work and medical expenses cost me \$400 I could ill afford.

The loss was especially painful because Christmas was approaching. My former wife, who was working for the United Nations in the South Pacific, was returning to the United States for the first time in seven years. We planned to celebrate Christmas together with our two sons at my mother's house in Illinois. I would arrive there, from Washington, almost penniless.

I felt guilty about having no money — guilty not only because I could not now afford the kind of Christmas gifts and celebration I wanted to give my family, but also because for years I had not been able to buy for my sons many of the things I wanted to give them. I had often persuaded myself that my poverty was no shame because it was the price of pursuing ideas that were terribly important. But I could not yet explain the ideas in a way that would convince my former wife, my mother, my boys... or anyone else.

As Christmas with my ex-wife, my mother, and my boys approached, I could tell myself that my boys had never lacked food, shelter, health, education, beauty, adventure.... But I could not separate from guilt about lack of money a sense of guilt about other ways in which I felt I had failed them.

To pay cash for my bus ticket to Chicago, I had to cash my last paycheck. After I bought the ticket, I still had \$180 in my wallet... more than I ever carried. I forgot that I was carrying so much cash when I went to a Safeway supermarket in a depressed Washington, D.C., neighborhood near the rooming house where I then lived. When I opened my billfold to pay for the groceries, I was startled to see so many dollars... and worried. I must have radiated fear, because a block away from the Safeway I was robbed.

Just before I was robbed, I saw on the sidewalk two shadows. The shadows quickly grew longer. They were shadows of two figures rapidly approaching me from behind. I realized what was about to happen, and just started to turn, when hands landed on my shoulders. They thrust me backward onto the sidewalk. I found myself looking up at two young black men. One held

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me down, and kept saying "Get his wallet! Get his wallet!" while the other tried to get a hand in my pocket. I was afraid that if I fought, a knife or a gun would be produced — and anyway, still weak from pneumonia, I was no match for two strong young men. I rolled and writhed in an effort to keep the groping hand out of my pocket, and I yelled for police. A man standing thirty yards away looked in the other direction.

Finally, the hand got my wallet, and the two boys started to flee. Then one of them stopped to look back. He looked bewildered, as if he had suddenly realized what he had done. The boys had not struck or beaten me, and I felt they were too clumsy to be experienced muggers. I wondered if this might be their first robbery. A man walking in the street yelled to the boys: "Get out of here! Get out of here!" The bewildered one took one more look at me, sitting dazed beside a torn bag of groceries, and ran after his partner.

There was no damage except to my finances, my shirt, and my dignity. (I might have preserved the latter, I realized later, if I had calmly confronted my attackers with what they were doing instead of screaming for police.) But as I watched the boys disappear down the street, it suddenly struck me that they were about the same age as my two sons. It also struck me that this was no "mere" coincidence.

I knew that I had unconsciously created my mugging... and I thought my reason for "dreaming" this reality at this time was obvious. I dreamed that one black boy shouted "get his wallet" while the other dug into my pocket because I felt that my two white boys of the same age were impatient for a little money from their father.

After further reflection on the experience, I discovered a more meaningful message. My lack of money, I realized, had never seriously hurt the boys. In fact, they might have learned the valuable lesson that making material sacrifices for your convictions is no crime. But if I, myself, felt it was a crime — if I felt guilt or shame because of our poverty — then they would get the wrong lesson.

And I learned something more important from my mugging. It was not lack of money, but my guilt over lack of money, that had really hurt my boys. Often at times when for some reason one of them felt unhappy, I felt guilty. Instead of responding to his unhappiness, I wrestled with my guilt. Guilt is not what an unhappy child needs. He needs love. My sense of guilt got in the way of my love.

My mugging helped me to face my feeling of guilt, to recognize its folly, to let it go. Thus my interpretation of this incident in the real world served the same liberating purpose as the interpretation of incidents in dream worlds.

With the loss of my guilt came a freeing of my love. That was a better Christmas present for my boys and my ex-wife and my mother than I could have purchased with the \$180 I lost.

Because I recognize events in my life as messages from my unconscious, I could not view my muggers as enemies. I viewed them as symbols of my own unconscious thoughts. I knew that every external "enemy" I encounter is an expression of something hidden in myself.

If I dream in my sleep that I am attacked, after I awake I know that the attacker in my dream world was a symbol of something in myself. In the same way, when I awaken from reality I know that any attacker in the real world is a symbol of something in myself.

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Knowing this, I was able to interpret the nightmare of my mugging. I was able to unmask an inner enemy.

The mugging was overdetermined. I dreamed it, and, for reasons of their own, the two black boys dreamed that I had \$180 in my wallet.

And, for some reason of your own, you are dreaming that incident now, since you are reading about it. You can, if you like, try to uncover what is going on in your unconscious that prompts it to dream this story into your real world.

I don't know why you are dreaming it. I don't know why those black boys dreamed me with a pocketful of money. But I know that blacks project onto whites, and whites project onto blacks, many things buried in their own selves. For example, an inner city black may project onto whites the pallid "success" that eludes him, and a "successful" suburban white may project onto blacks the "dark" inner city of his unconscious despair.

For both blacks and whites, racial conflict is an external expression of an unconscious inner conflict. All external conflicts are symbols of inner conflicts.

My mugging was a symbol of my inner conflict.

But there was also a collective message in that overdetermined incident. The collective message was about conflict between races. More than that, it was a message about all kinds of groups — races, nations, classes, religions, political parties, tribes, gangs.... It was a message about war, a message I needed at that time. I had been campaigning for disarmament, and I needed to realize that all my disarmament campaigning was futile because it only addressed the outward shadows of the inward rage that creates war.

Identification with groups smaller than humanity — with a race, nation, class, religion, party, tribe, gang — is a deep source of the rage expressed in war. Because war can now destroy the human race, we must now free ourselves from all sub-human identities.

When we recognize humanity as our own — and our only — nation, when we free ourselves of every patriotism except human patriotism, we will have no enemies. When we recognize that every human being is the creator of the universe and a fellow adventurer in the universe, we will have only allies.

Even our "enemies" will be recognized as allies. Very important allies, because our "enemies" are symbols of truths deeply buried in ourselves, truths we desperately need to uncover.

We will recognize "enemies" as allies when we recognize that everything we encounter in the real world, like everything we encounter in a dream world, is a revelation from our unconscious.

When we realize that, we will know that everyone, including every enemy, is the Creator of the universe.

We can call the Creator "God." Knowing that you are God and I am God and our neighbor is God will replace the insanity of war with realism.

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Do you think those black boys would have robbed me if they had recognized me as God and recognized themselves as God? Do you think white Americans would rob black boys of their dignity if each black boy were recognized as God and each white American recognized himself as God?

And if racist white South Africans recognized that the Christian God they worship is an idol, and realized that the blacks they have repressed are — like themselves — the only true God, then South Africans' racism would be forgotten like a cruel joke.

And an American who knows that he is God cannot feel that a Russian or Vietnamese or Iraqi or Communist is less than God. And an Israeli who knows that Yahweh is a cruel joke because that Israeli is himself, or herself, God, cannot help but recognize each Arab as God. And a Moslem who stops bowing to God because that Moslem awakens to the fact that he, or she, is God, will recognize "Holy War" against "infidels" as a war against God. And a Buddhist who no longer flees desire to escape from pain, who recognizes that he or she has created the material universe to fulfill a desire of infinite worth, will no longer seek to commit spiritual suicide, to drown his or her private personality, to drown God, like a tear in an ocean. And the scientist who stops bowing to an omnipotent Nature as his ancestors bowed to an omnipotent Creator, a scientist who recognizes himself or herself as the Creator of Nature, will no longer create the tools of environmental or nuclear suicide.

The religions and sciences of thousands and thousands of years have never — never! — freed humanity from war. In this nuclear age when war must end, all these failed religions and sciences must end.

In their place must come recognition that nature, nirvana, god, and all other non-human objects of awe are, in fact, shadows projected by our own unknown selves. With that recognition, war will end.

War will end because we will recognize even enemies as projections of our unknown selves, and as fellow projectors of the universe. War will end because violence against an enemy that mirrors ourselves is ridiculous, and because violence against a fellow creator of the universe is unbearably repulsive.

War will end because a much more thrilling adventure will fill our lives.

Where will the end of war begin?

Just as a movie projector casts onto a movie screen shadows of the pictures on a film, so our unconscious casts into reality shadows of its conflicts, fears, and hopes.

My mugging was such a shadow of my unconscious thoughts. Indeed, the incident began and ended with shadows.

It began when I saw two shadows on the sidewalk just before my assailants grabbed me. It ended after I returned from Christmas with my family.

Shortly before that Christmas, a student in the rooming house where I lived, as a project for a photography class, took portrait photos of all the residents. When I returned to Washington after Christmas, she showed me a large envelope. "The photos are developed," she said. I recalled that my photo had been taken a few minutes before the trip for groceries on which I had

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been mugged. "Wouldn't it be funny," I said, "if my muggers showed up in the photo." I was joking, but a friend said: "Let's see!"

When my portrait was pulled from the envelope, we saw photographed on the wall behind me, because of the way the lighting had been arranged, two shadows.

Shadows of myself.

Some years ago a tribe of Middle East nomads watched their first motion picture on a portable screen in the desert. When a villain on horseback seized the heroine and galloped away, the men in the movie audience sprang to their steeds and pursued the villain into the night.

All those who now pursue terrorists are, like those horsemen of the desert, chasing shadows into the dark.

What is the alternative? To recognize that the real source of terror is not in our villains, but in ourselves.

We project terrorists into the external world to avoid facing our internal terror.

Facing the inner source of our terror is the only way we can end terrorism.

Plato wrote about chasing shadows. In an allegory in *The Republic* he compared the world to a cave in which figures held in front of a fire cast shadows on the wall. The people in the cave faced that wall, and were chained so that they could not turn their heads. They could see nothing but those shadows. Consequently, they assumed that the shadows were the only reality.

(Today, Plato would have substituted for the cave a movie theater, or a room with a television set, whose audience could never turn their heads and could never see anything but the shadows projected onto the movie screen or TV screen.)

The denizens of Plato's cave

"... had a practice of honoring and commending one another, with prizes for the man who had the keenest eye for the passing shadows and the best memory for the order in which they followed or accompanied one another, so that he could make a good guess as to which was going to come next."

Plato's allegory of the cave was meant to be a description of the real world, where "men live fighting one another about shadows."

How can we end the endless nightmare of wars over shadows? How can we emerge from Plato's cave into the light of day?

American analysts have often referred to the "war against terrorism" as a "shadow war." The American government has pursued "shadow warriors" in Afghanistan's caves. After the invasion of Afghanistan, the American public learned that it has a "shadow government," and that its hideout is in a cave. The American military has now developed atomic weapons especially designed to blast caves.

