



The pages that follow are a preview of a new book, *Enlightened CommUnity*, which will be published later this year.

As we enter the fourth year of the second decade of the twenty-first century, our human species is in crisis. Every human knows we are in crisis. The evidence is all around us and fills the stories of our daily lives. Descriptions of this crisis fill the front pages of our newspapers, dominate the television network's nightly news broadcasts, are the obsession of cable network's talking heads, and provide the focus for countless blogs on the web.

Our current human behavior, and our current methods of organizing ourselves are helpless in solving our problems. Our old ways of behaving and our old ways of organizing our communities are proving to be obsolete. They cannot solve our problems; in fact, they are the very cause of most of our problems. If we are to surmount our human crisis, we will need to change our behavior, and change the way we organize our communities.

Currently, our problems are so difficult that they are overwhelming our individual abilities to solve them. We are rapidly entering into a state of what I call *individual overwhelm*. It is becoming increasingly difficult for modern humans to solve their problems as separate *individuals*. But what is difficult for individuals *working separately* is often much easier for individuals *working together*. Instead of asking, "How can I meet *my* needs and solve *my* problems, we must learn to ask, "How can we meet *our* needs and solve *our* problems?"

I am a *synergic* scientist. The word *synergy* derives from two Greek roots: *erg* meaning "to work," and *syn* meaning "together;" hence, the term *synergy* simply means *working together*. Synergic science is the study of *working together*. It is a relatively new science, but it has produced a powerful new understanding of human behavior and of human organization. Synergic science reveals a relatively simple solution to our human crisis. That solution requires that we *work together* and *act responsibly*.

The human behavior that best supports *acting responsibly* is called *Enlightenment*. The natural attributes of *enlightened* humans — *kindness, compassion, calmness, peace, tranquility, intelligence, genius, wisdom, and goodness* — insure *responsible action*.

*Enlightenment* changes individual human behavior.

The organizational pattern that best supports *working together* is called *CommUnity*. When individuals form a *CommUnity*, they discover that they can accomplish much more by *working together* than they can by *working separately*. *CommUnity* utilizes synergic union.

Examples of synergic union include *operating together* as in co-operation, *laboring together* as in co-laboration, *acting together* as in co-action, *creating together* as in co-creation, and *thinking together* as in co-intelligence. These examples of synergic union require *shared motivations, shared emotions, shared intelligence and shared knowing*. *CommUnity* must be structured so that the process of *working together* fosters *shared values, shared goals, shared dreams, shared hopes, shared responsibility, shared commitment, and of most importance, shared authority*.

*CommUnity* changes collective human behavior.

To solve today's problems and exit our current human crisis will require nothing less than the creation of *Enlightened CommUnities*. We humans can build a better world for ourselves, for our children, and for our children's children, but to do so we will have to *work together and act responsibly*. We will have to change our minds as individuals, and we will have to change our behaviors both as individuals and as community.

Fortunately, we humans live in a knowable world — a world that can be understood by observation, measurement, and experience of the physical world — a world that can be understood by observation, pattern modeling, and experience of the metaphysical world.

The real world, both the physical and the metaphysical, affects the lives of everybody on the planet. My role as a synergic scientist is to help render visible the deeper meaning of nature's ways. In this role, I hope to help in redefining who and what we are.

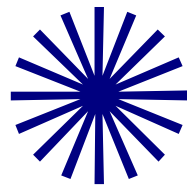
In our rapidly changing world, enlightened individuals are becoming the new rock stars, as integral philosophers and synergic scientists are the new intellectuals; both groups are leaders of a new kind of public culture presently developing on the global communication networks. They are asking the questions that must be answered if we are to understand our human crisis. For as Hedrick Van Loon wrote in 1947, "we live under the shadow of a gigantic question mark."



"Who are we? Where do we come from? And, whither are we bound?"

*Timothy K. Wilken*

Carmel, California  
2015



# ***Enlightened CommUnity***

*A Scientific Pathway to  
Genius, Goodness  
Co-Operation & Peace*

*Timothy Wilken, MD*

*The Time-binding Trust*  
*Human Species*  
*Earth*

**“If I have seen farther than others,  
it is because I was standing on the shoulders of giants.”**

*Isaac Newton 1675*

These lessons are the result of a scientific collaboration.

The lessons within contain the ideas and discoveries of hundreds of other human beings that lived from over three thousand years ago until this present moment.

TrustMark  2015

“When one is illumined, we see ourselves as the *one spirit* throbbing beneath all minds and bodies.”

—Paramahansa Yogananda

## Why Enlightenment?

Throughout our human history, a small group of extraordinary individuals have emerged that have *seen* more clearly than their fellows. These *seers*<sup>1</sup> were thought to have access to an *inner light*, and so became known as the *illumined* or the *enlightened*<sup>2</sup> ones.

These *enlightened* ones appear to have achieved a higher level of consciousness that enabled them to see and think with remarkable *clarity* and *precision* — sometimes described as seeing and thinking the *truth* — sometimes as seeing as *God sees* or thinking as *God thinks*. When these *enlightened* individuals have appeared, they have been called by many different names: Enlightened One = Ascended Master = Avatar = Divine Mother = Guru = Sage = Perfect Man = Living Saint = Messiah = Savior = Genius of Light = Good Genius.

The first mention of *enlightenment* is found in early Hindu scriptures called the *Vedas* written over 3500 years ago. Since then, *enlightened* individuals have emerged from every tradition, in every human era, and from every region of the Earth. They include some of the most remarkable humans who have ever lived: Jesus of Nazareth, Siddhartha Gautama, Lao Tzu, Confucius, Moses, Rama, Sita, Krishna, Zoroaster, Hafez, Rumi, Leo Tolstoy, Henry David Thoreau, Sri Aurobindo, Florence Nightingale, Bahá'u'lláh, Albert Schweitzer, Mohandas Gandhi, Martin Luther King, Mother Teresa, and the Dali Lama to name a few.

*Enlightenment* has long been an important *goal* of Hinduism, Buddhism and Taoism. *Enlightenment* is also found as an important focus within sub-currents of the largest religious traditions: *Christian Mysticism* within Christianity, *Sufism* within Islam, and *Kabbalah* within Judaism.

*Enlightened* humans are often described as being consistently *kind* and *compassionate*, and are most admired for their total commitment to *goodness*. They are often described as *calm*. In fact, they are masters of *calmness* with the ability to achieve *serenity* even during the most difficult and stressful of events. They exhibit such a constancy of *strength*, *grace*, and *inner peace* that they are often considered spiritual masters.

Those individuals achieving *enlightenment* are consistently described as having powerful *intelligence* and possessing great *knowing*. They are considered the wisest of the *wise*. They appear to have stabilized in the highest level of human consciousness.

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<sup>1</sup> **Seer** (noun), a visionary: a person with unusual powers of foresight, Word Net Web, Princeton University, 2010, <http://wordnetweb.princeton.edu/perl/webwn?s=seer>

<sup>2</sup> **Enlightenment** (illumination, awakening, nirvana) — In Mysticism (from the Greek μυστικός, *mystikos*), the mental state of *enlightenment* is defined as the achievement of communion with, identity with, or conscious awareness of an *ultimate reality*, *divinity*, *spiritual truth*, or *God* through direct experience, intuition, instinct or insight. Mysticism, Wikipedia, 2010, <http://en.wikipedia.org/wiki/Mysticism>

## Enlightened and Loved

Because of their remarkable control over their *emotions*, the power of their *intelligence*, the depth of their *knowing*, and especially the goodness of their *behavior*, these *enlightened* ones are among the best remembered and most cherished of all our human ancestors. Their exemplary achievements and extraordinary behavior have gained them a form of immortality — in the sense that they remain *alive* in the hearts and minds of many humans living today.

## Seekers

However, we must remember that as remarkable as the most successful *seekers of enlightenment* were, they were still human. Even the *best* of them had an occasional bad day. Not every action was *enlightened*; not every thought was *wise*; not every moment was *calm*. Even the *best* human is still a human; none of us are *flawless*, not even those that win the accolade of *enlightened* one.

Despite occasional *lapses* into ordinary consciousness and into ordinary human behavior, what distinguishes these humans from their fellows is their *usual* behavior, which is consistently *exceptional* and *enlightened*. When these individuals behave in less than *enlightened* ways, the best of them recognize their errors, acknowledge their mistakes, make restitution to those they have hurt, and strive to do better next time. To the extent that they engage with this process of error recovery is in itself a demonstration of higher *enlightenment*. With that said, many who claim to be *enlightened* may only have achieved a *partial enlightenment* or *occasional* periods of *enlightenment*. This can result in behavior that is often *ordinary* and occasionally even *mean* and *coercive*. Calling oneself *enlightened* does not make it so. When your behavior is consistently *kind*, *compassionate* and *caring*—when your counsel is always *thoughtful* and *wise*, then others will call you *enlightened*.

## Enlightening — A Process

If we commit to the *goal* of *enlightenment*, then we enter into the *process* of *enlightening*.<sup>3</sup> *Enlightenment* can be thought of as falling on a continuum. Our behavior may be representative of low *enlightenment* or high *enlightenment*. Our best strategy then is to think of ourselves as *seekers of enlightenment* — seekers of a goal that can never be fully achieved. While *enlightenment* is literally *without limit*, even the most *enlightened* humans are still human. As wise as they have been, they could always have been a little wiser. As intelligent as they may have been, they could always have been a bit more intelligent. As much good as they may have accomplished, they could always have done a little more. To claim *achievement* of *enlightenment* for oneself or for others is to misunderstand the process. *Enlightenment* is always an unfinished task, always a goal just out of reach. And so, a *seeker of enlightenment* is always seeking. We are always seeking to shine *light* into the dark corners of life, whether those corners are in our own lives or in the lives of others. This is what it means to be good.

Some humans seek *enlightenment* directly by making it their primary conscious goal in life. One of the best examples of this was Siddhartha Gautama, who became known as the Buddha.

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<sup>3</sup> Enlightening (verb), the process of illuminating life with the light of knowing, intelligence, and love. After Marc Gafni, *Unique Self*, 2010

Other humans seek *enlightenment* indirectly as an unintended side effect of their hearing and successfully responding to their personal *call*. These individuals feel *called* to fulfill some unique and special *purpose* during their life on Earth. Some hear their *call* as a ‘message from God.’ Some of these *seekers of enlightenment* went on to organize religions. More often, religions, based on their teachings, were organized after their deaths by their followers. Sometimes, their followers considered these ‘messengers of God’ to be *supernatural* — incarnated Gods come to Earth on a holy mission. However, most humans seeking *enlightenment* in response to a *call* do not hear that *call* as a ‘message from God.’

Mohandas Gandhi sought *enlightenment* when he responded to his personal *call*. He felt *called* to liberate his country from domination by the British Empire. Gandhi innovated the strategy of *nonviolent social resistance*. His employment of this strategy over several decades won India her independence. Gandhi expressed his understanding of this *pathway towards enlightenment* when he taught: “You must be the change you want to see in the world.” Abraham Lincoln, Florence Nightingale, Albert Schweitzer, and Martin Luther King chose to be the *changes* they wanted to see in the world, and they realized enlightenment as a side effect of their responding to their personal *calls*. They felt *called* to a higher purpose — *called* to deliver a unique and special gift to their community. And just as enlightenment can never be fully achieved, a life of service can never be fully completed. When individuals discover their *unique* and *special purpose* for living on the Earth — when they live in their *calling* — when they *follow their hearts* — when they *live an inspired life*, then the door opens to the process of their own personal *enlightening*.

## A Thought Experiment

Some historians believe that Albert Einstein was *enlightened*. My readings of his essays and papers convince me that he was certainly a *seeker of enlightenment*.

Albert Einstein described the *thought experiment*<sup>4</sup> as the most powerful thinking tool to be found within the scientist’s toolbox. The *thought experiment* allows the user to engage in *possibility thinking*. Einstein gave himself permission to think *extraordinary* and even *impossible* thoughts. One of Einstein’s most famous *thought experiments* occurred when he was sixteen. He imagined what it would be like to ride on a beam of light. While he realized that “riding on a beam of light” was physically impossible, by imagining it his creative thinking was stimulated to see light and time in radically new ways. It was from those early imaginings that the inspirations and insights later came that enabled him to see the truth and develop the scientific *generalizations* that include the *Theory of Relativity*.

So today, I invite you to join me in a *thought experiment* concerning our human future. *Thought experiments* always begin by imagining something extraordinary. It might even seem impossible. That is OK. We are engaging in *possibility thinking* here. Let’s begin by imagining a community of humans all *seeking enlightenment*—an entire community committed to *love, kindness, compassion, and goodness*.

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<sup>4</sup> **Thought Experiment:** In the 15<sup>th</sup> Century, Galileo may have been the first scientist to use the “thought experiment” as tool of scientific discovery. The method for performing a “thought experiment” was first documented in print by the Danish scientist, **Hans Christian Ørsted** in a paper published in 1812 entitled *Gedankenexperiment*.