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Why does no one see that these shadows are projections of Americans' unconscious terror? Why does no one see that the caves where terrorists hide are symbols of the unconscious where Americans are hiding the real source of their terror?

No new atomic weapons can blast into oblivion the terror hiding in the caves of the American unconscious. Indeed, atomic weapons themselves are symbols of the "scientific" faith in the terrorizing omnipotence of atoms.

The more Americans blind themselves to the unconscious sources of their internal terror, the more their unconscious will afflict them with external acts of terrorists.

The realistic way to counter terrorism is with counter-terrorism.

Counter-terrorism is the opposite of terrorism.

What is the opposite of terrorism? Shocking acts of peace.

THE ATOM

A great idea, doomed to fail,
Sent a telegram by mail
To warn the creatures of the night
They had a shadow by the tail.

Chapter VI

A SECOND AMERICAN REVOLUTION

If Americans awaken from the nightmare of shadows and caves, what will they do next?

A Second American Revolution.

The American Declaration of Independence will be expanded into an American Declaration of Interdependence.

The United States government can “hold this truth to be self-evident, that humanity is more important than the United States.”

Individual Americans can declare that their loyalty to humanity is greater than their loyalty to America.

At the beginning of the First American Revolution embattled farmers in Lexington and Concord “fired a shot heard round the world.” In 911, terrorists fired a shot heard round the world. Americans then chose to meet that violence with violence. But there is an alternative.

Embattled Americans can shock the world with shocking acts of nonviolence.

That will be the beginning of the Second American Revolution.

The 911 targets – the World Trade Center and the Pentagon – represented America’s global economic and military power. Many Americans fail to see that their country’s power is anti-democratic. Indeed, many Americans who support their government’s wars see them as crusades for “freedom.”

Decisions made in New York and Washington profoundly affect the everyday lives of billions of people all over the world. Americans seldom reflect that those billions of less wealthy and less powerful people have little or no influence on the decisions made in New York and Washington. Most Americans have no grasp of what it feels like to have your life determined by decisions made thousands of miles away.

What an irony that Americans, of all people, make decisions with impacts thousands of miles away. America was founded in a revolution against a government making decisions thousands of miles away.

Taxes imposed in America by a parliament in London triggered the American Revolution. The American colonists demanded a right that had long been established in their mother country: “no taxation without representation.”

The United States government is not taxing citizens in foreign countries. America’s impact on foreign lives is much greater than anything that could be achieved by taxes.

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ANTI-DEMOCRATIC IMPACT

In many countries the United States has supported undemocratic regimes or overthrown democratic regimes. From a long list, here is just one example, one that is especially relevant for understanding today's Middle East conflicts. In 1953 the C.I.A. overthrew Iran's first elected government and restored to power the dictatorial Shah. President Bush has selected Iran as one of three nations in an "axis of evil." But it was the U.S. government that reinstated an anti-democratic regime that regularly practiced torture to repress dissent.

Americans simply do not know what it feels like to have a foreign government overthrow their elected government and install a brutal dictator.

Even more than America's military power, America's economic power has decisive impacts on the lives of foreigners. Americans dominate the multi-national corporations and international economic agencies that profoundly influence such things as privatization, debt, taxes, government spending, distribution of wealth, diplomacy, workers' rights, health, environment, welfare, consumer choices, media content.... And yet the people whose way of life is being decided in New York and Washington do not elect representatives to the U.S. Congress or executives to giant corporations.

So what can they do? Some Americans who opposed British taxation without representation dumped taxed tea into the sea at the "Boston Tea Party." Some Moslems who were not represented in American decisions affecting their countries organized the attacks of 911.

That was no tea party. But America's impact on the lives of billions of unrepresented foreigners is no tea party.

Americans need to understand the impact they have on billions of non-Americans, and then create ways to share decision-making with the world's majority. That is the only way that Americans can stop betraying their own values.

To awaken themselves to their betrayal of the values on which their country was founded is one of the reasons why Americans needed the nightmare of 911. But Americans have not yet grasped the meaning of the nightmare. The attack on the center of world trade and the attack on the center of military power expressed Americans' need to awaken from their self-fulfilling – and self-destroying – faith in the supremacy of economic power and military power.

The whole world needs to awaken from faith in the supremacy of economic power and military power. Americans are in a position to lead the world in that awakening... but they are currently leading the world in a sleepwalk toward an abyss.

In this age of weapons of mass destruction, that awakening is urgent. That is why the date of the nightmare was September eleventh, 9-11, the emergency telephone number Americans use to cry for help.

We have better things to live for than wealth and power. For instance, freedom and democracy. As the declaration of independence that followed the Boston Tea Party affirmed, "all men are created equal" and all men have "inalienable rights."

Inequality of wealth in America is extreme, grotesque, and growing worse. Self-government by Americans is grossly reduced by the powerful influence of campaign financing.

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Extreme concentration of media ownership represses free expression and hides or distorts information that American citizens need.

Those are some of the reasons why the majority of Americans, like the majority of humans, do not have fair representation in New York and Washington.

It is because democracy is repressed at home that President Bush proclaims a violent crusade for democracy abroad.

That's how projection works. The projector sees in others what he denies in himself.

Thus President Bush, shortly after the 911 nightmare, said that Americans must realize that there are evil people "out there."

How can Americans cope with the evil "out there"? President Bush, with support of the majority of Americans, struck against the out-there evil with miraculous weapons of modern science, bombarding Afghanistan with the technological demons that are the outward and visible sign of the inward and invisible terrors of Scientism.

The fundamentalists of the religion hidden in science are at war with fundamentalist Moslems hiding in caves, and neither sect can see in its terrifying enemy the shadow of its own despair.

All the president's rockets and all the terrorists' bombs cannot destroy the defenses of a terrorized unconscious. Because the rockets and bombs themselves – like all weapons of all wars – are defense mechanisms that keep hidden the error that is the source of our terror.

The alternative to bombing enemies "out there" is to restore democracy "in here." When America becomes democratic, then the American example will have more power than American bombs.

When Americans have restored democracy in America, it will be perfectly natural for Americans to want to share power and wealth with all of humanity.

DISARMAMENT RACE

In this age of modern weapons, the only realistic defense is to lower defenses. Since Americans lead the world in military defenses, America can lead the world in a disarmament race.

Small doses of American disarmament will do more harm than good. Small doses of disarmament will:

- Encourage terrorists
- Give disarmers delusions of moral rectitude
- Divert thought and energy from the huge disarmament that is needed
- Deal only with symptoms and ignore causes
- Miss the unprecedented opportunity for creativity as total as nuclear annihilation
- Delay replacement of national patriotisms with human patriotism
- Block realization that the religions that have failed to end war must be replaced
- Disguise the fact that war is the outward sign on an inward hell

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- Avoid the inward change of which huge disarmament would be the outward sign
- Prevent The Revolution of the Species

Only huge disarmament could express, and promote, The Revolution of the Species. How huge?

As a first small step the United States government could divert \$200 billion of the money it is spending in its “War Against Terrorism” to a “Peace Against Terrorism.”

That start-up amount could be equaled by matching funds from other nations. The \$400 billion would be spent on health, education, welfare, the arts... all the human activities of which war is the negation. The selection and design and implementation of programs would become a history-making international enterprise.

Would there be waste in this enterprise? Yes, inevitably, as in all great public and private enterprises. But this is certain. Any waste in programs for peace would be trivial in comparison with the waste in war.

It would be naïve to think that spending hundreds of billions of dollars can, by itself, end war. But that spending can be an inspiring token of a change of heart that is the only force that can end war.

It is naïve to think that we can end war without a revolution of the heart.

And it is naïve to think that humanity can continue to wage wars without creating unspeakable suffering.

And it is naïve to neglect today’s unprecedented opportunity to replace war with the Revolution of the Species.

Imagine an act of peace as shocking as the 911 act of terror. Think of the impact of the blazing towers on today’s world, and then think of the impact of an equally shocking act of peace on tomorrow’s world.

For the president of the United States in a speech to the United Nations to pledge the diversion of 200 billion of U.S. taxpayers’ dollars from military spending to programs in international health, education, and welfare would be a shocking act of peace.

But something even more shocking is needed. The inward and invisible shock of one individual recognizing his or her own infinite worth, and recognizing the infinite worth of every individual, is the historic event that will replace war with awakening to the adventure for which we exist.

Inner acts create outer facts. This is true not only for individuals, but for nations.

The way for a nation to counter external threats is to make internal changes.

Thus the way for Americans to defend themselves against the outside threat of terrorists is to make changes inside America.

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Because Americans feel deeply threatened by terrorism, the changes inside America must be deep.

What deep internal changes could be so powerful that they would counter the external threat of terrorism?

One way to identify the necessary changes at home is to examine changes pursued abroad. Americans' pursuit of democracy in Iraq is an external change that mirrors Americans' internal need to establish democracy at home. The way to defeat anti-democratic forces outside America is to defeat anti-democratic forces inside America.

To establish democracy inside the United States will require many big changes. Here are a few:

- Drastic reduction in campaign financing so that money will have zero influence on elections.
- Dismantling of the concentration of ownership of the media.
- Progressive taxes and social spending that will reduce the grotesque gap between America's rich and poor.

The power of America's anti-democratic forces is pervasive. And yet this is the country that is killing to establish "democracy" in the Middle East!

What is going on? Projection.

Americans are projecting onto other nations needs that they repress at home.

No wonder so many of America's eligible voters don't vote.

With only five percent of the world's population the United States, according to Professor Anthony Platt of University of California, Berkeley, has an estimated 20 to 25 percent of the world's prison inmates. (Quoted in *Street Wars: Gangs and the Future of Violence*, The New Press, N.Y., 2004, p. 17, 109) Why does America lead the world in locking people up in prisons?

What is locked up in Americans that drives them to lock up others?

In the 1970s, the national rate of incarceration per 100,000 people was slightly over 100. By 1998 the rates was 690 per 100,000 and growing. By comparison, the rates in England and Japan were only 125 and 45, respectively.

What is going on in the unconscious of Americans that is producing such a huge and rapid growth in the number of prisoners?

Fifty years ago, whites were 77 percent of all prison inmates compared to 22 percent for blacks. By the 1990s, blacks constituted 45 percent of all those in federal and state prisons. In California, two thirds of all state and local inmates were black or brown. On a typical day in the nation's capital, 42 percent of all 18 to 35 year old African American males were in jail, in prison, on probation/parole, on bond, or being sought on warrants.

What is going on? What are Americans projecting onto people of color? How can Americans expect to be welcomed as policemen by the world's colored majority?

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In its war against terrorism, why did the U.S. government build a concentration camp in Guantanamo, where no American or international institution could observe what was being done to prisoners? What is hidden in Americans that they don't want to observe or allow others to observe?

When Americans soldiers and contract employees tortured prisoners in Iraq, where did they do it? In the very prison where Sadam Hossein tortured prisoners.

How revealing! What a classic case of projection. The violation of human rights that Americans abhorred in the Iraqi regime turns out to have been latent in America's warriors.

How, then, can Americans defend themselves from terrorists? By uncovering, facing, and letting go what is imprisoned and tortured in themselves.

That will be the inner change that will make possible unprecedented external actions by which the United States, in pursuit of peace, can shock the world.

Chapter VII

THE NEXT CIVILIZATION

THE RETURNEE

Like a native of New Guinea
Returning from New York
Who tries to tell his tribesmen
What he's seen,

I try to tell my neighbors
A future that will work,
But the savages just giggle
At my "dream."

Before we can know how to create The Next Civilization, we must imagine it.

Try to imagine a civilization whose people recognize:

1. That everything in the physical world, like everything in a dream world, is made of **meaning**.
2. That every individual is **the Creator, the Hero, and the Interpreter of the universe**.
3. That every individual, and all of humanity, are embarked on **The Adventure**.

Let us examine how each of these three fundamental principles will shape The Next Civilization.

MEANING

Just as the Age of Faith was followed by the Age of Science, both will now be followed by the Age of Meaning.

Powerful historical forces are converging to compel this profound change:

1. **Economic Progress.** Technological progress has made it possible to meet humanity's material needs — if the world's wealth is distributed with the compassion and justice that would be normal behavior in an Age of Meaning. Therefore: pursuit of meaning can replace economic struggle as the world's dominant social and personal enterprise.

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2. **Failing Traditions.** The speed of technological change is transforming everyday life in every culture, destroying the credibility of traditions and beliefs that hitherto gave life meaning. Therefore: people in every culture now need to find new meaning in their lives.
3. **Global Meaning.** The communications revolution is creating a global village in which people of all nations interact. Therefore: societies with profoundly different meaning-systems need to search for new meanings that can be shared as the foundation of the emerging new global civilization.
4. **Information Nonsense.** The communications revolution can proliferate meaningless information, thus intimidating and alienating and depressing the individual soul. Therefore: humanity must make the pursuit of meaning its highest priority.
5. **The Failure of Science.** The myth of a meaningless and impersonal physical universe, fostered by four centuries of modern science, has become both intolerable and unbelievable. Therefore: that destructive myth can be replaced by recognition of a meaningful and personal physical universe.
6. **The Reality Revolution.** The scientific puzzle of coincidences has been solved by recognition that we dream reality. Therefore: individuals and nations can recognize that reality, like a dream, is made of meaning. This scientific revolution can make the discovery of meaning a central purpose of private and public life, and equip individuals and humanity to discover meanings through the interpretation of reality.

What will life be like in The Age of Meaning?

Well, of course, it will be full of meaning.

Meanings will be found in the everyday events, and in the unusual events, of personal lives. Meanings will be found in the shared events of families, workplaces, schools, communities, teams, governments, nations, and global society. Meanings will be found in the events of nature — in all the natural phenomena we unconsciously create and consciously examine.

How can we find those meanings? By interpreting facts in the physical world in the same way that we can interpret images in dream worlds.

Here's a bumper thinker:

INTERPRET DREAMS?

INTERPRET REALITIES!

One of the first steps you can take in creating The Next Civilization is to try interpreting events in your own life and in public life. You can do this alone, and with other individuals, and with organizations.

What is to be gained by interpreting realities?

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Living as an Interpreter in a world made of meanings — a world sending you messages — can be exciting, fun, useful, and deeply satisfying.

Pain will be more bearable, and pleasure will be more profound, when both are recognized as revelations. The interpretation of realities can reduce the need for painful messages, and increase the size and the frequency of happy messages.

Recognizing that everything is made of meaning can give a conscious mortal amazing joy in the fact of his or her existence.

HER MAIL

She reads mere things as if
They are addressed to her.
A leaf that drifts toward a waterfall,
A dandelion seed in flight,
A nut that rattles down a roof,
Frost on a vacant cocoon...
They bring to her face a certain smile
Like letters from a friend.

CREATOR-HERO-INTERPRETER

Solving the scientific puzzle posed by coincidences leads us to recognition that each of us is the Creator, Hero, and Interpreter of the physical world.

That means that you are the glory of all existence.

So am I.

So is everyone else.

This will be common sense.

Stop for a minute, and try to imagine how this Next Common Sense will transform interactions between people. Between yourself and other people you know.

When you wake up to who you really are, your Next Common Sense will not be an idea or an ideal. It will be an experience. Knowing that you are the glory of all existence will be an experience like having arms and legs and thoughts.

Your knowledge that you are the glory of all existence will be felt as an "of course."

Pre-scientific myths are often expressed in stories about relations between supernatural fathers, sons, husbands, wives, mothers, daughters, siblings, lovers, friends, enemies, etc. In a universe recognized as our own creation, individuals will recognize even greater mythic importance

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in their own relations with their own husbands, wives, parents, children, siblings, lovers, friends, enemies, etc.

Each individual will recognize that he or she is the divine author of a sacred book, the most important character in that sacred book, and the leading expert on the meaning of that sacred book. Each individual will recognize his or her own life story as a myth more sacred than all myths of supernatural characters. Each individual will recognize the life story of everyone he or she knows as a truth more wonderful than all the sacred myths of supernatural characters.

Then every awake encounter with another mortal human individual will be experienced as a meeting of two gods... but more wonderful. Meeting another human individual is more wonderful than meeting a god because both of the humans are alive, in the flesh, mortal, here, now.

In The Adventure, the worship of immortal gods will be replaced by the love of mortal humans.

The scriptures of the religions that have failed to end war will still be read because they contain much wisdom as well as murderous error. But no book will be revered as “holy.” The Bible and the Koran and other “holy” books will be read in the same spirit in which an Englishman reads Shakespeare or an Arab reads the Thousand and One Nights.

The holiness of scriptures will be replaced by the greatness of the book of each individual’s own life story. Each individual, by her actions and thoughts and feelings, is writing a story greater than the stories of Jesus and Mohammed and Moses and Buddha and Darwin and Gandhi and Einstein. Because her own story is still being written. And because she is alive, in flesh, mortal, here, now.

Each individual will recognize in other individuals beings who are more important than Buddha, Moses, Jesus, Mohammed, God, Goddess, Satan, Shiva, Zeus, the Great Spirit, or The One because she or he is alive, in flesh, mortal, here, now.

An individual who is awake to the amazing story of his own life will be thrilled by the amazing life stories of the people he gets to know.

What a library is our universe! Six billion holy books.

The other kind of books – those printed on paper rather than performed in life – can be inspiring. Of all the printed books I know, the most inspiring was assembled by Edward Steichen and published in 1955 by New York’s Museum of Modern Art. It is entitled “The Family of Man.”

It is a book of photos of human beings. From all over the world. People of all ages and all races. People doing everything that human beings do. Birth, death, war, laughter, tears, work, play, love, anger, fear, hope, prayer, war, sex, despair, delight.... The face of each individual powerfully proclaims the absolute glory of being human.

This book can be a useful tool for learning to see the absolute glory revealed in the faces of those you meet every day. And, as you recognize that glory in others, you will recognize that glory in yourself.

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WRAPTURE

God is coming for lunch today,
And if I'm lucky she will stay
For dinner, dancing, even bed,
And what we'll do there makes my head
Reel, race, roar, riot....

Then we'll sleepwalk hand in hand
Like orphans toward some promised land,
Until we find a fishing hole
Where, laughing,
God will shove me in
Then leap into the pool
And wrap me in her legs.

Hundreds of generations have thrilled at stories of gods, but in The Next Civilization those stories will be recognized as dull compared to the stories of everyday life among people like you and me. Our human stories are more mind-boggling, more heart-wrenching, more soul-soaring than all stories of supernatural characters — because you and I are mortal. Unlike the gods, we can play for mortal stakes.

We can truly adventure, because we can fail. We can truly learn, because we can be ignorant. We can truly laugh, because we can cry. We can truly love, because we can be hurt. We can truly live, because we can die.

Pity the gods. They are doomed to eternal existence.

That is why there are so many stories of gods trying to interact with humans... even becoming incarnate in humans. The gods are dying of envy because they live forever.

VICTORIES

Pain sucks,
Man fucks.

Death stinks,
Man thinks.

Stars last,
Man laughs.

God lies,
Man cries.

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If you recognize that you — and everyone you know — is greater than all the gods and heroes of old myths, will you act differently than you do now?

Will you treat others differently? Will you treat yourself differently?

Think about it.

Play with it.

THE ADVENTURE

What will life be like in a civilization whose people know that each of us — and all humanity — is embarked on the adventure of creating, exploring, explaining, enjoying, sharing, and re-creating the universe? Here are a few of the ways in which awakening to The Adventure will shape the lives of people living in The Next Civilization:

1. **Purpose.** What are the building materials with which we create the universe? Not bricks and mortar. Not molecules and galaxies. Not natural laws and supernatural beings. All these are but symbols of the real construction materials.

The real universe that we are building is constructed from the interactions and interthoughts and interfeelings of you and me and all other mortal individuals. Big Bangs and Black Holes are trivial compared to your understanding, and your caring for, your child or parent or lover or neighbor or self.

In fact, we create Big Bangs and Black Holes and other natural phenomena to serve as symbols, clues, messages that we can use to understand and transform the real reality: our personal and our collective thoughts and feelings.

Just as a bricklayer puts bricks in place, a universe-builder puts in place the details of everyday life in his home, her office, his factory, her rice paddy, his school, her local government, his global community, her solitude....

Then a universe-creator can, like the Biblical God, look at what she has created and see that it is good.

And if she sees something that it is not good, she can take it apart and try again.

2. **Partnership.** Every human being is a partner in the Universe Construction and Exploration Company. This means that a New Guinea hunter and a New York stockbroker are working at, and profiting from, the same multinational corporation. Just as it can be satisfying for sixty men and women to work together for a company that is constructing a building, so it can be satisfying for six billion men and women to work for a company that is constructing a universe. In whatever part of the universe you are working, you can feel comradeship with all the other bricklayers, carpenters, secretaries, scientists, stockbrokers, ditch-diggers, hunters, farmers, teachers, vagabonds, parents, children... who are also creating the universe.

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A company is only one metaphor that can be used to describe our partnership. A family is another. The Human Family is an old ideal. But that ideal has had little impact on human history. Recognition that we are all partners in the human Adventure can translate that feeble old ideal into a powerful new reality.

3. Individualism. A civilization consciously embarked on The Adventure will have absolute respect for the freedom of every individual. For several reasons:

- Creativity depends on the freedom of individuals, and on their interaction with other free individuals.
- The fact that the universe is overdetermined means that the universe is created by individuals at the same time that it is created by groups.
- Because every individual is the Creator-Hero-Interpreter of the universe, every individual is entitled to recognition by all other individuals as the glory of all existence.
- The uniqueness of every cosmic adventurer is a source of immeasurable delight.