Then, let's imagine this *enlightening* community as it reaches out to help other communities become engaged in the *process of enlightening*. Imagine the conversion of one community after another towards *enlightenment*. Imagine a world where the seeking of high spiritual *enlightenment* is common — a world where the majority of humans are seeking to become fully realized *spiritual masters*. This would be a world where the predominant human behaviors were *kindness* and *compassion* — a world where the majority of human decisions were made with *intelligence* and *wisdom* — a world mostly free of *pain* and *suffering* — a world nearly free of *crime* and *war*. And finally, imagine a world committed to *enlightenment for everyone* — a highly *enlightened* human species — the entire world living in *harmony* and with each other. The dream of *Peace on Earth* finally realized.

How could such a world come about? How might our human future change if we had a scientific understanding of the process of *enlightening* — if we could scientifically model the *mechanism* of *enlightening* — if we could develop a quick and effective *method for teaching the process of enlightening* to any interested human?

### *Reaching Our Imagined World*

Fortunately, today more people are seeking to achieve *enlightenment* than at any previous time in our history. This desire for *enlightenment* becomes easy to understand, if achieving and stabilizing in higher *enlightenment* is accompanied by increased *intelligence* and greater *knowing* — if it promises me greater *wisdom* — if it allows me to master *calmness* and achieve *serenity* during difficult and stressful events — if it provides me a constancy of inner *strength*, *grace*, and *peace* — and finally, if it enables me to consistently act with *kindness*, *compassion*, and with a total commitment to *goodness*.

A project to create such a highly *enlightened* world could offer great advantages to our species and to our planet. Our relationships with each other could become loving and lasting ones; our children could grow up in a safe and nourishing environment; our health and our children's health could be improved, and the stress in all of our lives could be greatly diminished.

What will we need to *teach* our fellow humans to help us reach our imagined world? What tools will we need to make widely available for those seeking *enlightenment*? ... We will need to explain *human behavior* clearly, because *enlightening* is itself a form of *human behavior* — like talking, walking running dancing or singing. We will need explanations as to how to behave *wisely* and how to conduct one's self with *grace* and *kindness*. We will need *tools* for achieving *calmness* and *serenity* in order to function with greater *intelligence*. We will need *methods* for gaining *inner strength*, developing *compassion*, and achieving *goodness*.

Most of those seeking *enlightenment* today have only been successful at achieving brief moments of *enlightenment*. They may have experienced a *flash of understanding* in the form of an *inspiration* for a new solution at their place of work, or an *insight* into their relationship with their spouse. However, they soon discover that these *brief* achievements of momentary *enlightenment* are trivial accomplishments in comparison to understanding the *process of enlightening* which allows them to achieve, maintain and stabilize in the higher *enlightened states* of behavior for extended periods of time, and to develop the ability to access the *enlightened state* whenever desired.



## Understanding Human Behavior

Since the *process of enlightening* is itself a form of *human behavior*, the first goal in seeking *enlightenment for everyone* will be the wide spread *understanding of human behavior*. To facilitate this wide spread understanding, we will need a simple and easy to understand *model of human behavior*. But before proceeding, we must address one important question. Can science really understand *human behavior*?

For most of human history the answer to this question would have had to have been ‘no.’ Historians tell us that “modern” science began in ~1543, when Copernicus presented a heliocentric (Sun centered) model of our solar system that was in strong variance to Ptolemy’s geocentric (Earth centered) model that had stood for 13 centuries. Copernicus’ discovery would produce a paradigm shift and revolutionize science. For lots of reasons that are better discussed elsewhere, “modern” science *limited* itself to modeling the *objective, material* world.

Only that which could be *measured, weighed* and *quantified* was considered relevant to scientific inquiry. For consideration by science, reality was *reduced* to the *material* and the *physical*. This approach forms the basis for what is called *scientific reductionism*. The *reductionistic* approach works well enough for *scientifically modeling* the simpler processes in universe like light, particles, atoms and the simple molecules, but it breaks down when we attempt to model more complex processes like *human behavior*. For instance, if my goal is to model human behavior, how do I *measure, weigh* and *quantify* human feelings, human thoughts, human beliefs, human opinions, or human attitudes? Aren’t feelings, thoughts, beliefs, opinions, and attitudes relevant to the understanding of human behavior? ... Yes, in fact they are not only *relevant* to understanding human behavior, they are the very *determinants* of human behavior.

“Modern” science is not interested in that which cannot be *measured, weighed* and *quantified*. It is not interested in the *subjective*. It is not interested in the *metaphysical*. Therefore, “modern” science cannot model human behavior, nor can it have any valid opinions about the complex human behavior called *enlightenment*.

Fortunately, about 90 years ago, science began to change. Beginning in 1919, a new approach to science emerged that was much more *whole-istic* and *inclusive*. This new “trans-modern” approach to science was based in part on the realization that the ‘whole’ cannot be deeply understood except as an intact functioning ‘whole.’ This new *whole-istic inclusive* approach to science *transcends* and *includes* the older *reductionistic science*. This means the new approach really is *inclusive*. It includes *both* the ‘physical’ *and* the ‘metaphysical’ — *both* the ‘objective’ *and* the ‘subjective’. When you *transcend* and *include*, you avoid throwing the baby out with the bath water. The phrase *synergic science* serves as a metaphoric container for all those works of “trans-modern” science that were created using this new *whole-istic inclusive* approach.<sup>5</sup>

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<sup>5</sup> **Synergic Science:** Important discoveries by *trans-modern* scientists include: Paul Kammerer’s *Theory of Seriality* (1919), Alfred Korzybski’s *Theory of Time-binding* (1921) and his *General Semantics* (1933), A. H. Maslow’s *Theory of Motivation* (1943), Edward Haskell’s *Unified Science* (1945), Ludwig von Bertalanffy’s *General Systems Theory* (1962), Arthur Koestler’s *Theory of Holons and Holography* (1967), George Land’s *Theory of Transformation* (1973), Buckminster Fuller’s *Synergetics* (1975), N. Arthur Coulter’s *Human Synergetics* (1976), Arthur Young’s *Theory of Process* (1976), and James G. Miller’s *General Theory of Living Systems* (1978).

What does the ‘whole’ of *human behavior* look like? To model the *behavior* of a single individual we might begin by simply observing the *actions* of that individual over a period of time. Our observation sample of observed *actions* would constitute an example of the individual’s *behavior*. While this sample would give us a ‘whole-istic’ view of this individual’s observed behavior, it would not explain *why* the individual behaved in the ‘part-icular’ way that he or she did. For a deeper understanding, we will need to answer further questions. What are the ‘parts’ of *human behavior*, and how do these ‘parts’ interact and relate to each other? What are the mechanisms that are determining the observed individual’s *choice* of actions?

## Modeling Behavior

There are five *determinants* of individual *human behavior* — four *metaphysical* variables — our *motivations*, our *emotions*, our *intelligence*, and our *knowing*, and one *physical* variable — our *actions*. In the language of “trans-modern” synergic science, we can describe the relationship between these variables with a scientific *formula*, or as it is sometimes called, a scientific *generalization*, and this *generalization* models the ‘whole’ of *human behavior*.

**(Motivation + Emotion + Intelligence + Knowing) \* (Action) = Behavior**

- 1) *Motivation drives action* — my *needs, wants* and *desires* strongly affect my choice of action. These include my *physiological* needs, my *safety* needs, my *community* needs, my *esteem* needs, and my *self-actualization* needs. I will choose different actions when I am *hungry* than when I am *full* — different actions when I am in *danger* than when I am *safe* — different actions when I am *loved* and *supported* than when I am *alone* and *ignored* — different actions when I am *valued* and *respected* than when I am *despised* and *ridiculed* — different actions when I am living in *my call*, doing what I am *best fitted for*, sharing my *unique gift* than when I am living a *meaningless existence*, making *no difference* in the world, *wasting my life* and *not sharing my unique gift*.
- 2) *Emotion urges action* — my *feelings* strongly affect my choice of action. I will choose different actions when I am *angry* than I will choose when I am *calm*.
- 3) *Intelligence guides action* — my effective *intelligence* affects my choice of action. I will choose more intelligent actions when my effective *intelligence* is higher than I will choose when my effective *intelligence* is lower. Our effective *intelligence* varies for many reasons including our health, genetics, age, emotional state, energy level, stressor load, and by how well we understand our intelligence and practice using our thinking faculties.
- 4) *Knowing informs action* — my *beliefs, opinions*, and *attitudes* about the world will affect my choice of actions. As my *beliefs, opinions* and *attitudes* change about a given situation, I will find myself choosing different actions. *Knowing* grows with our life experiences and through our education.

So it is the *driving* of motivation, the *urging* of emotion, the *guiding* of intelligence and the *informing* of knowing that determines my *choice* of actions. This *generalization* models the ‘whole’ of *human behavior* quite nicely, but we will still need to understand the ‘parts’ of *human behavior*.

We will still need to know *how* our motivation *drives* action, *how* our emotions *urge* action, *how* our intelligence *guides* action and *how* our knowing *informs* action. And, of course, we must also understand how *action* itself interacts with, and affects the physical world.

**(Motivation + Emotion + Intelligence + Knowing) \* (Action) = Behavior**

In summary then, since enlightenment is itself is a form of human behavior then our *scientific model of human behavior* opens the door to the realization of a *scientific model of enlightenment*. With this insight, we understand that *enlightenment* can be described scientifically as the complex individual human *behavior* with the attributes of *kindness, compassion, calmness, peace, tranquility, intelligence, genius, wisdom, and goodness*.

Then, if it is our desire to achieve the enlightened behavior called *goodness*, we could benefit from being able to answer the following five questions:

1. What forms of *motivation* drive *goodness*?
2. What states of *emotion* urge *goodness*?
3. What modes of *intelligence* guide *goodness*?
4. What levels of *knowing* inform *goodness*?
5. And finally, what type of *action* yields *goodness*?

These questions will be addressed in detail later in the book, but now let's return to the title question that began the preface.

### *Why Enlightenment?*

We can view *humanity both as individuals and as community*. Both views are valid. One view is 'part-icular.' One view is 'whole-istic.' This section of the preface has dealt with the 'part-ticular' — *humanity as individuals*.

If humanity is going to have a positive future, we will need to change our individual human behavior. The scientific pathway to enlightenment for every human is the safest and quickest route to make such a species-wide change. However, changing our individual behavior will not be enough.

We must also change our collective behavior. Changing the behavior of community will require that we change the way we relate to each other individually and collectively. It will also require that we change the mechanisms that we use to structure our communities. One of our best human psychologists, Abraham H. Maslow wrote in 1970:

As a matter of fact, I can say much more firmly than I ever did, for many empirical reasons, that basic human needs can be fulfilled only by and through other human beings, i.e. society. The need for community (belongingness, contact, grouping) is itself a basic need.

Loneliness, isolation, ostracism, and rejection by the group — these are not only painful but pathogenic as well. And of course it has also been known for decades that humanness and specieshood in the infant are only a potentiality and must be actualized by the society.

My study of the failure of most utopian efforts has taught me to ask the basic questions themselves in a more practical and researchable way. “How good a society does human nature permit?” And, “how good a human nature does society permit?”<sup>6</sup>

In the second part of the preface, I will address the ‘whole-istic’ — *humanity as community*.



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<sup>6</sup> Abraham H. Maslow, Religions, Values, and Peak-Experiences, Viking Compass, USA, 1970



This is a dharma<sup>7</sup> break — a pause in the lesson. These dharma breaks will occur regularly throughout the book. Use them in any manner you that you like. You may like to reread, research, or simply contemplate the passage you have just completed. Or, you may choose to empty your mind and meditate, inviting insight and inspiration to arise. Or, you may skip the break altogether, and move right into the following passage.

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<sup>7</sup> *Dharma* is a very old word with a long history and many meanings. It is used here in the Buddhist sense of *teachings of the universal laws of nature*.



“The next Buddha will be a Sangha.”

—Thich Nhat Hanh

## Why CommUnity?

The term *community* is widely used to represent a collection of individuals that share *something in common*. They may share a geographic locality — the South Boston community or the Berkeley community. They may share a passion for music — the *classical music* community or the rock and roll *deadheads* that followed Jerry Garcia. They may share political ideas — the *liberal progressives* or the *tea party* of 2010. They may share commitment to a brand of products — the *Mac* community. However, while the members of these communities may share something in common, they usually have many things in their lives that they do not share. The members of the South Boston community have greatly differing preferences in music, political ideas, and in consumer products. Often the only thing the members of these geographic “communities” have in common is their proximity. They are more appropriately called human *collectives* — collections of humans living separate lives without much thought or concern for each other.

Within the science of ecology, the term community is defined quite differently — ecologists define community as a group of *interdependent* organisms inhabiting the same region and *interacting* with each other. Interdependence means sometimes I depend on you, and sometimes you depend on me. Interdependence means we don’t just have something in common, but rather that we have many things in common. It would seem useful to have a different term to differentiate the “loosely connected *collective* communities” from the “tightly connected *interdependent* communities.”

I propose that we use the term *commUnity* to represent these more “tightly connected *interdependent* communities.” *CommUnity* is a coined word that is spelled with a capital ‘U’ in the middle of the word. This misplaced *capitalization* serves as a *visual distinction* and encourages us to notice the word *Unity*. The term *commUnity* also reminds us that the spelling of the word *community* could have resulted from the contraction of the phrase “common unity.” The common term *community* is built from the syllables (com·mu·ni·ty) and pronounced [kuh-**myoo**-ni-tee] with the emphasis on ·mu·. To make an *aural distinction*, I build the new term “*commUnity*” from the syllables (comm·u·ni·ty) and pronounce it [kahm-**yoo**-ni-tee] with the emphasis on ·u·. So the term *commUnity* sounds exactly like the phrase “calm Unity.”