4. Equality. Because every individual is the Creator-Hero-Interpreter, every individual is absolutely equal to every other individual. An individual embarked on The Adventure will, therefore, experience every other individual as his or her equal. A civilization embarked on The Adventure will recognize the equality of all human beings. In the Next Civilization, governments, businesses, schools, organizations, families and individuals will strive to establish equal rights, equal opportunities, equal welfare, and equal dignity for every human adventurer.

Each individual will assume responsibility for promoting equality because he or she is glad to recognize that every human is equally the Creator-Hero-Interpreter of the universe.

Thus a civilization embarked The Adventure will give unprecedented power to an old ideal that has usually failed.

5. Competition/Cooperation. Competition produces much that is creative and much that is destructive. Cooperation produces much that is creative... but much that is creative is also stifled in the name of cooperation. The Next Civilization will combine the best of both competition and cooperation, because both will be recognized as instruments for advancing The Adventure.

Because the goal of competition is advancing The Adventure, competitors will recognize in each other the sharing of this purpose. Thus, every competitor in business, politics, and sports will recognize his competitors as partners in a greater enterprise. Thus, competition will be recognized as a kind of cooperation.

And every competitor who recognizes his partnership in The Adventure will be the winner.

And competition will never be allowed to create losers.

And cooperation will never be allowed to foster mediocrity, or impose uniformity, or stifle creativity.

In The Adventure cooperation is not only a means of creating the universe; cooperating is also a pleasure. To experience the pleasure of cooperation is one of the reasons why we create a universe.

The Next Civilization will not tolerate any group that has excessive power – that uses competition not to advance humanity but to dominate other groups.

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In a civilization embarked on The Adventure, the desire of any group to have power to dominate other groups will be recognized as silly.

No domination of one group by another can be satisfying because sharing in The Adventure is so absolutely satisfying.

6. Mortal Stakes. Some people try to reduce pain by convincing themselves that life in the universe is merely a game. They try to see their pain as no more important, in the cosmic game, than a goal scored by an opponent in a soon-to-be-forgotten soccer game.

The Adventure is a very different game.

In The Adventure, great pain and great joy both have infinite importance. Because every individual experiencing great pain or great joy is infinitely important.

In fact, the whole universe is unimportant compared to the great joy or great pain of one individual. Because the whole universe cannot experience joy or pain. Only individuals can give significance to the universe, because only individuals can feel joy and pain.

A mother's heartbreak at the death of her child... a husband's joy at the lust of his wife... a grand-daughter's sobbing over her skinned knee... an artist's delight in his painting... these are the facts that have ultimate significance.

Think of someone you love. Think of his or her grief or thrill or dream or failure or humor or anger or fear or daring or love or life or death. Are they trivial because the universe is only a game?

If the universe is a game, it is played for mortal stakes. And you and I and our neighbor are the mortals. Our mortality gives meaning to the universe. The universe is a game of trivia except for the pain and pleasure of conscious individuals.

We win the game of life not by belittling its importance but by recognizing its infinite importance.

Chapter VIII

SELF-IMPORTANCE

What will your life be like in The Next Civilization, when everyone recognizes that everyone is the Creator and the Hero and the Interpreter of the universe?

Well, for one thing, you will be filled with the knowledge of your own importance.

So, soar!

For another thing, you will be thrilled by the importance of everyone you meet.

Your home and neighborhood and workplace and school and restaurants and hotels and committees and governments and shops and beaches and ski resorts and hospitals and sidewalks will be populated by fellow Creator-Hero-Interpreters of the universe.

It will be like living with Zeus and Aphrodite and Jesus and Yahweh and Allah and Satan and Shiva and Vishnu and Isis and Osiris and The Great Spirit and Beelzebub and.... But it will be much more exciting than mixing with that crowd.

That whole crowd of immortal celebrities are dull, dull, dull compared to the human individuals you meet everyday. Each of the unique individuals you meet is embarked with you on a human adventure filled with greater variety, and played for higher stakes, and pursued with greater passion, than you can find in all the monotonous reruns of the soap operas of the immortals.

Those poor immortals can never play for mortal stakes. And so they can never love as humans can love.

THE MEMORIAL

Dead flowers in a rusty can
Rotting on an unmarked grave,
More eloquent than plastic blooms
And marble words of praise.

Rest in peace? God forbid
That I shall share that fate.
Eternity's an afterthought,
Too little, and too late.

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At the same time that you recognize the cosmic importance of your own personality, you can recognize the personal importance of the cosmos.

You can recognize that the cosmos is tremendously important because it is being created by you. And because it is being created by your fellow human creators. And because it reveals what is hidden in yourself, and in your family and community and nation and species.

The world around you will be experienced as revelation. Your ordinary life will be like Buddha under the Bo tree, or Moses watching the burning bush, or Mohammed in a cave with the angel Gabriel. In your daily life you will receive many messages, like mail that needs only to be opened to hear the latest news from your self, and from your friends, and from humanity.

Because you know that you are the Creator-Hero-Interpreter of existence, you will interpret realities. Because you interpret realities, you will receive constant reinforcement of your knowledge that you are the Creator-Hero-Interpreter.

Thus we awaken from reality in order to interpret reality. And interpreting reality is a way to awaken from reality.

DAILY AMAZEMENT

The foundation of the next civilization will be a revolution of consciousness. The profound change in consciousness will find expression in profound changes in behavior.

All the institutions and traditions and art and science and education and politics and economics and sports and habits and history of the next civilization will be the outward and visible expressions of a new inward and invisible reality.

How do we get from wherever we are to that next civilization?

I have compared that historical and personal change to the migrations of millions across oceans to live in the "New World" of the Americas. Those migrations changed world history, and that change in world history was made primarily by individuals deciding to change their own lives.

If an individual decides today to migrate across an inner ocean to settle in an inner New World, how can she or he start the journey?

Before a Moslem begins a journey she or he usually says: "In the Name of God, the Merciful, the Compassionate."

Someone who decides to begin a journey to a new inner world can say: "In the Name of My Self, the Creator, the Hero, the Interpreter."

Five times every day a devout Moslem stops whatever he is doing and kneels in prayer to express his devotion to his Creator. An adventurer can stop whatever he is doing and express his thrill at his own creating, entering, exploring, explaining, enjoying, sharing, and re-creating the universe.

Of course the adventurer will never kneel to anything. But she will embrace fellow adventurers and venture with them. In fact, one of greatest adventures in The Adventure is love of a fellow adventurer.

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WHY AM I HERE?

My country is invisible,
Its countryside, sublime.
Am I, amongst these aliens,
Banished for some crime?

Or was I sent on business,
To haggle over things?
Or sent as an ambassador,
To kneel to mortal kings?

Yesterday I realized
That I must be a spy,
Sent to find a princess
Kidnapped from the sky.

The adventurer who stops whatever he is doing won't pray to any "greater" power. He will stop to feel amazement at the amazing fact of his own existence. And then feel amazed at the amazing fact of the existence of some other person. And then feel amazed at a rabbit or a humming bird or a spider or a dandelion. And then feel amazed at the whole wild cosmic adventure on which he, and all other living individuals, has embarked.

And then he will interpret what is going on around him as divine revelations from himself and from other selves.

Here's a bumper thinker:

IF YOU'RE NOT AMAZED YOU'RE NOT AWAKE

The adventurer will not stop for amazement and interpretation five times every day. One day, she may stop eleven times. On another day, only twice. There are no rules, unless the individual wants to make rules for her self. And even if she makes rules (e.g., "I will always stop and admire myself and my husband before I scream at his insensitivity," or "Every morning, while I am driving to work, I will ask myself the meanings of events of the previous day.") she can change her rules whenever she pleases.

Each individual will develop his own ways of responding to the meanings of realities. And individuals can learn new ways from each other.

DO

Standing on a bluff over a river winding down a valley of Virginia's Blue Ridge Mountains, I confronted myself. "All right, Park. You say everyone is the dreamer of the

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universe as well as a character in the dream. Everyone is the Creator and well as a creature. That includes you. So what are you going to do about it? What are you going to do today. What are you going to do tomorrow?"

I thought about mainstream Christian theology, according to which Jesus was God the Creator walking around in flesh and blood. I wondered how Jesus would have felt inside, walking around Palestine knowing he was the Creator incarnate. Could I really feel inside, while walking around Virginia, that same feeling?

Could everyone have such a feeling?

What would the world be like, if everyone knew that she or he was God in a human body?

The next morning I worked on an article about Martin Luther, whose 500th birthday was imminent. I completed a section of the article describing Reformation controversies over the ritual of the Mass, disputes among Catholics and Protestants as to whether, and in what way, the ritual bread and wine of Jesus' Last Supper were transformed into the flesh and blood of Jesus. I tried to show that the issues involved, though they might seem to be Medieval hair-splitting, were still crucial issues today.

The central issue was then, and still is, the relationship between matter and its source, the manner in which whatever created the material universe is present in its creation. This is an issue not only for Christianity but for every religion, including the religion hidden in modern science.

When I finished writing this section of the article, I went to the kitchen to make myself breakfast. The last words I had typed were: "the Mass."

In the kitchen, I made French toast, soaking bread in egg and milk and then frying it. While the bread sizzled in the pan, I unloaded the dishwasher. A wine goblet slipped from my hand. As it fell, I grabbed it with my other hand, accidentally knocking it against the sink. The glass broke, and its sharp edge gashed my finger and gouged a patch of skin from my knuckle. When I saw that wafer of skin lying on the sink and saw blood gushing from my wound, I burst out laughing. I had accidentally performed the Mass. I had begun with bread and a wine goblet, and now I had flesh and blood. My own flesh and blood. The Creator incarnate.

The egg and milk were also symbolic – symbolic of birth and infancy, of the miracle of the Creator becoming the flesh and blood of a human baby.

Thus was answered my question of the day before: Now that I know that I am creating the universe, what am I going to DO?

Do the dishes.

Even in washing dishes one may stumble upon a revelation.

THRILL

After you awaken to the fact that you dream reality, the interpretation of reality will be as routine as washing the dishes.

One immediate consequence of waking up and interpreting reality is that daily life becomes, like a poem or a painting or a myth, full of meaning. Daily life becomes thrilling. Even

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trivia may contain important messages. The existence of even the most ordinary stuff can be a source of wonder.

Living in the midst of revelation is not the only thrill of awakening. There is also the thrill of knowing who you are, and why you are here. The thrill of being.

That, too, was revealed by the flesh and blood in my kitchen sink. Just as Christians recognize that Jesus was the Creator wrapped in flesh and blood, so I could recognize that I am the Creator wrapped in flesh and blood. So can you.