The social scientist Duane Elgin recently introduced the term *communion* to represent these more “tightly connected *interdependent* communities.”<sup>8</sup> *Communion* is derived from the Latin *communio* — literally “sharing in common.” However, because the term *communion* is so strongly associated with the Christian sacrament of Eucharist or Holy Communion, I believe the coined term *commUnity* might serve us better. So a *commUnity* is a truly *unified community* where members *work together*. The word *synergy* is also relevant here. It derives from two Greek roots: *erg* meaning “to work,” and *syn* meaning “together;” hence, the term *synergy* simply means *working together*.

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<sup>8</sup> Duane Elgin, *The Living Universe*, Berrett-Koehler, San Francisco, 2009



So then we can say that commUnity is a “tightly connected *interdependent* community” committed to *synergy* or *working together*. The adjective *synergic* simply means: *pertaining* to synergy. When individuals form a synergic union, they discover that they can accomplish much more by *working together* than the same individuals could accomplish by *working separately*. Examples of synergic union include *operating together* as in co-operation, *laboring together* as in co-laboration, *acting together* as in co-action, *creating together* as in co-creation, and *thinking together* as in co-intelligence. These examples of synergic union require *shared motivations, shared emotions, shared intelligence* and *shared knowing*. CommUnity must be structured so that the process of *working together* fosters *shared values, shared goals, shared dreams, shared hopes, shared responsibility, shared commitment, and of most importance, shared authority*.

Since synergy means *working together*, synergic science can be described as “the study of *working together*.” Synergic science explains that from an individual participant’s point of view, humans can relate to each other in only three ways. These three types of human relationships can be described as falling on a continuum. *Dysergic*<sup>9</sup> relationships are those that are *hurtful* and *detrimental*, *neutral* relationships are those that are *ignoring* and neither *detrimental* nor *beneficial*, and *synergic* relationships are those that are *helpful* and *beneficial*.

**Dysergy** — • — **Neutrality** — • — **Synergy**

**Dysergy** means human behavior that results in *working against* to the *detriment* of others in a relationship. Dysergy results when the ‘parts’ of a ‘whole’ relationship are *less* together than they would be separately. I experience the relationship as *negative* (-). In the language of games, dysergy results from a *losing* relationship. I am made *less* because of my relationship with other. This is any relationship wherein I am *less* happy, *less* effective and *less* productive than I would be without the relationship.

**Neutrality** means human behavior that results in *working separately* with *null* effect on others in a relationship, as if, the relationship did not matter or even exist. Neutrality results when the ‘parts’ of a ‘whole’ relationship are *unchanged* by the relationship — their togetherness is neither *detrimental* nor *beneficial*. I experience the relationship as *neutral* (0). In the language of games, neutrality results from a *drawing* relationship. I am *unaffected* by my relationship with other. This is any relationship wherein I am *equally* happy, *equally* effective, and *equally* productive as I would be without the relationship.

**Synergy** means human behavior that results in *working together* to the *benefit* of the ‘whole’ — to the *benefit* of all the participants in a relationship. Synergy results when the ‘parts’ of a ‘whole’ relationship are *more* together than they would be separately. I experience the relationship as *positive* (+). In the language of games, synergy results from a *winning* relationship. I am made *more* because of my relationships with the other members of the group. This is any relationship wherein I am *more* happy, *more* effective, and *more* productive than I would be without the relationship.

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<sup>9</sup> Dysergic is simply an adjective that means: *pertaining to* dysergy. Synergic scientist N. Arthur Coulter coined the term “dysergy” in the early 1970s. The word dysergy comes from two Greek root words: *erg* meaning “to work,” and *dys* meaning “difficult;” hence, dysergy simply meant *difficult working*. Coulter used the term as an antonym to the term “synergy.” It has since evolved to mean “working against,” but remains in less common use than the term “synergy.”

These three relationship types, *dysergy* — *neutrality* — *synergy*, are found throughout Nature.<sup>10</sup> While they are of great importance in helping us understand collective human behavior, they are equally valid in helping us understand all relationships within Nature. We will come back to these relationships in a few moments, but first we need to understand what is it within Nature that is relating.

### *Stages of Process*

Synergic scientist Arthur Young<sup>11</sup> explained that Nature is composed of seven stages of process — Light, Particles, Atoms, Molecules, Plants, Animals, and Humans. These stages of process are not “things.” They are the result of *action*. Writing in 1984, Young explained:

The discovery by Max Planck in 1900 of the *quantum of action* revolutionized physics and revised the very basis of scientific thought. This discovery provides the possibility of an entirely new view of the Universe. The older concept of a Universe made up of physical particles interacting according to fixed laws is no longer tenable. It is implicit in present findings that *action* rather than matter is basic, *action* being understood as something essentially undefinable and nonobjective, analogous, I would add, to human *decision*.

This is good news, for it is no longer appropriate to think of the Universe as a gradually subsiding agitation of billiard balls. The Universe, far from being a desert of inert particles, is a theatre of increasingly complex organization — a stage for development in which man has a definite place, and without any upper limit to his evolution.<sup>12</sup>

Arthur Young believed that the phenomenon of choice begins even before the beginning of life. He tells of the work of an earlier Young (no relation to him). An Englishman named Thomas Young who in 1803, shed light on the phenomenon of choice when he designed a unique double slit light experiment. Some interpret his experiment as demonstrating that *photons* make decisions.<sup>13</sup> It appears that a photon of light makes a choice as to where it will go in universe. When a photon is released at a particular point in universe, one second later it can be anywhere within a sphere of 186,000 miles. Apparently *choice* begins at the energy level of the photon. A photon of light makes choices as to where and when it will go in universe. Borrowing again from Zukav, we might say that *choice* can be defined scientifically as that condition wherein a system moves from “*multifaceted potentiality* to a *single actuality*.” The photon, once released at some point in universe has the *multifaceted potential* to be anywhere within a sphere of 186,000 miles within one second. We cannot predict where it will be at the end of that second, for its choice is *random*. But we see that it moves to only one place in that sphere. It selects a *single actuality*.

CHOICE –def—> *Multifaceted potentiality* —becoming—> *single actuality*

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<sup>10</sup> The term *Nature* is capitalized when referring to “total reality” (after Buckminster Fuller).

<sup>11</sup> **Arthur Young**, *The Reflexive Universe*, Delacorte Press/Seymour Lawrence, 1976

<sup>12</sup> **Arthur Young**, *The Foundations of Science: The Missing Parameter*, Robert Briggs Associates, San Francisco, 1984

<sup>13</sup> **Gary Zukav**, *Dancing Wu Li Masters*, William Morrow & Co., 1979

We humans choose hundreds of times every day. I am at a restaurant for lunch. The menu offers *multifaceted potentiality*, however I will select a *single actuality* — *choice*.

If photons choose, then they must have a form of *awareness* or *consciousness*. This is not the complex form of consciousness we see in humans. Light is the simplest form of process and consciousness at the stage of light must be the simplest form of consciousness. Particles also choose, and they too have a form of awareness. Molecules choose, and they too have a form of awareness. The same is true for Plants, Animals and Humans. All relationships are the resultants of the choices made and the actions taken.

Young explained that each *stage of process* has *awareness* and makes *choices*. Simple stages have simple awareness and make simple choices. More complex stages have more complex awareness and make more complex choices.

Light → Particle → Atom → Molecule → Plant → Animal → Human

Nature results from the *evolution* of process. Evolution means progressing from simple to more complex — from simple awareness to complex awareness, from simple consciousness to complex consciousness, and from simple choices to complex choices. While there is much controversy about the *mechanism* of evolution, there is no controversy about the *existence* of evolution.

### *Nine Co-Actions*

Writing in 1972, synergic scientist Edward Haskell explained that these three relationship types, *dysergy* — *neutrality* — *synergy*, are to be found throughout Nature. So we can expect to find these three relationships within all seven stages of process — *Light, Particles, Atoms, Molecules, Plants, Animals, and Humans*.

Photons of *Light* can relate to each other. Proton and electron *Particles* can relate to each other. The different *Atomic* elements can relate to each other. The myriads of *Molecules, Plants, Animals* and we *Humans* can also relate to each other. As Haskell thought about the countless participants in these countless relationships, he wondered how they might be impacted by the choice of relationship types made by the other participants in their relationships.

To simplify this problem, Haskell asked himself, “What would be the effect of two participants *acting* within a single relationship? Examining the simplest of relationships, that between just two participants — one designated as X and the other as Y, he discovered the following possibilities:

The participants might have the *same* type of experience. The relationship might be positive (+) for both X and Y; it might be neutral (0) for both X and Y; or it might be negative (-) for both X and Y.

Alternatively, the participants might have a very *different* type of experience. The experience might be positive (+) for X, but neutral (0) for Y; it might be positive (+) for X, but negative (-) for Y; it might be neutral (0) for X but negative (-) for Y; or completely vice versa. It might be neutral (0) for X, but positive (+) for Y; it might be negative (-) for X, but positive (+) for Y; it might be (-) for X, but neutral (0) for Y.

Haskell realized that two separate participants could only *act* in nine distinct and unique ways. He coined the term *co-action*<sup>14</sup> to represent these nine possible ways, and displayed them in the *co-action table*.

		<u>X</u>		
		-	0	+
<u>Y</u>	+	-,+	0,+	+,+
	0	-,0	0,0	+,0
	-	-,-	0,-	+,-

The X and Y participants in a relationship might be *light* photons, or proton or electron *particles*, or *atoms*, or *molecules*, or the cells within the bodies of *plants*, *animals* or *humans*, or the individual plants, animals or humans themselves, or even groups of photons, particles, atoms, molecules, plants, animals, or humans.

We can also write the *co-action table* in the language of games. Within any relationship a ‘participant’ may be benefited — experiencing a *win*, may remain unchanged — experiencing a *draw*, or may be injured — experiencing a *loss*.

		<u>X</u>		
		Lose	Draw	Win
<u>Y</u>	Win	Lose,Win	Draw,Win	Win,Win
	Draw	Lose,Draw	Draw,Draw	Win,Draw
	Lose	Lose,Lose	Draw,Lose	Win,Lose

<sup>14</sup> Edward Haskell, *FULL CIRCLE: The Moral Force of Unified Science*, Gordon and Breach, New York, 1972, <http://synearth.net/Haskell/FC/FC.htm>

## The Emergence of Life

Arthur Young taught that simple Universe — Light, Particles, Atoms, and the simple Molecules were *non-living*. However, our most advanced science reveals that these simple processes have many of the attributes commonly associated with life. They have *awareness, consciousness*, and they make *choices*, but unlike life, their choices are always *random*. These choices are random because they are made without *memory* — made without *understanding* — made without *control*, and therefore — made without *intention*. Haskell agreed with Young on this division of the *non-living* from the *living*, although he preferred the terms *abiotic* and *biotic*. For both Young and Haskell, life began within the molecular stage of process. The primal power of life is *memory*. Memory is the power to recall previously experienced awareness. Memory is the power upon which all other living powers depend.

MEMORY —def—> Past Awareness Recalled into Present Awareness

Memory is necessary for learning, and learning is necessary for understanding. Now we can define knowing for the first time.

KNOWING —def—> Memory + Understanding

Knowing is necessary for timing. Timing is necessary for control, and life begins with control. Now we can see that what makes life different than non-life is memory and those powers derived from memory.

CONTROL —def—> Knowing + Timed Choice

Living systems make *controlled* choices, timed choices made with knowing. What distinguishes non-living systems from living systems is not action, not awareness, not consciousness, and not choice. It is *memory, knowing, control* and *intentionality*. With recall added to awareness comes *memory*. With understanding added to memory comes *knowing*. With choice added to knowing comes *control*. And, when *controlled choices* are made with *foresight*, they are *intentional*.

## Intentionality

The nine *co-actions* produced by dysergic, neutral, and synergic relationships can occur with or without *intention*. I can *hurt* you by accident. I can *ignore* you by accident. I can *help* you by accident. Within neutral relationships where the members *ignore* each other and show *no concern* for the quality of life experienced by the others, dysergy may frequently result *accidentally* from this *ignoring* and *lack of concern*.

We humans sometimes injure each other by accident, and that can be forgiven. But if you harm us with *intention* and *deliberateness* it will provoke *hostility* and *retaliation*. So while a *dysergic* relationship may be accidental, *adversary* relationships are never accidental, they are always *intentional* and *deliberate*.

*Adversary* relationships begin in the animal world with *predator-prey* relationships. However, the animal predators have no choice. When a predator attacks its prey, the animal is just hungry. While the attack is *deliberate* and *intentional*, it is *not personal*. The animal lacks a voice with which to negotiate, and the intelligence to co-operate. In contrast, we humans have a voice with which to negotiate and the intelligence to successfully co-operate.



## *Dysergy + Intention = Adversarity*

When humans *deliberately* harm other humans, it *gets* personal. We are consciously choosing to act “adversarially,” we make no attempt to negotiate, and co-operation is not even considered. Adversaries choose conflict. The strategy is always to intimidate and coerce resulting in the participants intentionally and deliberately hurting each other — each participant is seeking to make their own lives better at the expense of the others in the relationship, thus *dysergy* *always* results. *Adversarity*<sup>15</sup> is a coined term derived from the term “adversary.” It is used in place of the more common term “adversity,” which often only means difficult or stressful. The term *adversarity* informs us that the *dysergy* is *deliberate* and *intentional*. The natural law of the animals is *adversarity*. Animal survival depends entirely on finding others to eat. The herbivores depend on finding plants to eat. The carnivores depend on finding other animals to eat. The animals’ inability to utilize sunlight to synthesize organic tissue means they must actually eat organic tissue. Animals survive by eating plants and animals. Animals are completely dependent on other life forms for survival. This fact makes animals the *dependent* class of life.

Imagine a fox chasing a rabbit; if the fox is quick enough, it will *win* a meal, at the expense of the rabbit that *loses* its life. On the other hand, if the rabbit is quicker, the fox *loses* a meal, and the rabbit *wins* its life. The animals live in an adversarial world — a world of conflict — playing the game *losers/winner*s. This is a world of fighting and fleeing — a world of pain and dying. To win in this world someone must lose. Winning is always at the cost of another. All animals, from the smallest insect to the largest whale are struggling to avoid losing — struggling to avoid being hurt.

**CONFLICT** —def—> The struggle to avoid loss — the struggle to avoid being hurt.

The animals must fight and flee to stay alive, and they do. Always ready, at a moment’s notice, to go tooth and nail to avoid losing — to avoid death. *Losers/winner*s is the harshest of games. Winning is always at the cost of another’s life. The loser tends to resist with all of its might, occasionally prevailing by killing or wounding its attacker. So both parties can lose, turning the game — *losers/winner*s into *losers/losers*.

If we analyze *adversary* relationships, we discover that individuals are made less by the relationship.  $(1+1) < 2$ . In *adversarial math* where the loser forfeits its life  $(1+1) = 1$ . Or in the end game of *losers/losers*, both adversaries may die in battle, then  $(1+1) = 0$ .

*Adversarity* is completely natural in the animal world. It is the law of Nature for *dependent* life forms. It is the way of all animal life. The *adversary* way is not bad for the animals; it is Nature’s way. The animals have acquired the ability to move voluntarily, but they lack the ability to understand their environment. Their inability to understand locks them into the world of *adversarity*.

We humans do have the ability to *understand* and a *voice* with which to negotiate. Although we share the animal body and we evolved from a world of *adversarity*, we did not like *conflict* any better than the animals did. So we invented an alternative to *adversarity*.

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<sup>15</sup> The term *adversarity* was coined by the polymath Steve Omohundro, after reading my work.





## Human Neutrality

We have created a system of human *neutrality* as a mechanism to avoid the losses of *adversarity*. This is the system that brought us capitalism and the *free market*.

*Neutral* relationships originate in the plant world. Sunlight provides *unlimited energy* for the plants. And so each individual plant needs only the Sun, and adequate water and minerals to survive. Plants are solar energy collectors. They use the sun's radiant energy to manufacture glucose, carbohydrates, and to synthesize organic tissue via photosynthesis. Individual plant survival does not require that it relate to other forms of life. It need only relate to the minerals and water in the Earth's soil, and to the Sun.

No plant deliberately hurts another plant; its success or failure depends almost entirely on its own efforts. Since an individual plant's survival does not depend on other plants, the plants have little awareness of each other — we might say they *ignore* each other. To survive as a plant, you must strive for self-sufficiency. While examples of plant *dependency* and *interdependency* can be found, plants are without question, the most *independent* class of life. They need little from other life forms to insure their survival. Each plant lives or dies on its own. If it sits luckily in the Sun with an abundance of solar energy, good access to minerals and water, it does not assist its brother trying to survive in the shade. The motto of plants might be to *live and let live*.

The values of *human neutrality* parallel the laws of plant neutrality. Free and *independent* citizens relate to each other as equals. They are prohibited from hurting other free and *independent* citizens, but they are not required to help other citizens. The mechanism of relationship is conducted through a *free market* with the honest exchange of merchandise of good value at a fair price.

**FREE MARKET** —def—> The bartering to insure that the exchange is fair — to insure that the price is not too high or too low — to insure that neither party loses.

*Human neutrality* is about fairness. The market place is a fair and safe place to exchange goods and services. Neither seller nor buyer should be injured in the exchange. Products should represent a good value and be sold at a fair price. All citizens are guaranteed freedom from loss. This is not to say that there are no adversaries embedded in the world of neutrality, nor that the wealthy and advantaged neutralists, don't use their wealth and advantages to exploit and short change the poorer and less advantaged neutralists. But these distortions are representative of *human adversarity* not *human neutrality*.

In the *free market* of neutrality, our identities and personal relationships are unimportant. We purchase products anonymously, usually without knowing the seller's name, or he ours. When I enter McDonalds to purchase my lunch, I see only the product, the hamburger stacked in the warmer. I ignore the clerk. I don't know her name or her story. I see the hamburger, that's what I want. The clerk behind the counter ignores me. She doesn't know my name or my story. She sees my five dollars, that's what she wants. The store is clean and I feel safe. I expect the kitchen is clean and I will get a good product for a fair price. We will trade. We will speak the *neutral* words of the trading ritual. I never knowing her name, she never knowing mine. "May I help you?" "Thank you, and have a nice day." We trade.

## Fair Trade

Now our trade is fair. By definition, the lunch McDonalds is selling has a fair market value of \$5.00. My five dollars has a fair market value of \$5.00. We trade fairly.

Economically nothing much has changed for me. I had five dollars in cash when I entered McDonalds, and I left with five dollars worth of lunch. My net worth is the same.

While I obviously got some utility from the exchange, I preferred the lunch to my cash. In a strict economic sense, I am little changed by this exchange. In fair exchanges, \$5.00 in cash equals \$5.00 in food. In fact, McDonalds created the lunch for less than \$5.00; the fair market price contains some profit for the seller. But, when I earned my \$5.00, I did it by I selling some product or service that cost me a little less. I'm entitled to a profit when I sell products or services. That's the neutral way. If we analyze neutral relationships, we discover that in a neutral exchange  $(1+1) = 2$ . Humans institute *neutrality* to protect themselves from loss — to escape *adversarity*.

The first principle of *human neutrality* is to AVOID LOSS.

In the language of games, where you can win, lose, or draw, we are obtaining a draw. We, like the plants, will be ignored by the experience. We will be the same after the experience as before. The advantage of changing from adversarity to neutrality is not that we will win, but rather that we will avoid losing. Neutrality offers a safe haven for humans. With neutrality it is possible for us humans to avoid playing the adversary game. We are free to work without fear that others will hurt us. We are free and independent citizens. We are free to create products or provide services and sell those in the *free market* for a fair price.

The capitalistic *free market* of *neutrality* produces a major advance over the *conflict* of *adversarity*. Humans using neutral organization are much more successful than those using adversarial organization. Because human needs and wants are many and complex and there is no way any individual can meet these needs, we have evolved the free market. We operate as independent producers and consumers. Each *neutral* citizen is responsible for purchasing his or her own needs and wants.

Ideally *neutral* government is committed to fairness for all its citizens. The government's only legitimate purpose is to insure economic independence and protect individual freedom. To insure a safe and stable environment that allows the *free market* to work best.

Today's free world is dominated by *neutrality* in the form of *neutral* government, *neutral* nations, *neutral* organizations, and *neutral* value systems. The unchallenged success of human *neutrality* in the United States and within the rest of the Free World has established that most modern values and beliefs are *neutral* ones.

Modern humans are strongly convinced that they are self sufficient and independent, or at the very least, that they should be self sufficient and independent. They believe in the individual's right to own property, and to freely and independently control that property. These beliefs are so strong in our present culture that it is almost impossible to imagine things any other way.

## Unlimited Resources

However, *neutrality* only works when there are *unlimited resources*. Remember the plants have an *unlimited* supply of sunlight and *abundant* access to minerals and water. As solar collectors, they are the most *independent* form of life. Independence requires unlimited resources.

We humans share the animal body. We do not have the power of photosynthesis. We *depend* on others for our physical survival. We must ingest plant or animal tissue just like our animal cousins. This is why *adversarity* dominated human life until the 17th century. As Hazel Henderson explained in 1988:

Until the sixteenth century the notion of purely economic phenomena, isolated from the fabric of life, did not exist. Nor was there a national system of markets. That, too, is a relatively recent phenomenon, which originated in seventeenth century England.

Of course markets have existed since the Stone Age, but they were based on barter, not cash, and so they were bound to be local. The motive of individual gain from economic activities was generally absent. The very idea of profit, let alone interest, was either inconceivable or banned.<sup>16</sup>

Human *neutrality* emerged in the old world with the creation of national markets, but it was a partial *neutrality* strongly dominated by the *adversarial* systems still in place in the old world, and constrained by *limited* resources distributed among a much larger human population. For human *neutrality* to really take off, there needed to be *unlimited resources*. The American Revolution that founded the United States of America institutionalized a more complete and purer form of human *neutrality*. The early colonists were in the right place at the right time.

The right place was the nearly empty continent of North America. Billions of acres of arable land and forests filled with abundant water in millions of streams, rivers, and lakes and stocked with uncountable numbers of wildlife. This was further enriched with enormous reserves of iron, coal, copper, aluminum, zinc, lead, gold, silver, oil, and much more — all available for the taking. The immigrants pouring in from the old world discounted the small indigenous population as not really human and therefore irrelevant.

The right time was 1776. By then the power of humanity's collective *intelligence* had discovered, invented, and developed the tools and know-how that created the Agricultural, Industrial, and Transportational Revolutions.

The level of knowledge and technology available to the American colonists coupled with the enormous natural resources on the North American continent provided them with cheap food, cheap power, and cheap transportation. Thus, conditions were perfect for the success of human *neutrality*.

America would have the equivalent of unlimited resources for the next two centuries.

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<sup>16</sup> Hazel Henderson, Quoted by Fritjof Capra, *Uncommon Wisdom—Conversations with Remarkable People*, Bantam New Age Books, New York, 1989



When we humans institutionalized *neutrality*, it was a great advance over *adversarity*, it dramatically reduced the pain and suffering for humanity. In the 18th century, *neutrality* was a major advance for humankind. The *neutral* system gave individuals opportunities for great economic success. The birth of capitalistic economics greatly enriched the human condition. *Neutral* organization was more powerful than *adversary* organization. *Neutrality* did work well in the free world for many of the humans who inhabited it during the past two hundred years. However, *neutrality* never completely replaced *adversarity*, which is still found in even the most *neutral* of societies.

### *Trouble in paradise*

But *neutrality* did not work as well for many humans residing in the more heavily populated parts of the world. In the old world, resources were clearly not unlimited and *neutral* mechanisms succumbed to *adversarity* resulting in two World Wars. But even if we could magically manifest *unlimited* resources on a *finite* planet, is *neutrality* really the best way for humanity?

With careful analysis of the *neutral* relationship, we discover that the best one can get is only equal value. The best result of a *neutral* relationship is a *draw*. We are *ignored* by the experience. We are the *same* after the experience as before. At worst, the price is less than fair — we get cheated. We lose. Or the product is not good — we get ripped off. We are *less* after the experience than before. At best within a *neutral* exchange  $(1+1) = 2$ , at worst  $(1+1) < 2$ .

And while today's beliefs in freedom and independence may be our most highly prized values, many of our *neutral* values are not very humanitarian. While hurting others is highly discouraged, helping others is rarely encouraged. We are focused on products, and help is just another product. Generally, we ignore each other. The free market is a neutral, anonymous and completely impersonal place. You don't know the person serving you at McDonalds. You don't know their name and they don't know yours. There is nothing special about the relationship. You may eat your lunch there every day for a year, but go in once without your wallet, and you won't eat. They will ignore you. If you don't have the admission price, you don't get fed. In a world where the highest value is independence, why should I help anyone? Everyone should be independent and not require any help. In the world of human *neutrality* only products and their fair prices really matter. If you can't pay your way you don't play.

Despite all our pride in being free and independent, we humans are blind to the true nature of our *neutral* relationships. Being truly independent means you are alone. You are all by yourself. There is no one to help you if you get in trouble. The casualties of human *neutrality* are numerous. Because we believe we are independent, because we think we are self sufficient, we are encouraged to ignore the problems and difficulties of others. It's always someone else's job to help others, not ours. If my coworker gets fired it's not my problem. If there are hungry children in my community, it's not my problem. *Neutral* humans are indifferent. *Neutral* humans ignore. Today we have enormous and ever growing levels of human poverty, suffering and starvation effecting nearly 3 billion humans worldwide. Every year, nearly ten million children die of preventable causes. Today, homelessness is a condition found in every city and town in America. Large numbers of humans live out their short lives completely ignored. Hundreds of children disappear every day from the streets of our cities and towns — many without notice.