What can you DO with that fact? Thrill.

With such thrills, who needs wars? Or riches? Or fame? Such trivia are cheap substitutes for cripples who lack real power and wealth and status. To have real power and wealth and status is to know that you are the Creator of the universe adventuring in his, or her, Creation.

In the 1960s, in cooperation with the World Health Organization, American Peace Corps volunteers vaccinated Afghans against smallpox. Male vaccinators could not be used because local custom prohibited men from outside the family from entering homes. And local custom would never allow Afghan women to travel from home to home. So the vaccinators had to be non-Afghan females.

In deference to local customs of modesty, the volunteers wore both skirts and leggings as they pedaled bicycles from one mud-walled Afghan village to another. And the local Pushtun tribesmen, wearing bandoleers of bullets and carrying rifles, treated these young American women with the utmost respect and courtesy. They knew that these Peace Corps volunteers were saving the lives of their women and children.

Afghanistan was one of last places on Earth where smallpox was still endemic. The volunteers were engaged in biological warfare – warfare against the terrors of a virus that was probably history's greatest killer.

In 1977 smallpox was declared eradicated. For the first time in history, human effort eliminated a major disease.

Now human effort must, for the first time in history, eliminate the disease of war.

The campaign to end war needs volunteers. Not to inoculate bodies, but to awaken minds. Not with vaccines, but with ideas.

Do you want to volunteer?

Imagine that war has been replaced by its opposite. What will life be like in the midst of the Opposite-of-War?

That Opposite-of-War will be as strangely wonderful as war is weirdly horrible.

The horrors of war are created by individual recruits to armies. The wonders of the Opposite-of-War will be created by individual recruits to the Opposite-of-an-Army.

How can someone volunteer for the Worldwide-Opposite-of-an-Army? Recruit yourself.

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Armies wear uniforms to express uniformity. The Worldwide-Opposite-of-an-Army has no uniforms and no uniformity. Uniformity is replaced by uniqueness.

In the Worldwide-Opposite-of-an-Army, each individual cherishes his or her uniqueness. And cherishes the uniqueness of every other individual.

In the Worldwide-Opposite-of-an-Army, everyone marches to a different drummer. Herself. Himself.

To join the Worldwide-Opposite-of-an-Army, march to your own drummer.

Everyone marching to a different drummer will be the greatest harmony ever.

In the conclusion of his revolutionary work, *On the Origin of Species by Means of Natural Selection*, Darwin conceded that many of the elder authorities of his day would cling to their established beliefs regardless of the evidence and logic he presented. So he pleaded for the support of his young readers:

"Whoever is led to believe that species are mutable will do good service by conscientiously expressing his conviction; for only thus can the load of prejudice by which this subject is overwhelmed be removed."

I would like to make a similar plea, changing only a few words, to young readers of this book:

"Whoever is led to believe that a conscious Revolution of the Species is both necessary and possible, will do good service by conscientiously expressing his conviction; for only thus can the load of prejudice by which this subject is overwhelmed be removed."

In other words, young reader, the revolution of consciousness is now in your hands.

It is in the hands not only of youth, but of everyone who is youthful in spirit. For they shall replace war with The Adventure.

Speed, dear reader, is urgent. It is a matter of life and death.

If not you, who?

If not now, when?

Chapter VII

COOPERATION FOR REVOLUTION

The Revolution of the Species will rely on individuals relying on themselves.

It will be a lonely revolution, because a revolution of consciousness is something that can only happen inside individuals. That change of consciousness requires time spent in solitude. An adventurer will seek and enjoy periods of quiet aloneness.

But the individual revolutionary is not only alone. She is also connected. Connected by her unique individuality to all unique individuals. Connected to every other fellow Creator-Hero-Interpreter. Connected to all of humanity through the partnership of everyone in the human adventure.

To make a revolution, the individual needs experiences of connection as well as experiences of separateness. There are practical ways to experience that revolutionary connection. Individuals will develop their own ways of connecting, but here are a few suggestions that may prove helpful for cooperation in the revolution of consciousness:

One Friend. An ongoing dialogue between two friends can have special advantage over dialogues with more than two. When there are only two, it can be easier to achieve deep trust and to practice radical honesty. When one drops defenses, it is usually easier for the other to drop defenses. Each of the pair needs only to consider the feelings of one other person, and neither has to adapt what she or he says out of consideration of the various feelings of more than one, or worry about the impression she or he is making on a variety of others. Moreover, when there are only two, it is harder to put on an act. And each of the two can focus on the most important things the two share, and take maximum account of the uniqueness of that one other person.

When two friends share an ongoing dialogue about the revolution of consciousness, they can share in the excitements and the difficulties and the insights of The Adventure. They can use their knowledge of each other to exchange interpretations of realities in each other's private lives and in public events. And they can be walking side-by-side down a street and one will say; "Hey! Look at that!" And the other will smile and say "Yeah." And each will know that the other saw and understood the same meaningful thing.

Just as swimming or bicycling or dancing or gardening or dining or carpentry or housepainting can have a special kind of enjoyment when two are doing it together, so there can be a special kind of enjoyment in making a revolution of consciousness with one special friend.

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PROGRESS

I live in a civilization
With a population of one.
When I yield to assimilation,
The population is none.

But when I find you we'll be two,
Enough for a galloping horde.
We'll scatter the armies of Truth
And sack the House of the Lord.

We'll sail from that smoking ruin
To an undiscovered shore,
And build there a civilization
With a population of four.

Family. A family can use the interpretation of their private and public realities as a means of sharing insights, solving problems, having fun, expressing closeness. One family activity could be watching TV together and then sharing with each other any messages from the unconscious that they detected in the news and features and movies and sports and even the ads. For example, they can ask each other what messages their unconscious was sending to Americans, and to their own family, in newscasts about the murders at Columbine High School.

The family can also replace time wasted watching second-rate TV shows with time spent scripting and performing and watching the much more interesting real-life family dramas in which they are all authors, and actors, and audience.

The family may set aside specific times for interpreting realities, or a family member may request a meeting for such interpretation, or sharing interpretations may simply be an everyday habit because everyone in the family knows that realities are messages.

Study Groups. Friends, neighbors, colleagues, associates, can organize a local group that meets regularly to interpret events as if those events are images in a dream from which they have awakened. They may interpret all events in local, national, and world news, or they may limit their interpreting to events in an area of their special interest.

Any kind of already existing group can introduce the interpretation of reality into its discussions. For example, a group concerned with AIDS can include in their dialogues different interpretations of the dreamlike symbolism in the epidemic.

Such groups will be most effective in the interpretation of realities if all members have read this book.

Internet Forums. Groups and individuals can create Internet forums that study the principles of *The Adventure*, using this book as a text. Internet news groups can exchange interpretations of current events as collective dreams. Individuals can also use the Internet to help each other in the interpretation of personal realities.

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Anyone can introduce the interpretation of realities into existing Internet forums. Links can be made with websites sharing interest in the interpretation of realities.

Personal Interpretation Groups. There already exist groups in which people meet to help each other interpret their individual sleeping dreams. Groups can also get together to help each other interpret events in their individual waking realities. In fact, the same group can interpret both sleeping dreams and waking realities.

Businesses, Government Agencies, Organizations. Individuals working in companies, governments and organizations can bring to the activities of their workplace two awarenesses that are central to the revolution of consciousness.

First, individuals can in their actions express their awareness that everyone they are working with — every boss or employee or colleague, every customer or client, every contractor or consultant or competitor — is the Creator and the Hero and the Interpreter of the universe. Try to imagine how life in your office or factory or shop or farm will be different when you set an example of this awareness, and your example catches on. Imagine your workplace full of Creator-Hero-Interpreters of the universe! That is already the way it is... all that is needed is to recognize that fact.

Second, individuals can interpret events in their workplace as revelations. The interpretation of realities can lead to better personal relations, better policies, better products or services, and work experiences that are more meaningful and more enjoyable.

There are several ways that these two awarenesses can be promoted in a company or agency or organization. A committee may be formed specifically for this purpose. Or existing committees or workgroups can examine their tasks with these two awarenesses in the foreground of their attention. Colleagues can organize an extra-curricular group that gets together outside the workplace — the way a company team gets together to play softball. Or the two awarenesses can be the topic of a voluntary weekly lunch meeting, where colleagues ask each other: "What do you suppose it meant that computers went down just before the boss got back from vacation?" or "How can we help Carl to realize that he does not have to intimidate his new employees?"

Just as companies organize conferences or retreats to motivate leadership or teamwork or salesmanship, so companies can organize conferences or retreats to promote employees' skills in interpreting realities and their awareness of the infinite importance of every employee, customer, client, contractor, competitor....

Groups from different companies or agencies or organizations can meet to exchange experiences and ideas for promoting the revolution of consciousness in their work.

The Media. Journalists reporting the news can direct attention to symbols that reveal unconsciousness meanings in events. Commentators can suggest interpretations of current events as collective dreams. Print and broadcast features can explore all aspects of the revolution of consciousness. Writers of print and broadcast fiction will be free to show dreamlike meanings in physical facts without treating them as paranormal or supernatural or futuristic or spooky or mysterious.

Readers and viewers can urge their local and national media to "get with it," to recognize in their news coverage and in their entertainment that the public wants interpretations of realities that go beyond symptoms to the underlying causes. Anyone interviewed by a journalist — newsmaker, spokesman, expert, witness, "man-in-the-street" — and anyone speaking up in a talk

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show or writing letters to the editor, can present his or her views as the interpretation of collective dreams.

Soon it will become common sense to examine public events as expressions of the news that is happening in the public unconscious.

INTERNET: SYMBOL AND TOOL

The Internet now makes it possible for individuals all over the world to communicate with other individuals all over the world. This electronic connection of individuals in all nations is a symbol of the connection of all individuals, regardless of nationality, in the human adventure.

The Internet's worldwide linking of individuals is an expression of a revolution of consciousness that recognizes both the infinite importance of every individual and the partnership of all individuals in The Adventure.

The Internet is not only an expression, but also a tool, of that revolution. For several reasons:

- The growing concentration of ownership of the world's media and communications systems is a powerful threat to individual freedom. The Internet increases the worldwide communications power of the individual.
- To replace wars between subhuman groups requires that individuals identify with all of humanity. The Internet connects individuals all over the world.
- The Internet tends to attract people who are open to new ideas. The revolution of consciousness is a new idea that will appeal to those who are open to new ideas.
- While armies are controlled by nations, are highly organized and disciplined, and engage in killing, the Opposite-of-an-Army will consist of individuals scattered among all nations, will have no organization or discipline, and will not engage in killing. The Internet will give the Opposite-of-an-Army a means 1) to infiltrate every nation, 2) to give Opposite-of-Warriors a feeling of global solidarity, 3) to grow in numbers, and 4) to mobilize the power of consciousness.
- The Internet can give birth to all kinds of other communications advancing the revolution of consciousness — to books, periodicals, newsletters, movies, videos, audiotapes, email, music, art — and can foster rapid worldwide distribution of those other communications.