*Neutral* governments are indifferent. *Neutral* governments ignore. And then there is the problem of *unlimited resources*. In 1776, there were less than 1 billion humans on the planet. Today we are approaching 7 billion. The North American continent was nearly empty when human *neutrality* began. Today we no longer have a limitless abundance of natural resources available for the taking. As things start to get scarce, we humans lose our option for *neutrality*. Soon we have to learn to do without. We go without owning our own homes. We go without higher education for our children. We go without free time for recreation as we are forced to get a second job. Or, we step back into the *adversary* world — we steal, embezzle, or defraud. And there are even bigger problems facing Americans and the rest of humanity: acid rain, ozone depletion, water and air pollution, toxic buildup, strip mining, deforestation, erosion & topsoil depletion, greenhouse effect, ice age, nuclear winter, and even asteroids threatening the planet. These big problems are invisible to *indifferent* governments and to *ignoring* citizens. Whose problems are these anyway? In *neutrality*, they belong to no one. They are certainly not mine.

*Human neutrality* was based on the myths of human *independence*, and *unlimited resources*. We humans bought into this story of great personal freedom and unlimited opportunity as it emerged in the 18th century, and many of us have lived by the rules of *neutrality* ever since. But, things have changed. Today, *neutrality* no longer works for humanity — not even for those ‘living’ in the free world.

### Choosing Synergy

Today most of human life is not *synergic*. Most humans are ignorant of the natural law of *synergy*. Most humans *ignore* or *hurt* each other. Most humans *ignore* or *hurt* the environment. This is the source of nearly all our current problems.

However, we humans are not locked into *adversarity*, nor are we locked into *neutrality*. We have the ability to understand *co-operation* and a voice to negotiate a *win-win relationship*. We humans have the option to choose *co-operation*. *Synergic* relationship becomes available to human individuals because of our unique intelligence. Our ability to invent and to understand new ways of doing things creates a new possibility for *co-operation*, which does not exist in the world of the plants and animals.

**Co-OPERATION** —def—> Operating together to insure that both parties win, and that neither party loses — the negotiation to insure that both parties are helped, and that neither party is hurt.

Cooperation is an old word with lots of different meanings and feelings attached to it. Similar words are uniting, banding, combining, concurring, conjoining, and leaguings. Individuals who cooperate are affiliates, allies, associates, or confederates. To some, cooperation seems a losing word associated with socialism and communism. This is not what I mean. *Co-operation* in *synergic* relationship means *operating together* to insure a *win-win* outcome. *Co-operation* is the mechanism of action necessary whenever an individual desires to accomplish a task beyond his or her individual abilities.

Imagine that you and a friend are moving a heavy piece of furniture. Neither of you are strong enough to move the furniture by yourself. You decide to *co-operate* — *operate together* — to accomplish the heavy lifting. You would negotiate to insure that both of you win — to insure that both of you are helped.



The conversation might go like this, “Are you ready?” “OK.” “Ready, 1.. 2.. 3.. lift!” and if things are going well you continue the lift, but if one end gets too heavy then *synergic co-operation* requires that you also protect each other from loss. “Whoops! Set it down.” This is called the *synergic veto*. These are the true signs of *co-operation* — negotiation to insure that both parties win, and a *synergic veto* to stop the action if either party is losing.

### Human INTERdependence

Humans are an *interdependent* class of life. Sometimes I depend on you and sometimes you depend on me. We must *exchange* food, goods, action and knowing in order to effectively meet our needs. What changes with higher personal and societal consciousness is not an end of our need to *exchange*, but rather will that *exchange* be *adversary*, *neutral*, or *synergic*.

*Interdependence* means that we are dependent on the actions of others to meet our needs. And, that others are dependent on our actions to meet their needs. Once, we accept the reality of our human *interdependence*, then we discover that there is only three ways to get others to help us.

- 1) We can *force* others to give us help — This is *adversary* help.
- 2) We can *pay* others to give us help — This is *neutral* help.
- 3) Or, we can *help* others unconditionally and *trust* others to give us help when we need it — This is *synergic* help.

To attract *synergic* help you must insure that whenever individuals invest their help with yours, they are also helped. Then they will want to reinvest with you. When others understand that when you win, they will win, they will support and celebrate your success. *Synergic* relationships are helping, positive experiences. The helper experiences a win. They are more after helping you than before. When you help those who help you, you get the most help.

*Synergic* relationships are helpful. The parties in the relationship experience a gain. They operate together to insure that both parties win, and that neither party loses. They negotiate to insure that both parties are helped, and that neither party is hurt. In *synergic* relationships, one individual co-operating with another individual are more after their relationship than before:  $(1+1) > 2$ . *Synergic* relationships are marked by no conflict, high effectiveness and enormous productivity.

One of humanity’s future needs will be the creation of a fully implemented *synergic* help exchange system capable of servicing all of humanity — all seven billion of us. The mechanism for such a system will be explained in a later chapter. In summary then, the Plants are the most *independent* class of life. Their near *independence* is made possible by the nearly unlimited supply of solar energy, minerals and water found on Earth. The Animals are the *dependent* class of life depending on ingesting adequate amounts of plant or animal tissues, which are in limited supply. We humans are the *interdependent* class of life, our bodies are *dependent* like the animal body, but our human minds can create *unlimited* music, art, innovations and inventions. So sometimes I depend on you, and sometimes you depend on me.

However, if we examine the human condition today, true *co-operation* is a rarity. We find that the vast majority of us live in collectives with little more in common than our geographic proximity. The majority of relationships within these collectives are *neutral* or *adversary*. We are commonly made *less* by accident or by malice. The members of these collectives do not *share* values, goals, dreams, hopes, responsibility, commitment, and authority.

### *Three Types of Humans*

So why do we humans organize in *neutral* or *adversary* relationships with each other when we could choose *synergic* relationships that would be so much better for us? Why choose the strategy of hurt and be hurt — ignore and be ignored over the strategy of help and be helped? Synergic science reveals that there are three types of humans to be found in our present world. Which type you are depends on what you *believe* about *how* the world works.

*Adversaries* are those that believe that there is *not enough* for everyone, and only the coercively strong will survive. “Nature, red in tooth and claw.” “Hurt or be hurt.” “Finders keepers, losers weepers.” “Possession is 9/10ths of the Law.” “Might makes right.” *Adversaries* believe humans are simply *animals*, and must take from others to survive. They believe humans are *coercively dependent* on others, and they best understand the language of conflict — *force*.

*Neutralists* believe that there is *just enough* for everyone, but only if you work hard and take care of yourself. They believe humans are *financially independent*, and should be self-sufficient unless they are too lazy or defective. They best understand the language of market — *money*.

*Synergists* believe that there is *more than enough* for everyone, but only if we *work together* and *act responsibly*. They believe humans are *co-operatively interdependent* and can only obtain sufficiency by working together as unified community. Synergists best understand the language of co-operation — *love*.

But, to be successful in our present world, the synergist must understand all three languages and know when to use them. Synergists must sometimes use the language of conflict when speaking to adversaries, and sometimes the language of market when speaking with neutralists; it depends on whom they are talking to. However, when synergists are seeking allies—when synergists are seeking to build commUnity — they must speak the language of co-operation.

Synergists believe that you should, “Do unto others as you would have them do unto you.” What is it that most of us want others to do unto us? Synergic scientists answer this question as follows: *Help* and *support* others, as you would wish them to *help* and *support* you.

At the present time, emerging synergists are trying to heal the wounds inflicted by those who don’t understand how the world *could* work. This then is the essential challenge to synergists. Can we *work together* and *act responsibly* in time to save ourselves on this planet? ... The answer is: “Only by helping and supporting each other.”



## *Playground Battlefield*

So where do the beliefs that create the mind-set of adversaries come from? ... Late in 1952, my twin brother Terry and I had just turned seven years old when our Dad was transferred to a new job 140 miles away. So our family quickly packed up and moved to the small rural farming community in northwestern Kansas. We arrived after the start of the school year to find ourselves threatened by the established group of boys at our new school. For reasons unclear to me then, conflict seemed almost constant, and real knock down battles occurred all too frequently.

One of my strongest childhood memories is of fear and running. It happened like this: a pack of boys are chasing my brother and me. If they catch us, they will beat us up. I am very tired. We have been running for nearly thirty minutes. My heart is pounding so hard I can hear little else. Perspiration fills my eyes, making it difficult to see. A hundred yards ahead, my brother Terry is running easily. He is a great runner. The pack cannot catch him, but they are getting closer to me. Recess is almost over now, if we can just hold out until the bell rings, we will escape back into the safety of the classroom. Unfortunately, our escape will be short-lived. I remember dreading every recess — every lunch hour. Just like in boxing, at the sound of the bell we would all come out fighting. At every recess the war would resume.

While my brother could often run all noon hour without getting caught, I was smaller and slower with limited options. Sooner or later the confrontation came, and with it would come the hurt: a bloody nose, a torn shirt, detention after school, and the risk of punishment when you got home for fighting at school.

To my seven-year-old mind, conflict seemed really stupid. Both sides got hurt. I tried to give as good as I got. Hurt and be hurt. I realized in that first year at the new school that there were no real winners in conflict. Even when you won, somehow you lost. It didn't make any sense to me. I resolved to learn how not to fight. At my previous school, I had many friends. My brother and I began our education in a one room school shared by children ages 5 through 13. There the children were more like family. Conflict was unusual and little part of our daily life. We were friends and it seemed we had always been friends.

By learning how not to fight, I did not mean giving in. In submission, the threatened party does what the threatener demands so the threatener will not hurt him. A bandit may say "Your money or your life," the victim gives the bandit his money, and the bandit goes off with it, leaving the victim with his life.<sup>17</sup> This choice is not voluntary. It is called an *ultimatum*. An ultimatum is simply a choice between losing a little and losing a lot, but either way you will lose.

As a child, I recognized submission as a clear option. Some of the boys in the pack avoided getting hurt by giving in. But this is not what I had in mind when I sought to learn how not to fight. To me, submission was worse than getting a beating. I had always run my own life and I wanted things to continue that way. School classmates being friends seemed to me the best way to relate. I knew I wanted to turn the enemies in this new school into real friends, like I had enjoyed at my old school. But this would not involve giving in.

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<sup>17</sup> **Kenneth Boulding**, *Ecodynamics*, Sage, Beverly Hills, 1978



I began my campaign very simply. I knew that I liked friendly people. So, I started by just being friendly to my enemies. I was friendly, but not submissive. I still did what I wanted. If that happened to be what others wanted that was fine, and I went along. If it didn't, I went my own way. But either way I was friendly. The boys came to realize that while they could beat me up, they could not make me give in. And, since I vigorously resisted being beaten, my attackers could usually count on a few bruises and pains for their trouble. My strategy of non-submissive friendliness worked to some degree. Conflict was less and my share of battles decreased dramatically. I found myself being more and more left alone. They ignored me, preferring to focus their efforts elsewhere, but they were not my friends.

### *Neutrality*

I had managed to step outside the world of conflict. I was neither predator nor prey. I was in a different place. The other boys no longer sought to *hurt* me. They simply *ignored* me. We had shifted from an *adversary* relationship to a *neutral* relationship. However, I was not where I wanted to be. Clearly, if I wanted these boys to become my friends, something *more* would be necessary. I had no idea what that *more* might be. When school let out for the summer, I had more time to think about human behavior. Whenever I had some free time, I would find myself replaying the scenes from what I would later call playground battlefield.

I am the smaller of the two boys in the photograph. My twin brother Terry is standing to my right.

This picture was taken a few years before the chase began.



## *Good Space and Bad Space*

Today I understand that I was experiencing the phenomenon of *good space* and *bad space*.<sup>18</sup> Space where I *grow* and *thrive* is *good space*. Space where I *hurt* and could potentially *die* is *bad space*.

*Bad space* begins in the animal world, but extends into our human world as well. In a world without *co-operation*, there is not enough to go around. For animals, *good space* is very limited. There is only so much clean water, so much good grazing land, so much shelter, and food. The animals compete for the limited amount of *good space*. They compete adversarially. They compete by fighting and fleeing. They compete by attacking and killing other animals. They compete by devouring the plants. This is a world of losers/winners — too often a world of losers/losers.

The secret of survival is securing *good space* and avoiding *bad space*. *Bad space* is frequently the result of adversary relationships. Recall that animals lack the ability to understand and control their environment. They can't purify their water. They can't grow their own food. This inability locks them into the world of adversariness.

We humans can understand and control our environment, but we still share the animal body. What makes us human is our unique brain and mind. However, our animal body requires us to deal with *bad space*. To survive we humans must also *adapt* to our environment. This includes *surviving* any threatening *events*. So we humans inherited the most basic of survival strategies, which is to seek *good space* and avoid *bad space*.

## *Good Space*

Let's examine a mother cat and her kittens. For kittens, mother is *good space*. She is where they find warmth, safety, and food. Wherever they find mother, they will find her strong paws, her flicking tail, her warm tongue, her comforting purr, and her delicious milk-filled teats.



**Mother Cat = Good Space**

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<sup>18</sup> **Judy Wilken**, *Theory of Good Space/Bad Space*, Private Correspondence, 1979



Survival in a world of *good space* and *bad space* soon makes the kitten an expert at *sensing* external reality, *recognizing* and *locating* objects within that environment, including those plants and animals that represent *good space* and *bad space*.