Like events in dreams, events in the real world are overdetermined. Thus, modern minds have created the Internet for multiple reasons, both conscious and unconscious. The most obvious conscious reason for creating the Internet is to facilitate the exchange of information. The most important unconscious reason for creating the Internet is to express, and to advance, the worldwide revolution of consciousness.

There is a lot of wisdom in that unconscious reason for creating the Internet. But there is also a danger. Electronic communication is so fascinating that those who use it may care more for the medium than for the meanings of the messages. Awareness of the meaning of messages in the world around us is the essence of the revolution of consciousness. To the extent that it diverts

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attention from meanings to the medium, the Internet will retard rather than advance the revolution.

There is another danger. Internet communication can become a substitute for communication with people who are present here, now. It would be better that the Internet had never been created if it detracts from the wonder of face-to-face communication. No words and images on a glass screen can ever be as truly amazing and real and important and unique and lovable as the individual whose flesh is right in front of you.

Used wisely, the Internet can increase appreciation of the person who is close, and attention to that close person can increase appreciation of the Internet stranger in a distant place.

REVOLUTIONARY YOUTH

How will the revolution of consciousness progress from a small handful of revolutionaries to a vast worldwide population of revolutionaries? Youth will play a key role.

Of course youthful revolutionaries will enlist the companionship of adults who are youthful in spirit. In fact, youths need such youthful adults. But adolescents have a special importance.

- Because it is primarily youth who fight wars, youth have the most to gain from a revolution of consciousness that will end war.
- Most youths have not yet been completely socialized into the consciousness of their society and are therefore more open to revolutionary consciousness.
- Nations use war, and training for war, and idealization of warriors, to socialize youth into the nation's beliefs; youth can turn the tables, and socialize their nation into a revolutionary consciousness that will end war.
- Youth often demonstrate courage in defying their nation's enemies; they can use the same youthful courage to defy their nation's beliefs.
- Because adolescence is an age at which societies impose rites-of-passage (mutilation, endurance tests, military service, school exams, etc...) designed to make them embrace sacred truths of their society, adolescence is an age at which an individual must replace society's sacred rites with his or her own personal revolution of consciousness.
- Adolescents are closer than adults to early years of childhood when they experienced repression of their selves in the name of sacred truths.
- Because adolescents are under pressure to give up childishness and join adult society's crippling normality, they need to find ways to preserve their childhood consciousness in their adult lives.
- As they approach adulthood, adolescents must make career and lifestyle choices between the rewards of conformity and the costs of defiance.
- Peer pressure can tyrannize adolescents who lack knowledge of their own personal worth.

Hitler and Stalin and Mao knew very well the importance of capturing the minds of youth. To create a totalitarian society it was essential that the idealism and courage and passion of adolescents be twisted into the sick thrill of losing their individuality in identification with a

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mass of other youth. The mass rallies of the Hitler Youth, the youth festivals of Stalin's nightmare regime, the millions of marching youths of Mao's Cultural Revolution, who waved his little red books and then inflicted unspeakable cruelties on the innocent... these revolutionary horrors are the opposite of the life of youth who embark on the revolution of consciousness.

The power of future Hitlers and Stalins and Maos will be mocked by the power of an individual youth standing in the path of the tanks of tyrants.

The revolution of consciousness will not capture young minds, it will free them.

In the revolution of consciousness, each individual youth will march to his or her own drummer.

In The-Opposite-of-an-Army, no youth will hail any kind of Hitler or parade past any kind of Kremlin or waive any kind of red book.

In The-Opposite-of-an-Army there will be no ranks. There will be no leaders... and no followers. There will only be equal partners.

A youth who joins The-Opposite-of-an-Army can, if he or she would like to, create the opposite of a uniform, the opposite of medals, the opposite of marching drill. As a reminder to herself of her proud uniqueness, she can adopt some clothing or wear some medal or create some ritual that is entirely personal. She can keep the meaning of her unique un-uniform or her self-bestowed medal or her private ritual a secret, or she can tell others what her clothes and emblems and rites mean to her. And maybe they will want to tell her about their own personal reminders.

The anti-individual revolutions of Hitler and Stalin and Mao were highly visible. A revolution of consciousness will be invisible. Just as consciousness is invisible.

But there will be outward and visible signs of the inward and invisible change.

The individual revolutionary will see the change in the way he treats himself or herself. And in the way he treats other individuals. And in the way others respond to him.

Those changes can happen anytime, anywhere, to anyone. That is why they will penetrate through the boundaries set up by nations and religions and classes and professions and genders and age-groups and gangs. It will take them over from inside, and then dismantle the defenses they have built to keep out consciousness.

HIGH SCHOOLS AND UNIVERSITIES

In addition to all the advantages youth have in advancing the revolution of consciousness, high school and university students have special advantages.

- Students have more time than most people for the work of exploring consciousness.
- High schools and universities are supposed to be places of learning.
- Because they are inside educational institutions, students can work to replace the teaching of current consciousness with a counter-curriculum.

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There are many processes by which students and teachers can pursue the revolution of consciousness. The following pages will examine three kinds of educational experiences: 1) informal dialogues; 2) a new perspective to be inserted into courses in all disciplines; 3) an introductory course on the revolution of consciousness.

INFORMAL DIALOGUES

I've selected three examples of informal dialogues from my own educational experience. Students and teachers can use these models, or modify them, or create other models, for introducing the revolution of consciousness into schools and universities and other educational institutions.

Student Initiative. When I was in public high school in the early 1950s, a dozen friends organized a discussion group that met every two weeks in the evening in the home of one of the group's members. For two or three hours — interrupted by refreshments, usually including the host mother's home-made cake or pie — we would discuss a topic that was important to us. At each meeting we would decide on the subject to be discussed at the next meeting. Then we would decide which of our high school teachers we would invite to the next discussion. The guest teacher was not the leader of the discussion. He or she was one of the participants. Of course the teacher's education and experience made him a valuable resource we could use in the discussion.

The teachers were delighted to respond to the initiative of the students. Although, after nearly 50 years, I can't recall any details (except three helpings of an especially rich chocolate cake), I know that these informal gatherings had a lasting effect on myself and my friends. In fact, at a 25th high school reunion, a classmate who had chosen a university career said that those evening discussions were the beginning of his intellectual curiosity.

Of course those discussions did not interpret current events as collective dreams. The revolution of consciousness had not begun. But today, it would be easy and fun and educational for a group of students, with an invited teacher or other adult resource, to meet in a member's home and analyze events or trends or issues as a dream from which they have awakened.

In the Classroom. Although I studied at famous universities, the best teacher I ever had was a public high school teacher. A writing teacher named John Gehlman. Our "Expository Writing" class met five days a week, and we almost never discussed writing. We discussed all kinds of other things. Gehlman told us he wanted discussion in class to get us so interested in something that we would want to write about it. We wrote one essay every week. Sometimes we were assigned a specific topic, such as "leisure." At other times the essay was to serve a specific purpose, such as advocating an action. After we had written four or five of these weekly essays, each of us would meet our teacher alone in the evening at his home and go over each essay, line by line, in great detail.

One of our weekly assignments was to expose bias or bad logic in a news article. I still can picture Gehlman entering the classroom a few minutes late, holding the Chicago Tribune at arms length between the thumb and forefinger of his right hand, and holding his nose with the thumb and forefinger of his left hand. With a sneer of disgust, he dropped the paper in the waste basket. The Tribune was a very conservative Republican paper, and most of the students in the class were from Republican families. Gehlman told us that he was a Democrat, but said that if his students had been Democrats he probably would have been a Republican.

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Gehlman was a great success in getting students into exciting discussions in the classroom. The discussions were not only intellectual. I can still see his stubby finger shaking at me as he told me one of the most important things I had to learn: "The trouble with you, Park, is that you think everyone who disagrees with you is either stupid or dishonest." In that class we learned not only how to discuss, and how to write, but also how to respect differences.

We did not learn how to interpret realities. Reality had not yet been recognized as our unconscious creation. But if Gehlman were teaching today, I'll bet his students would be bursting with different interpretations of the meanings of the dreamlike facts they encountered in the Chicago Tribune or on CBS News or at the school's latest football game.

Many teachers do not have the freedom and the time that were available to my high school writing teacher. But they can use whatever amount of time they do have to attempt what he did: to get students in their classes so interested in something that they will want to express themselves. The interpretation of local, national, and world events as collective dreams is a powerful way to arouse students' interest, and to free them to express themselves. Imagine, for example, students and their teacher interpreting the unconscious messages in the O.J. Simpson trial, or the AIDS epidemic, or DNA.

A Professor's 'At Home.' When I was an undergraduate, a philosophy professor at my university was "at home" to students one evening every week. Any student was welcome to any of these evenings. The students discussed whatever they pleased, but Professor Paul Weiss provided an ambiance. "Ask the questions children ask," he loved to say. "Ask the questions children ask."

Children, as every adult knows, are forever asking "why?" And that, of course, is the question that is always asked in the interpretation of realities. "Why are we dreaming this?" "Why is our unconscious sending us this message?"

And children are aware of meanings in things. A university professor who wants to introduce students to the revolution of consciousness can encourage them to ask, as children ask, the meanings of the facts they are discussing.

Such "at home" evenings can, of course, be held instead in a pub or restaurant or community center or wherever. And they can be sponsored by a teacher, or teachers, of any discipline. After all, the facts studied in every discipline are, like images in dreams, made of meanings.

INTERPRETING REALITY IN ALL COURSES

The advance of the revolution of consciousness will penetrate all subjects, so that it will be standard operating procedure in any course — botany, psychology, chemical engineering, ancient history, marketing, auto mechanics, whatever — to spend some time asking the meanings of whatever is being studied. For simple reasons:

- Because facts in the real world, like images in a dream world, are made of meaning.
- Because the discovery of meanings makes life meaningful.
- Because every profession, business, government agency, community, and family needs high school and university graduates who have learned to interpret the meanings of realities.

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- Because the interpretation of realities is central to our adventure of creating, exploring, explaining, enjoying, sharing, and re-creating the universe.

To illustrate how the interpretation of reality can penetrate an academic discipline we will interpret dream-like meanings in the best-known formula of modern physics. A similar approach can be applied to any data or theory in any discipline.

The relationship between matter and energy is expressed in Einstein's formula, $E=mc^2$. Energy equals mass multiplied by the velocity of light squared.

The formula was created by Einstein to solve puzzles that could not be solved by previous physics. But the formula $E=mc^2$, like all things that appear in our dreamed universe, was overdetermined. The formula was created not only to solve scientific puzzles, but also to symbolize something deeper in our unconscious.

Einstein's formula says that matter is concentrated energy. The formula symbolizes our unconscious knowledge that matter is concentrated thought.

In the formula "energy equals mass multiplied by the velocity of light squared," what is symbolized by "light?" Light is that which makes visible, that which makes clear. Light is an archetypal symbol of the source of knowing.

The velocity of light, the "c" in $E=mc^2$, is a symbol for the motion of knowing — for enlightenment.

The velocity of light "squared" is enlightenment multiplied by enlightenment.

How can enlightenment be multiplied by enlightenment? Thoughts in the dark of the unconscious are illuminated first by being dreamed into matter, and then further illuminated by the waking interpretation of that matter. Dreaming matter enlightens; interpreting matter enlightens the enlightenment. This is the velocity of light squared.

The interpretation of a material thing converts matter into thought.

The conversion of matter into thought is symbolized by the conversion of matter into energy in the splitting of the atom.

The power released by the splitting of the atom is a symbol of the power that can be released by the conversion of matter into thought — by the interpretation of reality.

We symbolize unconscious thoughts as material things so that we can interpret them. When we interpret them, we consciously understand what we unconsciously know. When we consciously understand what we unconsciously know, we change the unconscious. Because the unconscious is changed, it will then dream new thoughts into new material realities.

Thus the conversion of matter into thought — the interpretation of matter — leads to the dreaming of new matter. And that is how the universe is created and recreated.

This brief interpretation of the symbolic meaning of $E=mc^2$ is an illustration of the manner in which facts and theories in any science — and in all nonscientific disciplines — can be interpreted.

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If teachers are hesitant to include in their courses analysis of the meanings of the facts and theories they are teaching, students can try to inject such analysis into their class discussions. If teachers prohibit such interpretation in their classes, students can meet outside classes to interpret the realities studied inside classes.

INTRODUCTORY COURSE

A high school or university or any other educational program can offer a semester course whose subject is "Introduction to the Revolution of Consciousness," or "Interpreting Realities," or "The Adventure."

The following nine-week course outline is only a suggestion. It can be expanded, condensed, or modified to fit the needs of any group or sponsoring institution.

Course Objective. After completing this introductory course, the student should be able to interpret events in his or her personal life, in public life, and in nature, as messages revealing unconscious forces. The student should also understand how the scientific puzzle posed by coincidences is solved by recognizing that we create physical facts in the same way that we create dream images. This discovery has revolutionary consequences for science, religion, society and personal life, and the student should gain a basic understanding of those implications. After completing this introductory course, the student should be able to interpret the meanings of data in other courses in any subject that she or he is studying.

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Materials. This book, and the longer book *The Adventure*, can serve as textbooks of the introductory course. They should be read as soon as possible at the beginning of the course. The texts for most of the course will be provided by public news, and the students' personal experiences, and material the students are studying in other courses.

Assignments. Each student will write a term-paper presenting his or her own ideas and emotions regarding the revolution of consciousness. The paper may include the student's plans for the future as influenced by what she or he learned in the course.

In two shorter papers, or oral reports, each student will 1) interpret a current event or trend or problem or issue as a collective dream; 2) apply the interpretation of reality to some material he or she is studying in any other course in the sciences, social sciences, humanities or professions.

Weekly Topics. The following nine topics can be pursued in a weekly seminar. But there is an advantage in examining each topic in two or three sessions each week. It is useful if the student first learns the course's new perspective for examining the weekly topic and then has a chance to brood about that perspective, and to apply the perspective to ongoing personal experiences and to the news and to his other courses. What the student thus learns by applying the perspective can then be exam

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ined with other students at the next session of the class.

If the seminar meets only once each week, the first part of each meeting can be used to discuss what the student learned from applying the lessons of the previous weekly seminar.

As you will see, this course outline includes several kinds of questions. Some questions concern the students' understanding of the ideas in this text book. Other questions ask if the student agrees or disagrees with these ideas. And some questions ask the student to apply these ideas to personal life, to public events, and to other disciplines.

I. WHY THIS COURSE?

Why should anyone want a revolution of consciousness? Is it desirable? Is it possible? What might the individual student gain from studying such a revolution? What might a community or a nation or the world gain — or lose — from such a revolution? Is the revolution urgent? Would it be delightful? How will this course approach these questions?

II. SCIENCE

How are coincidences caused? By chance? By something supernatural? By those experiencing the coincidence? Is the puzzle of coincidences solved by recognizing that we create physical facts in the same way that we create dream images? How does "overdetermination" work? How are "reality agreements" created? Is the universe objective or projective? Why don't scientists ask the meanings of physical facts? Will a revolution of consciousness transform the behavior of scientists? How can we introduce into science courses the interpretation of the meanings of data studied in those courses?

III. RELIGION

Is each individual the Creator and the Hero and the Interpreter of both dream worlds and the universe? Does anything exist that is greater than each individual? Have all the world religions (including "the religion hidden in science") failed to end war because they share a "common folly"? Is that "common folly" teaching children to hold in awe something "greater" than their own selves? Is each individual, and all humanity, embarked on an adventure of creating, exploring, explaining, enjoying, sharing, and re-creating the universe? Should all religions that have not ended war be replaced by The Adventure?

IV. SOCIETY

What is happening in modern society that promotes, or opposes, a revolution in consciousness? How will society be different if most people experience that 1) everything in the physical world is made of meaning; 2) every individual is the Creator-Hero-Interpreter of the universe; and 3)

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every individual and all humanity are embarked on The Adventure? Would such a society be free of war? What would politics, economics, education, journalism, crime, the environment, etc. be like after a revolution of consciousness? How can an individual or an organization or a government or a business promote or oppose a revolution of consciousness?

V. THE INDIVIDUAL

How does "overdetermination" explain that facts experienced by many people can have a personal meaning for one individual? How can an individual make the most of the interpretation of realities in his or her personal life? If each individual recognizes that she or he is the Creator-Hero-Interpreter of the universe, will that individual recognize that every other individual is the Creator-Hero-Interpreter of the universe? What limits the power of the individual to create realities? Will "everyone marching to a different drummer be the greatest harmony ever?"

VI. THE NEWS

How does a family or organization or community or nation or species unconsciously "overdetermine" public events so that they are experienced by many people? What is happening in the news that shows how unconscious action and conscious action can both overdetermine those events? How can an individual interpret private messages in the public news, and how can an individual's interpretation of his or her private experiences provide clues to the collective meanings of public events? How should journalists change their reporting and analysis of the news to take account of unconscious forces that may be revealed in the news? How can we interpret such news events as a war in the Middle East or the AIDS epidemic or an earthquake in Anchorage?

VII. OTHER DISCIPLINES

How can the interpretation of reality be applied in the study of physics, chemistry, biology, sociology, psychology, economics, political science, history, literature, the arts, engineering, business, etc? For example, how can a physics student find symbolic unconscious meaning in the characteristics of a "black hole?" How can a history student explore unconscious forces expressed in the Nazi Holocaust? How can a business student recognize unconscious meaning in a company case study or a marketing strategy? How can teachers routinely expand the questions of their specialized discipline to include interpretations of the meanings of their data? Will science emulate the study of literature and art and cultural anthropology by interpreting the meanings in the facts they seek to explain? Will scientists look for the social sources of their scientific ideas?

VIII. STUDENTS' CHOICE

The class will examine any topic or topics selected, after discussion during an earlier week, by the students. The purpose of this session is to clarify whatever students may feel has not been made clear, to tackle questions that seem most important to the students, to jump to issues that have not been considered, to teach the teacher, and to give students an experience of the power they can have in advancing a revolution of consciousness.

IX. THE NEXT CIVILIZATION

Prior to this concluding session, the students' term papers will have been copied and circulated to all participants. The assignment for these term papers is a presentation of the students' own ideas and emotions regarding the revolution of consciousness. These papers will be used as the class

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asks: What kind of civilization do I want? Will a revolution of consciousness create such a civilization? Can the individual play an important part in a revolution of consciousness? Is there something that I want to do in a revolution of consciousness? What is at stake?

"UNPARALLELED CATASTROPHE"

"Do you believe," Einstein was once asked, "that absolutely everything can be expressed scientifically?"¹³

"Yes," he answered. "It would be possible, but it would make no sense. It would be a description without meaning — as if you described a Beethoven symphony as a variation of wave pressure."

"A description without meaning." That is what science has become. But a logical explanation of observed data — the data of meaningful coincidences — now compels science to recognize that meaning is the material of which the universe is made.

In our dreamed universe, matter and energy, electrons and gravity, viruses and genes, wave pressures and Beethoven symphonies, are all composed of meaning.

Therefore, a scientific "description without meaning" is not only meaningless. It is simply wrong.

Just as Einstein saw that a description of a Beethoven symphony as a variation of wave pressure "makes no sense," so future science will recognize that a scientific description of anything (an earthquake, a brain cell, a wave pressure...) "makes no sense" — unless it is a description of meaning.

The scientific interpretation of the universe, as practiced in recent centuries, is very different from the interpretation of a dream. The interpretation of a dream uncovers its meaning; the scientific description of the universe covers up its meaning.

By ignoring the meaning of the matter they study, scientists produce formulas whose meaning eludes them. They do not discover any symbolic meanings of $E=mc^2$ because they do not ask the symbolic meanings of $E=mc^2$.

There is cosmic irony in our dreaming the material universe into existence so that its meaning can be interpreted, and then turning its interpretation over to specialists whom we train not to ask what it means.

No wonder they endlessly chase phantom particles, dancing like angels on the head of a pin. They are trying to find out what matter is made of when matter is made of precisely what they refuse to look for: meaning.

And the origin of matter is located in precisely that place they so religiously avoid: their own personal selves.

Einstein expressed his frustration with quantum mechanics theories that found uncertainty built into nature. He said could not believe that God "plays dice with the universe."

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Einstein was right. God does not play dice with the universe. He plays charades.

God plays the charades of Christianity, Islam, Judaism, Hinduism, Buddhism, Shintoism, Marxism... and theoretical physics.

And who is this charade-playing "God?" You and me. And all the other Creator-Hero-Interpreters of the universe. Including Einstein.

The ideas of atomic scientists show that matter can be mis-interpreted. Thus, the belief that matter lacks meaning is also an interpretation of matter. It is an interpretation of matter so utterly false that it is driving man toward atomic suicide.

As Einstein put it: "The splitting of the atom has changed everything save our mode of thinking, and therefore we drift toward unparalleled catastrophe."

The religion hidden in modern science is the epitome of "the mode of thinking" that must be changed. Scientism is the extreme religion that is driving modern man "toward unparalleled catastrophe."