The kitten inherited the *animal mind*, which is a master at *moving* the body. The power of *space-binding*<sup>19</sup> is mobility — the ability to move about in three-dimensional space. This is not the simple motion of growing plants. This is mobility — running, jumping, leaping, swinging, swimming, creeping, stalking, crawling, diving, and flying.

The mobility of the animal is not just motion, it is controlled motion. The animal moves in search of food. For grazing animals the quest is continuous; for predators, it is occasional but more strenuous.

And all animals are under constant threat from natural enemies. The animal, therefore, requires sense awareness — awareness of the space in which it lives. The animal uses its awareness to find food and to warn it of the approach of enemies.

The animal is the master of moving in three-dimensional space to seek *good space* and avoid *bad space*. It moves towards a specific and attainable goal — water, food, a mate, and shelter, and away from any threat of danger or harm. A deer may be motivated by thirst to go to a waterhole — *good space*, but if it senses a lion — *bad space*, it will refrain. It must continuously evaluate conflicting stimuli and choose between alternatives — alternatives of *pleasure* or *pain*, alternatives of *good space* or *bad space*.

As mother cat goes out hunting for some lunch for herself and her kittens, she is looking for the *good space* that she *recognizes* as a mouse. While the cat sees the mouse as *good space*, the mouse sees the cat as *bad space* and is trying to hide as best it can.



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<sup>19</sup> The term *space-binding* is a coined term to represent animal power of mobility within three-dimensional space. Alfred Korzybski, *The Manhood of Humanity*, E.P. Dutton & Co., New York, 1921, <http://esgs.free.fr/uk/art/manhood.htm>

Now let's recall the *three relationships* that I encountered on *playground battlefield*:

1) If humans believe that there is *not enough* for everyone and only the physically strong will survive, they will choose to *hurt* each other, thereby producing an adversary relationship resulting in *bad space*.

2) If humans believe that there is *just enough* for everyone, but only if every individual works hard enough to take care of themselves, they will choose to *ignore* each other, thereby producing a neutral relationship resulting in *neutral space*.

3) If humans believe there is *more than enough* for everyone, but only if we all *work together* and *act responsibly*, they will choose to *help* each other, thereby producing a synergic relationship resulting in *good space*.

Avoiding *bad space*, negotiating *neutral space*, and finding *good space* requires a powerful form of intelligence that is expert at moving my body in space. On the playground, I had to learn how to successfully avoid the *bad space* of the chasing pack of boys, negotiate the *neutral space* to catch my breath, and escape back into the *good space* of the classroom when the teacher had returned. These are skills that all animals and humans must master.





## *The Emergence of Intelligence and Co-Operation*

Life on earth emerged ~3.8 billion years ago in the form of simple bacterial cells called prokaryotes. Over the next ~2 billion years, these cells would develop photosynthesis and demonstrate significant energy intelligence. They also exhibited simple motion and had a primitive form of spacial intelligence.<sup>20</sup> Approximately 1.8 billion years ago, the more complex, more co-operative, and more spacially intelligent eukaryotes emerged. Microbiologist Lynn Margulis describes how this process began:

For ~two billion years (after life began 3.8 billion years ago), the only life on this planet consisted of bacterial cells, which, lacking nuclei, are called ... prokaryotic cells. They looked very much alike, and from the human-centered vantage point seem boring. However, bacteria are the source of reproduction, photosynthesis, and (very simple) movement — indeed, all interesting features of life except ... speech! They're still with us in large diversity and numbers. ...

At some point, a new more complex kind of cell appeared on the scene, the eukaryotic cell, of which plant and animal bodies are composed. These cells contain certain organelles, including nuclei. Eukaryotic cells with an individuated nucleus are the building blocks of all familiar large forms of life.

How did that evolution revolution occur? How did the eukaryotic cell appear? Probably it was an invasion of predators, at the outset. It may have started when one sort of squirming bacterium invaded another — seeking food, of course. But certain invasions evolved into truces; associations once ferocious became benign.

When swimming bacterial would-be invaders took up residence inside their sluggish hosts, this joining of forces created a new whole that was, in effect, far *greater than the sum of its parts*.<sup>21</sup>

Margulis is describing increasing complexity and the emergence of multi-cellularity with the beginning of *co-operation* between the new components of the emerging nucleated cells. The invention of co-operation became necessary, because the prokaryotic cells had been so successful that they had filled the oceans and were encountering the limits of a finite planet. Another scientist, evolutionary biologist Elisabet Sahtouris deepens our understanding of our ancient ancestors as she continues the story:

I am absolutely fascinated by the ancient bacteria because they caused global crises and they solved them. I think that we (humans) have a lot to learn from them, and that their story is the most amazing story in biological evolution. When most of us were in school, we probably didn't learn very much about the first half ... of evolution, which never got passed single cells. Instead, we learned all about the creatures that are visible. ...

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<sup>20</sup> The term *spacial* simply means: related to three-dimensional space. I prefer spelling *spacial* with a 'c' rather than the more common spelling *spatial*, because the root term *space* has no 't.'

<sup>21</sup> **John Brockman**, Chapter 7: Interview of Lynn Margulis: *Gaia is a Tough Bitch*, *The Third Culture: Beyond the Scientific Revolution*, Simon & Schuster, 1995

I want you to watch, as I tell this story, for the amazing parallels of these most remote biological ancestors with what we humans are doing now. For the first half of Earth's biological evolution, roughly 2 billion years, the *Archaeobacteria*, which is a technical term for the ancient bacteria, had the whole world to themselves. And, they evolved amazing lifestyle diversity in their massive proliferation, dramatically changing whole landscapes and some sea floors as well as the chemical composition of the Earth's atmosphere. Their impact is yet to be really understood outside the halls of science.

As they diversified their lifestyles, they also competed a lot, and they engaged in hostilities that became rather like human colonialism. Literally invading each other for resources when their massively successful populating of Earth led to global hunger.

So that was their first crisis. But the hostility among them also spurred a lot of creativity, as is the case with us humans, and they pioneered technologies such as harnessing solar energy to solve that global hunger crisis which they had created by making food from the plentiful minerals, water and sunlight that were abundant on the Earth.

Unfortunately though, solving that crisis led to another one, take a note again humans, because the solar energy process polluted the atmosphere (with enormous amounts of oxygen) creating another global crisis.

Oxygenic photosynthesis releases free oxygen into the atmosphere, which is toxic to anaerobic organisms, wiping out most of the Earth's anaerobic inhabitants and creating one of the most significant extinction events in Earth's history. However, abundant free oxygen is necessary for the emergence of animals. Sahtouris continues:

This crisis also was solved by recycling the pollutants (oxygen) into a new way of life, and by building (bio) electric motors, and then they developed the first world wide web of DNA information exchange. So Archaeobacteria at the beginning of Earth's life evolution were the first to make these extraordinary responses to global crises that were of their own making, unlike the later great extinctions up to present one for which we (humans) are responsible.

Now, eventually, in all these hostile encounters with each other, Archaeobacteria somehow discovered the advantages of cooperation over competition, as I put it, that feeding your enemy is more energy efficient or cheaper than killing them off, and leads to benefits including security for both parties.

Archaeobacteria with diverse lifestyles and capabilities joined forces to build colonies with divisions of labor that evolved into the only kind of cell on this planet other than bacterial cells, and those are the nucleated cells that we're made of. Now all members of these colonies stored whatever DNA information that they didn't need in that the central library called the nucleus, and made themselves thereby more streamlined and efficient.



Once I learned this story, mainly from the microbiologist Lynn Margulis, I saw how the same story of *hostilities evolving into collaboration* repeated itself in the second half of evolution — first in building *multi-celled creatures* and then (secondly) in weaving diverse multi-celled creatures into *complex ecosystems*.

(And then) two more major times of going through that same cycle from individuation, to differences in self-interest, to negotiations, and eventually building these cooperative larger entities. So we go from bacteria to nucleated cells, (from nucleated cells) to multi-celled creatures, (from multi-celled creatures) to tightly woven complex ecosystems.

I also came to see that the mature cooperative phases of this cycle were often driven into existence by crises. Think about how the majority of humans tend to become highly cooperative in times of disaster, surviving the predations of the few — the looting we see in some disasters, but mostly the many becoming very cooperative in creating well being for every body.

To sum this up, the evolutionary maturation cycle begins when some unity divides itself into individuals as when the early earth crust packaged itself into those individual Archaeobacteria. That individuation leads to tensions and conflict of interest and considerable hostilities and that is the first part of the cycle — the one on which Darwin focused. But tensions can also lead to communication and negotiation and the cycle then continues into cooperative ventures with the eventual building of the larger unity of the cooperative elements.

Right now for humanity, it's the time when we're in this shift from competition to cooperation in the process of globalization — of forming the "body" of humanity as I have called it for about twenty-five years now. That's my story of evolution, and (it) gives me tremendous enthusiasm and heart for what were up against today.<sup>22</sup>

So we can now see that when these new single-celled eukaryotes emerged on earth approximately two billion years ago, they were spacially intelligent. They could *move* to seek *good space* and *move* to avoid *bad space*. These single-celled organisms could *recognize* and *locate* objects in the space around them. Cell biologist Bruce Lipton explains how this is possible:

Each cell is an intelligent being that can survive on its own, as scientists demonstrate when they remove individual cells from the body and grow them in a culture. ... These smart cells are imbued with intent and purpose; they actively seek environments that support their survival while simultaneously avoiding toxic or hostile ones. Like humans, single cells analyze thousands of stimuli from the microenvironment they inhabit. Through the analysis of this data, cells select appropriate behavioral responses to ensure their survival.

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<sup>22</sup> **Elisabet Sahtouris**, *Lessons from Evolution: Learning to Walk in the Rhythm of Life, Awakening the Impulse to Evolve*, A Teleseminar with Craig Hamilton, March 2010.

Single cells are also capable of learning through these environmental experiences and are able to create cellular memories, which they pass on to their offspring.<sup>23</sup>

The process of negotiating *good space* and *bad space* requires *spacial intelligence* and *spacial knowing* and begins with the very emergence of life as single-celled organisms. Bruce Lipton continues:

Evolution has provided us with lots of survival mechanisms. They can be roughly divided into two functional categories: *growth* and *protection*. These *growth* and *protection* mechanisms are the fundamental behaviors required for an organism to survive. I'm sure you know how important it is to protect yourself. You may not realize though that growth is vitally important for your survival as well — even if you're an adult who has reached your full height. Every day billions of cells in your body wear out and need to be replaced. For example, the entire cellular lining of your gut is replaced every seventy-two hours. In order to maintain this continuous turnover of cells, your body needs to expend a significant amount of energy daily.

By now you won't be surprised to learn that I first became aware of how important *growth* and *protection* behaviors are in the laboratory where my observations of single cells have so often led me to insights about the multicellular human body. When I was cloning human endothelial cells, they *retreated* from toxins that I introduced into the culture dish, just as humans retreat from mountain lions and muggers in dark alleys. *\*Avoid bad space.*<sup>24</sup> They also *gravitated* to nutrients, just as humans gravitate to breakfast, lunch, dinner, and love. *\*Seek good space.*

These opposing movements define the two basic cellular responses to environmental stimuli. Gravitating *to* a life-sustaining signal, such as nutrients, characterizes a *growth* response; moving *away* from threatening signals, such as toxins, characterizes a *protection* response. It must also be noted that some environmental stimuli are *neutral*; they provoke neither a growth nor a protection response. *\*Notice Lipton's distinction of neutrality.*

My research at Stanford showed that these *growth/protection* behaviors are also essential for the survival of multi-cellular organisms such as humans. But there is a catch to these opposing survival mechanisms that have evolved over billions of years. It turns out that the mechanisms that support growth and protection cannot operate optimally at the same time. In other words, cells cannot simultaneously move forward and backward. *\*You can't be synergic and adversary at the same time.*

The human blood vessel cells I studied exhibited one microscopic anatomy for providing nutrition (for *growth*) and a completely different microscopic anatomy for providing a *protection* response. What they couldn't do was exhibit both configurations at the same time. In a response similar to that

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<sup>23</sup> Bruce H. Lipton, *The Biology of Belief*, Hay House, USA, 2005-2008

<sup>24</sup> My annotations are demarcated by *\*copper colored font* preceded by an asterisk.

displayed by cells, humans unavoidably restrict their *growth* behaviors when they shift into a *protective* mode. If you're running from a mountain lion, it's not a good idea to expend energy on *growth*. In order to survive — that is, escape the lion — you summon all your energy for your fight or flight response. Redistributing energy reserves to fuel the *protection* response inevitably results in a curtailment of *growth*.

In addition to diverting energy to support the tissues and organs needed for the *protection* response, there is an additional reason why *growth* is inhibited. *Growth* processes require an open exchange between an organism and its environment. For example, food is taken in and waste products are excreted. However, *protection* requires a closing down of the system to wall the organism off from the perceived threat.

Inhibiting *growth* processes is also debilitating in that *growth* is a process that not only expends energy but is also required to *produce* energy. Consequently, a sustained *protection* response *inhibits the creation of life-sustaining energy*. The longer you stay in *protection*, the more you compromise your *growth*. In fact, you can shut down *growth* processes so completely that it becomes a truism that you can be “scared to death.” Thankfully, most of us don't get to the “scared to death” point.

Unlike single cells, the *growth/protection* response in multicellular organisms is not an either/or proposition — not all of our 50 trillion cells have to be in *growth* or *protection* mode at the same time. The proportion of cells in a *protection* response depends on the severity of the perceived threats.

You can survive while under stress from these threats but chronic inhibition of *growth* mechanisms severely compromises your vitality. It is also important to note that to fully experience your vitality takes more than just getting rid of life's stressors. In a *growth—(neutral)—protection* continuum, eliminating the stressors only puts you at the *neutral* point in the range. To fully thrive, we must not only eliminate the stressors but also actively seek joyful, loving, fulfilling lives that stimulate *growth* processes.<sup>25</sup>

Those organisms that survive by *moving in space* are guided by spacial intelligence.

Organisms that have spacial intelligence include the single celled animals, all multi-celled animals, and we humans. Humans enjoy an additional form of intelligence called temporal intelligence, which allows them to speak with a voice, and understand the Past, Present and Future. This will be discussed later.

Spacial intelligence helps organisms survive using the power of mobility. *Where* is it safe?

*Where* can I safely grow my family. *Where* is it dangerous? *Where* Do I need to go to protect myself? This type of knowing could be called *Know Where*.

Spacial intelligence is constantly guiding — constantly making *controlled* choices as to *where* and *when* to move to be safe in space — *seeking good space* (growth) and *avoiding bad space* (protection.).

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<sup>25</sup> Bruce H. Lipton, *The Biology of Belief*, ibid

## LOVE — The Pull to Union with Good Space

Our spacial intelligence places a *survival value* on every recognized object in our environment. Does it represent *good space* or *bad space*? If an object supports *growth* and *development* for the single-celled animal, it would *move toward* that object, and *open up* the doors and windows to its interior — seeking *good space*. By doing this, our single-celled organism was experiencing the *pull to union* with *good space*.

We humans experience the *pull to union* with *good space* as *love*. Back on my playground battlefield, I *loved* nothing more than the sound of the school bell that meant the teacher had returned to the classroom. The ringing bell was the sound of *good space*. I felt myself *pulled* to safety of the classroom.

*Good space* is where I grow and thrive. I *love* whatever helps me grow and thrive. As a child separated from my parents at the amusement park, I *love* the sight of my mother when she suddenly pops back into view. *Good space* is where I am safe and protected. Lipton might say, “I *grow* when I am in *good space*.”

## FEAR — The Push to Separation from Bad Space

If an object threatened *pain* and *death* for the single-celled prokaryote, the cell would *close* all its doors and windows, and *move away* from that object as quickly as possible — avoiding *bad space*. Our single-celled organism was experiencing the *push to separation* from *bad space*. But closing the doors and windows of the cell, no matter how temporarily, cuts the cell off from *good space* — cuts the cell off from air, water and food. The lack of access to *good space* can become just as dangerous as exposure to *bad space*. For example, the human brain begins to die without air in about four minutes.

We humans experience the *push to separation* from *bad space* as *fear*. As a child having been bullied in the schoolyard, I *feared* the sight of a pack of boys coming my way. When I am running from the pack of boys on the playground, I *fear* for my safety. I want to *separate* myself from the pack of boys as quickly as possible. The pack of boys represents *bad space*. *Bad space* is where I hurt and could possibly die. I *fear* whatever makes me hurt or die. *Bad space* is where I am vulnerable and in danger. Lipton might say, “I need *protection* from *bad space*.”

## HATE = (Fear or Anger) + Opinion

If we continued to watch this drama on the playground battlefield, we might see the emergence of something Lipton would never observe in his Petri dish. During two billion years of *adversarity*, there was no *hate*. During 600 million years of *fighting* and *flighting*, there was no *hate*.

*Hate* evolves from *fear* or *anger*, but requires the addition of *opinion*. *Opinion* is the result of *temporal* intelligence, which speaks with a voice and is only found fully developed in humans. *Opinion* is a concept of what *ought to be* and what *nought to be*. My twin brother Terry *hated* the pack of boys. He held the *opinion* that they should not be bullying us. He especially hated the pack leader for not fighting fair. The pack leader was never alone. Not the biggest boy in the group, he made up for his smaller size with muscle and attitude. The pack leader was a farm kid. That meant he did heavy labor before and after school, and lots more on the weekends. So while significantly shorter than my brother, he was way stronger.

However, he had earned my brother's hatred not with his strength, but with his attitude. He demanded to be the *alpha* male in the school yard. His most successful strategy was to never be alone. He dominated the other boys in the pack. By always being in the company of one or more of them, he could provoke a fight from the sidelines between members in his pack and any newcomer. He was quick with his mouth, but slow to join into the fight physically, he preferred to wait until the newcomer was knocked to the ground, then he was quick to join in with some kicking or punching once the victim was down. So, it was always two or more of the pack against my brother.

My lack of *hate* led me out of harms way. I was able to convert their *adversarity* to *neutrality*, their *hurting* to *ignoring*. I knew I wanted *more*, but I never found it on my playground battlefield. My brother stayed in *adversarity* until the last day of the school year, when he surprised the pack leader alone, and physically beat him badly. This was the last day of school. The pack and many other students arrived before the fight was over, but no one joined in to help the pack leader. The next year, the pack wanted no more of Terry as an *adversary*, they moved on to easier targets, and we both finished out our years at that school in *neutrality*.

Fear alone does not make me hate, if I am hiking in the woods and I encounter a bear, I will feel *fear*. I do not *hate* the bear because I know that bears are dangerous and that they live in the woods. Recall that you may injure me by accident and be forgiven, but deliberately injure me with intent and malice and you change the rules. If I trust you to care for my child, and he dies while in your care, I may become *angry*. But, if I believe my son's death was unnecessary and the result of your negligence and indifference, then I will *hate* and *resent* you. This places you at risk for my *retaliation* and *revenge*. We humans sometimes think of *hate* as being the opposite of *love*. However this belief would be a misunderstanding of the two major complimentary forces — the *push to separation* — *fear*, and the *pull to union* — *love*.

### *Loving Good Space, Fearing Bad Space*

These two forces are the primary motivator's of all living organisms and affect both the single-celled organisms and the multi-celled animals. But animals whether single-celled or multi-celled don't *hate*. Survival requires that living systems avoid *bad space* and secure *good space*. Individual life flourishes with *love*, and perishes in *fear*.

### *Co-Operation: Beyond the Adversary Way*

Avoiding *bad space* is a driving force for spacial intelligence, and even the most powerful *adversaries* die young. Once "the *Archaeobacteria* somehow discovered the advantages of cooperation over competition," the single-celled prokaryotes could decide to give up the *adversary way*. Just as the prokaryotes had merged together to *co-operate* and form the more powerful eukaryotes two billion years ago, ~600 million years ago, the single-celled eukaryote *adversaries* began coming together to *co-operate* and form multi-celled *synergies*.

These multi-celled *synergies* formed the structure of what would become the tissues, then the organs and finally the bodies of the present day plants, animals and humans. These single-celled organisms had learned the value of combining with other single-celled organisms to form *co-operative* multi-celled organisms. Many became one.



## Cocoon of Good Space

The most powerful advantage of this new *co-operative strategy* was the ability to create a *cocoon of good space* in the interior of the *multi-celled organism*. With the creation of multi-cellular organisms, the cells moved *inside* the body to live in a *cocoon of good space*. The war was over. Suddenly, the enormous waste of energy and resources consumed by *conflict* and the *struggle to avoid being hurt* was over.

The organism-as-a-whole makes every effort to enclose a zone of *good space*. A boundary is created. For the cells of an animal or human body, this boundary is the skin. *Good space* is *inside* the skin. This is where the cells of our bodies can best *grow* and *thrive*. The skin acts as a barrier. Every effort is made to keep *good space* inside the skin, and *bad space* outside.

Today, our leading biologists understand that our bodies are *communities of cells*. Cells, whether plant, animal or human, are individual members of a *cellular community* rather than “cogs” in a biological machine. In fact, we can see that every multi-cellular organism is a collection of cells joined through *co-operation* to form a *unified ‘whole.’* This multitude of cells — fifty trillion in a human body — has felt the *pull to union* with *good space* — so they have formed a *cocoon of good space*.

Occasionally, invading viruses or bacteria will circumvent the skin and gain access to the interior of the body. This is OK as long as these outsiders follow the rules of *good space* — they must *co-operate*. Our gut is full of beneficial bacteria that follow the rules of *co-operation*. They are welcome to stay and share a portion of the nutrients that pass through our gastrointestinal system. But if those bacteria act in any way harmful to the body, our immune system will quickly show them the door. Our immune cells function in a similar fashion to the best of today’s police and fire departments.

## Community Not Singularity

Consider your dog or cat. You may see them as a single entity — a singularity. You may assume that they represent some sort of biological machine directed by a biological computer. Biologists have considered them as such for decades.

However, today we know that each dog and cat is really a *community of cells*. We know that each cell, within these Dog or Cat cellular *communities*, is aware, intelligent and capable of autonomous behavior. The cells *work together* meeting their needs through *collective action*. They utilize *co-operation* to organize as a *cellular community*. This strategy secures *good space* for the majority of cells living safely on the *inside*. It also gains them the advantage of *collective awareness*, *collective intelligence*, and *collective knowing*.

The innovation of *community* is enormously efficient. Within the *cocoon of good space* in healthy organisms, shelter, air, water, and food are always present. The cells no longer spend the majority of their time seeking *good space* and avoiding *bad space* like the individual prokaryotes did.

Inside the cellular *community*, *good space* is omnipresent. No effort is needed to acquire good space. It is delivered instantly to the cells’ front door by the river of blood — the river of *good space*.

Inside the organism *bad space* is not allowed. No effort by the individual cells is needed to avoid *bad space*. The cells are now free to specialize and make their individual contribution to the benefit of the ‘whole’ dog or cat commUnity. The cell’s individual needs are met by the collective efforts of all the cells in the co-operative cellular *commUnity*.

Each individual cell is free to live its *call*. Within cellular *commUnity*, the individual cells are freed from the yoke of *seeking good space* and *avoiding bad space*. Each cell is free to specialize in the function that best serves the whole — thereby creating massive diversity and division of labor.

This is why living together in *co-operation* is millions of times more efficient than living separately in *conflict*. Since all living systems *adapt to their environments*, living in co-operation changes the cells from *conflict generalists* to *co-operative specialists*.





## Space-Mind: Managing the Outside World

Although the immune system works as an organ to keep the *inside* of the cellular community safe, the body still needs another organ to deal with the *outside* world. The outside world is sometimes *safe* and sometimes *not*. There is both *good space* and *bad space* outside. *Bad space* must be avoided. It must be *recognized, located* and kept *outside* and *away* from the body, and *good space* must be *recognized, located* and brought *inside* the body to best meet the needs of the entire cellular community. *Good space* in the form of fresh air, clean water and healthy nutrition must be brought *inside* on a regular and continuous basis.

The creation of cellular community with its *cocoon of good space* required the development of an organ of consciousness for dealing with the outside world. That need resulted in the evolution of even greater spacial intelligence in the form of an externally focused brain and the emergence of a powerful *space-mind*. But the cells living within the *cocoon of good space* were not on holiday. In order for the community as a whole to survive every cell had its own unique role to play. By working together, the cells created tissues; the tissues were organized into organs; and the organs were networked into systems. The organ systems within the human body include the skeletal, muscular, circulatory, nervous, respiratory, digestive, excretory, endocrine, reproductive, and the immune systems.

These organ systems and their subsystems grant the *physically centralized* cellular community the functions of respiration, oxygenation, circulation, digestion, metabolism, excretion, security, locomotion, communication, coordination, cognition and more. Every cell has a full time job not just for its own benefit, but also for the benefit of the entire community. Each cell has metaphorically *heard its call*, chose a role for which its unique skills and talents allow it to best serve the whole.

The cells forming the animal brain are charged with successfully adapting to the *outside world*. Think for a moment of how the neurons in an animal brain function — the neurons of the brain focus entirely on meeting the needs of the ‘whole’ body, and in turn discover the ‘whole’ body takes care of them. The neurons give no attention to maintaining their own temperature, to acquiring their own nutrition, to oxygenating themselves, or even in protecting themselves from bacteria or virus. Thus the neurons are free to focus all of their attention *outside* to meet the needs of the ‘whole’ body. The cocoon of *good space* makes this division of labor possible.

The neuronal ‘parts’ of the body serve the needs of the ‘whole’ body and trust their individual survival to the actions of that ‘whole’ body. By making decisions that keep the body healthy and safe, they insure that the body as a is capable of meeting all the needs of the individual neurons as well as all the needs of other cells of the body. This is the secret of making ‘wholes’ — the *secret of oneness*.

After a billion years of living synergically in *good space*, many of these cells have lost their ability to live autonomously and independently. The neuron cells of our brain are so specialized in thinking that they have become entirely dependent on the collective to maintain their temperature, provide their nutrition, water, and oxygen, carry away their wastes, repair their ills and injuries, and protect them from invading bacteria or viruses.