REACHING EVERYONE

Most of humanity knows little of the work of Einstein and other scientific specialists. But the Revolution of the Species requires the work of all humanity. How can those who are not specialists in the sciences — or religion or philosophy or psychology — work for a revolution of consciousness?

All kinds of people, with every kind of education, have embraced Christianity, Islam, Buddhism, Hinduism, Confucianism, Marxism and other belief-systems that were revolutionary at their beginning. Specialists have developed highly elaborate ideas and institutions expressing these belief-systems, and yet their central principles have an appeal that is both simple and powerful. These principles profoundly influence not only those individuals who embrace them, but also those who live in the civilizations shaped by the beliefs.

Anyone who doubts the power of belief systems need only live for a while in two different civilizations that have been shaped by two different religions.

For example, anyone who has lived in both Islamic and Buddhist cultures, or in both Hindu and Scientific cultures, can have no doubt of the tremendous power of belief systems.

And they can see that these belief systems shape the behavior not only of priests and professors, but also of individuals with no specialist knowledge of theology or physics.

Individuals in the next civilization will be profoundly influenced by the simple and powerful ideas of The Adventure. Here is a brief restatement of eight core ideas, presented in a form that anyone can understand, and recall, and use:

FOUR REALISMS

Overdetermination. (Multiple Causes) Just as a dream image can express many different unconscious ideas, so a physical fact can express the different ideas of many different people.

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This principle of “overdetermination” solves the scientific puzzle posed by facts that are experienced by many people but coincidentally have a private meaning for one person.

Projection. (The Movie-Universe) Just as a movie projector projects images into a movie theater, so the unconscious projects images into dream worlds and projects facts into the physical world. These overdetermined facts are projected both individually and collectively.

Reality Agreements. (Collective Projection) Just as maturing children become conscious that the rules of games (*e.g.* marbles) are not objective, external, and unchangeable, so maturing adults will become conscious that the laws of nature (*e.g.* gravity) are not external and objective and unchangeable. Natural laws, like game rules, are agreements. Because these reality agreements are extremely important, they are given extreme power.

Matter Matters. (The Real Stuff) In the physical world, as in dream worlds, meaning is the material of which matter is made. Atoms, genes, viruses, earthquakes, stars, black holes, assholes, wars, taxes, pollutions, celebrities, prisons, rituals... are all made of meanings that, like dreams, can be interpreted.

FOUR GUIDELINES

Who Are We? (Trinity) Just as any individual can be the creator, the hero, and the interpreter of a dream world, so every individual is the Creator, the Hero, and the Interpreter of the universe.

Why Are We Here? (The Adventure) Each of us individually, and all of us together, are embarked on the amazing adventure of creating, exploring, explaining, enjoying, sharing, and re-creating the universe.

How Shall We Live? (The Four R's) In private and public life, we can Revel in Recognition that Reality is Revelation. We can use the interpretation of realities to end recurring public and private nightmares (wars, injustices, illnesses, anxieties...), and to create new realities.

How Shall We Love? (Radical Love) Anyone who knows that he is the Creator-Hero-Interpreter of the universe will recognize his own infinite worth. Anyone who knows her own infinite worth will know the infinite worth of every other Creator-Hero-Interpreter. Thus radical self-love creates radical love of others.

These four realisms and four guidelines can be understood by anyone. And anyone can remind himself or herself of these eight principles whenever he or she needs to remember.

COMMUNICATION TOOLS

To reach the billions who will never read this book requires other kinds of communication. Movies, TV, music, magazines, Internet dialogues, children's books.... There is so much to be done, so much work for writers and publishers and actors and cameramen and artists and craftsmen and scientists and media staffs and managers and salesmen and consultants and fund-raisers and secretaries and teachers....

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In particular, elementary school books need to be written. Along with reading and writing and arithmetic, children need schooling in the interpretation of reality. Actually, they need schooling that will nurture the awareness of meanings that is already natural to the child, an awareness that is neglected or repressed in most modern education.

This book is written primarily for readers with a modern education. The ideas in this guide need to be presented in books written for readers educated in the pre-scientific traditions of Hinduism, Buddhism, Islam, Christianity, Confucianism, and other belief-systems.

Most pre-scientific cultures recognize meanings in physical facts. Books written for these cultures can nurture this realism, and defend it against the "scientific" myth of a meaningless physical universe. But these books would also liberate the interpretation of reality from traditional beliefs that teach children to hold in awe anything greater than their own individual selves.

Eventually there will be whole libraries of books about The Adventure. This book is only a first step.

ALL THAT YOU CAN BE

MISBEHAVIOR

A boy in a foxhole,
Like a cat in a laundry basket,
Knows he's not
Where he belongs.

An artillery shell,
Like a mother's hands
Lifting kitty from the linens,
Will put him outdoors.

A United States Army television recruiting ad shows handsome young men and women happily driving tanks or operating computers. To a catchy tune, a voice sings: "Be all that you can be... in the Army."

Why doesn't the ad show handsome young men and women blown to gory pieces? Why doesn't the recruiting ad show flies nibbling at the eyes of a boy whose head was cut off by an artillery shell? And then the severed head could cheerfully sing: "Be all that you can be."

In the movie "Patton," the general tells his troops what it's like to reach out in the dark to your buddy in your fox hole and find that his face is "goo."

Why doesn't some peace organization sponsor a TV ad using the "Be all that you can be in the Army" jingle while showing the expression on the face of a 19-year-old kid when he reaches out to his buddy and finds that his face is goo?

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There is a twisted logic to the recruiting jingle. Whether or not the Army teaches you to use a computer, it prepares you for mortal combat. In combat, individuals are called upon to accomplish — as a matter of life and death — deeds of daring, courage, imagination, loyalty, sacrifice, endurance, hate, and love. The soldier in combat has opportunities to test to the limit some of the things that he or she can be.

But outside of combat individuals can test even further the limits of what they can be. Without the need to murder or to risk being murdered.

How can an individual, without murder, "Be all that you can be?"

By joining The-Opposite-of-an-Army.

By embarking on The Adventure.

By being, every day, the unique being that she or he really is: The Creator, the Hero, and the Interpreter of the universe.

Someone embarked on The Adventure will understand that the reason why humanity has always fought wars is because every civilization, until now, has crippled its children.

Humans kill in wars because they are prevented from being all that they can be.

In the next civilization, there will be no wars because everyone will be all that he or she can be.

That will not require a change in "human nature." It will require replacing all the false beliefs about human nature with recognition of our true nature. It will require becoming who we really are. It will require each individual becoming her or his own unique and infinitely glorious self.

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¹ Quoted in Hayden, Tom, *Street Wars: Gangs and the Future of Violence*, The New Press, New York, NY, p. 112.

² *Ibid*, p. 6, 110-111.

³ Kuhn, Thomas S., *The Structure of Scientific Revolutions*, 2nd Edition, University of Chicago Press, 1970, p. 195.

⁴ Crick, Francis, *The Astonishing Hypothesis: The Scientific Search for the Soul*, p. 3.

⁵ Feynman, Richard, *What Do You Care What Other People Think?* W.W. Norton and Co., New York, 1988, p. 244.

⁶ Piaget, Jean, *the Moral Judgment of the Child*, The Free Press, N.Y., 1954.

⁷ Marsh, Peter and Morris, Desmond, *Tribes*, Gibbs Smith Publisher, Salt Lake City, 1988, p. 6.

⁸ *ibid.*, p. 35-36.

⁹ *ibid.*, p. 37.

¹⁰ *ibid.*, p. 14.

¹¹ *ibid.*, p. 7.

¹² *ibid.*, p. 9.

¹³ *Einstein: The Life and Times*, Ronald W. Clark, The World Publishing Co., New York, 1971, p. 192.

Other Works by Park Teter

THE ADVENTURE

The ideas sketched in THE REVOLUTION OF THE SPECIES are developed more fully in THE ADVENTURE. This work provides more depth and data on the new scientific paradigm that solves the puzzle of coincidences. The interpretation of realities is then applied to The Middle East, the Big Bang and black holes, and the AIDS and Alzheimer's epidemics. The origins of the "scientific" myth of a meaningless and impersonal universe are traced to religious attitudes of the 16th and 17th centuries. Description of The Next Civilization includes new behaviors in science, religion, economics, politics, education, journalism, service professions, criminal justice, the environment, space exploration, and love. A section on "The Personal Revolution" describes how an individual can live in a civilization that recognizes that every individual is the Creator-Hero-Adventurer of the universe. The concluding chapter suggests "how to make it happen."

THE TRIAL OF GOD

(A Novel)

In a village in Central Asia, God is put on trial for the murder of a child in an earthquake. The plaintiff is the child's mother, the judge is an Asian-Canadian woman, the prosecutor had been a pilgrim to Mecca, the defense attorney is an American corporate lawyer.

Village witnesses are joined by experts representing Islam, Buddhism, Christianity, Science... and by a deserter from the Russian Army (the lover of the judge).

The international media broadcast God's trial by satellite.

The Internet Editions of *The Adventure* and *The Trial of God*
may be downloaded and printed from the website

TheNextCivilization.com

A GUIDE FOR IMMIGRANTS TO THE NEXT CIVILIZATION

“The splitting of the atom,” Einstein observed, “has changed everything save our mode of thinking, and therefore we drift toward unparalleled catastrophe.”

What unparalleled change in our mode of thinking would prevent unparalleled catastrophe?

Science historian Thomas Kuhn noted that “our fundamental thought processes have been reshaped” by the work of Copernicus, Darwin, Freud, and Einstein. Kuhn observed that their work illustrates how “a scientist’s solution of an apparently petty, highly technical problem can on occasion fundamentally alter men’s attitudes toward basic problems of everyday life.”

The solution of the “apparently petty” scientific problem of coincidences will alter attitudes toward the basic problems of everyday life.

That change in attitude will be the new “mode of thinking” required to avert unparalleled catastrophe.

The new mode of thinking will be the foundation of a new civilization that replaces the catastrophe of war with unparalleled creativity.

The creative force that will propel humanity into The Next Civilization is this: recognition by “ordinary” individuals of how extraordinary they truly are.

Can individuals create a new civilization? We have a clear and compelling precedent that demonstrates that individuals deciding to change their own lives can change world history.

Most of the 800 million now living in North and South America are descended from individuals who decided to leave their homes in other continents and cross oceans to a "New World." In the same way, individuals today can decide to immigrate to a "New World." But that migration will be an inner migration to a new inner world.

In important ways, the inner migrations will not resemble the migrations from Europe to the Americas. Instead of repressing natives, inner migrants will rediscover their own native selves. Instead of enslaving Africans, inner migrants will free themselves.

The inner migration that will create The Next Civilization is this: recognition by ‘ordinary’ individuals of how extraordinary they truly are.

THE REVOLUTION OF THE SPECIES is a guidebook that explains how individuals can immigrate to the first civilization that replaces the insanity of war with the adventure for which we exist.