## Super-Organisms

When the individual units creating an organism are themselves organisms, biologists call them *superorganisms*. This classification was developed prior to the discovery that even the cells of our own bodies were once fully autonomous and independent organisms. From Wikipedia:

A superorganism is an organism consisting of many organisms. This is usually meant to be a social unit of eusocial animals, where division of labor is highly specialized and where individuals are not able to survive by themselves for extended periods of time. Ants are the best-known example of such a superorganism, while the naked mole rat is a famous example of the eusocial mammal. ...

Superorganisms ... exhibit a form of “distributed intelligence,” a system in which many individual agents with limited intelligence and information are able to pool resources to accomplish a goal beyond the capabilities of the individuals (working separately). The most familiar examples (of superorganisms) are the social insects such as ants, bees, wasps, and termites. ... A bee hive can contain up to 40,000 individual bees.<sup>26</sup>



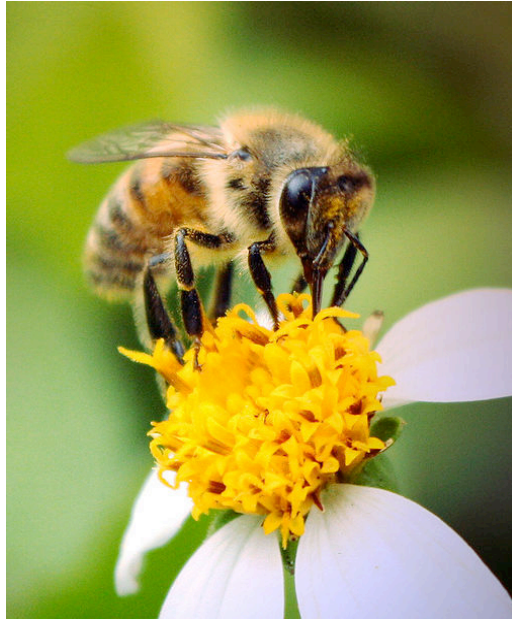
Today, it can be argued, that just like a dog or cat, a single bee is itself a *superorganism*. Its body composed of ~700 million *individual* intelligent and autonomous cells synergically organized into a *cellular* commUnity.

*Cellular* commUnities are always *physically centralized*. The wings of the individual bee cannot detach themselves from the bee’s thorax and take off on their own; they are always *physically* attached directly to the individual bee’s body.

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<sup>26</sup> Wikipedia 2010, Superorganism, <http://en.wikipedia.org/wiki/Superorganism>





When a bee flies away from the hive, the ~700 million *individual* cells within the bee's *body* go along for the trip. The *individual* cells of bee cellular commUnity work together and move together. One is all. All is one.

In contrast, within the *physically distributed* “body” of a hive colony, each individual bee acts in some ways like a “cell”. But in contrast to a *physically centralized* “cellular commUnity,” a bee hive is a *physically distributed* “bee commUnity.” The individual bee “cells” are free to move independently of the “body” of the hive colony. An individual bee “cell” can fly miles away from the “body” of the hive colony to collect nectar from the flowers and then return to *work together* with the other bees “cells” within the “body” of the hive colony.



## Feeling the Pull to Union

Union is the mechanism for creating a *good space cocoon*. By working together, our body's cells have shown us how to make a commUnity — how to create a *cocoon of good space*. We humans are not skin-encapsulated egos; we are skin-encapsulated *commUnities* of intelligent cells. By working together, two or more individual humans can also create a *cocoon of good space*.

*Good space is safe space. Good space is where you grow and thrive.* The simple-celled prokaryotes felt the *pull to union* ~2 billion years ago and so formed the first complex-celled eukaryotes. The complex-celled eukaryotes felt the *pull to union* ~600 million years ago and so formed the first multi-cellular organisms. These simple single-celled animals had formed cellular *commUnities* in order to more effectively deal with *bad space* and to create a *cocoon of good space* within the interior of their newly created multi-cellular bodies.

Humanity also feels this *pull to union*, in fact we've been responding to it for tens of thousands of years: clans, tribes, communities, cities, states, and nations. But now, it is our turn to form a human *commUnity*. We need to come together to create a human *cocoon of good space*.

## Evolution of Process

The evolving awareness in every stage of process has allowed us to feel the *pull to union* — to feel *love*.

Light is the first unity—the first synergy of Universe. And while light is the first 'whole' in Universe, it is also the 'part' that synergizes to form the 'whole' called particle.

Particle is the second unity—the second synergy of Universe. And while particle is the second 'whole' in Universe, it is also the 'part' that synergizes to form the 'whole' called atom.

Atom is the third unity—the third synergy of Universe. And while atom is the third 'whole' in Universe, it is also the 'part' that synergizes to form the 'whole' called molecule.

Molecule is the fourth unity—the fourth synergy of Universe. And while molecule is the fourth 'whole' in Universe, it is also the 'part' that synergizes to form the 'whole' called Life in the form of a single-celled organism that forms the basis for plant and animal life.

Plant is the fifth unity—the fifth synergy of Universe. And while plant is the fifth 'whole' in Universe, it is also contributes the 'parts' that synergize to form the 'whole' called animal.

Animal is the sixth unity—the sixth synergy of Universe. And while animal is the sixth 'whole' in Universe, it is also contributes the 'parts' that synergize to form the 'whole' called human, and so finally.

Human is the seventh unity—the seventh synergy of Universe. It is the seventh 'whole' in Universe.

## *GAIA — Another Thought Experiment*

Now let's imagine that the Earth and its biosphere is itself a single living superorganism organized as a complex multi-species community. James Lovelock suggested we might call this superorganism *GAIA*.<sup>27</sup> The tissues of *GAIA* are composed of the seven stages of process — Light, Particles, Atoms, Molecules, Plants, Animals and Humans. Animating the body of *GAIA* is “the *mind* that sleeps in the mineral, waves in the grass, wakes to simple consciousness in the animal, to self-consciousness in the human, and to cosmic consciousness”<sup>28</sup> in the emerging neurons within the brain of an awakening *GAIA*.

The Light falling on Earth from the Sun powers all of *GAIA*'s living systems. The simple processes, Particles, Atoms, and simple Molecules form the basis for the complex processes that follow. They compose most of Earth's body and serve as an organ of shelter and provide the skeleton for *GAIA*.

The Plants of Earth function to provide oxygen and remove carbon dioxide from the biosphere, serving as an organ of respiration. The Plants further collect solar energy from the Sun, converting it into forms suitable to provide nourishment for themselves, the Animals, and Humans, they serve as organs of consumption and digestion for *GAIA*. The plants also produce materials that can be used for production and shelter by the animals and we humans.

The Animals utilize the products from the Plants to create additional forms of nourishment for humanity and to break down wastes into forms that are more useful by the Plants. They also function of organs of transportation for the Plants and Humans.

Imagine if all Humans were reorganized as a single *synergic community*. This community could function as the organ of cognition for *GAIA* — each individual human achieving cosmic consciousness could act as a single neuron, within the brain-mind of *GAIA*. The primary mission of the brain-mind of *GAIA* is to make decisions that best take care of the ‘whole’ of *GAIA* — best take care of ALL — Plants, Animals, Humans and the physical planet itself. This caring for ALL would most benefit humanity because co-operative evolution shows that if we take care of *GAIA*, then *GAIA* will take care of us.

## *Humanity as a ‘Part’ of Nature*

We humans are only one of the many forms that Nature can manifest. The physical planet Earth is simply another form of Nature. The living plants and animals are also forms of Nature. One of humanity's greatest misunderstandings is that we humans are *separate* from Nature. The truth is that we are *one* with Nature. Since we are Nature and the Earth is Nature, whatever we do to the Earth, we do to ourselves. If we exploit and trash the Earth, we exploit and trash ourselves. If we exploit and trash the plants and animals, we exploit and trash ourselves. As residents on the Earth along with the plants and animals, we humans are only entitled to a ‘part’-ial share of Nature's resources.

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<sup>27</sup> James Lovelock, *GAIA: A New Look at Life on Earth*, Oxford University Press, USA, 2000  
<http://www.amazon.com/Gaia-New-Look-Life-Earth/dp/0192862189/>

<sup>28</sup> Ernest Holmes, *History of the New Thought Movement, The Holmes Papers, Volume I*, DeVors Publications, California, 1996



By being synergic with Nature's resources, we insure *sustainability*. Sustainability requires *win-win* relationships between the humans and the plants, between humans and the animals, and between humans and the very Earth itself. We should take no more than we need, and not so much that we injure the Earth or the other living residents on and of the Earth. Therefore, humanity must embrace a *win-win* relationship with the Earth. We must seek a *winning* relationship with all the myriad forms of Nature — I win, you win, humanity wins, Life wins, and the Earth wins — win-win-win-win-win. Synergy requires that we live on the Earth as co-operative partners. We humans are only a part of Nature. We don't own Nature and thus Nature cannot be claimed as property. Rather, we humans are Nature — one of Nature's many forms. As some wise indigenous humans have claimed, if the concept of ownership has any meaning when applied to the Earth, then "The Earth owns us."

### *The Human Hive*

Individual humans living in a human community will be more like bees living in a bee colony than like the cells living in our human body. Our mammalian body is a *centralized* community. Synergic humanity will be a *physically distributed* community. We individual human "cells" will be free to move about in pursuit of our individual goals and interests, but we will be connected via information exchange through our telephones, computers and the Internet, with the rest of the "body" of humanity. And like cells of an animal body, we will each be encouraged and supported in developing our special gift, which we will share with our fellow humans, and with our siblings, the plants and animals, and with our Mother, the planet Earth.

The entire Earth could be converted into a global *cocoon of good space*, a *Garden of Eden*, *Heaven on Earth*. Recall my description of the *cocoon of good space* within your body; shelter, air, water, and food are always present. There is no need for the cells to seek *good space* or to avoid *bad space*. Inside the body, *good space* is omnipresent. No effort is needed by the individual cells to acquire *good space*. It is delivered instantly to the cells' front door by the river of blood — the river of *good space*. Inside, *bad space* is not allowed. No effort is needed by the individual cells to avoid *bad space*. Your cells are freed to specialize and make their own individual contribution for the benefit of your 'whole' body. The cell's individual needs are met by the collective efforts of all the cells in the co-operative cellular community.

Now imagine, humanity itself structured as a *unified synergic community*, living within a global *cocoon of good space* which creates the optimum environment to maximize individual meaning, quality of life, and opportunity for achievement for each and every human. In a moment I will outline what we humans might experience in a global *cocoon of good space*, but first we need to discuss human wealth.

### *Most Human Wealth is a Gift*

The vast majority of human wealth comes to us as a gift; it cannot be morally or rationally claimed as property by any human individual or human organization. Writing in 1921, Alfred Korzybski explained:

In the earliest times, humans knew that they did not create nature. They did not feel it "proper" to "expropriate the creator" and legalistically appropriate the earth and its treasure for themselves.

Early man felt, in their unsophisticated morale, that being called into existence they had a natural right to exist and to use freely the gifts of nature in the preservation of their life; and that is what they did.<sup>29</sup>

Property, ownership of land and the control of natural resources by individuals and organizations came later in the human story. Hazel Henderson, a futurist and economist, explains:

Private property is another good example. The word ‘private’ comes from the Latin *privare* — ‘to deprive’ — which shows you the widespread ancient view that property was first and foremost communal. It was only with the rise of individualism in the Renaissance that people no longer thought of private property as those goods that individuals deprived the group from using.

Today we have completely inverted the meaning of the term. We believe that property should be private in the first place, and that society should not deprive the individual without due process of law.<sup>30</sup>

Land and natural resources are wealth provided to us by Nature. Sunshine, air, water, land, minerals, and the earth itself all come to us freely. The Sun’s solar energy and the Earth’s land and natural resources are not products of the human mind or body. They existed long before life and humankind even emerged on this small planet. There exists no moral or rational basis for any human individual or organization to claim them as property. All current claims to ownership are based on possession by adversary force or through the legal fiction of neutral property. Some of our greatest thinkers have argued that if a claim of “ownership” can be made at all, it must be a claim on behalf of all humanity, both the living and those yet unborn:

“God gave the world in common to all mankind.”

—John Locke (1632–1704)

“The earth...and all things therein, are the general property of all mankind, from the immediate gift of the creator.”

—William Blackstone (1723–1780)

“Men did not make the earth. ... It is the value of the improvement only, and not the earth itself, that is individual property. ... Every proprietor owes to the community a ground rent for the land which he holds.”

—Tom Paine (1737–1809)

“The earth is given as a common stock for men to labor and live on.”

—Thomas Jefferson (1743–1826)

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<sup>29</sup> Alfred Korzybski, *The Manhood of Humanity*, E.P. Dutton & Co., New York, 1921

<sup>30</sup> Hazel Henderson, Quoted by Fritjof Capra, *Uncommon Wisdom—Conversations with Remarkable People*, Bantam New Age Books, New York, 1989



“The land, the earth God gave man for his home, sustenance, and support, should never be the possession of any man, corporation, society, or unfriendly government, any more than the air or water.”

—Abraham Lincoln (1809 – 1865)

“Equity does not permit property in land. ... The world is God’s bequest to mankind. All men are joint heirs to it.”

—Herbert Spencer (1820 – 1903)

“Everyone owns what they create, but ... everything found in nature, most importantly land, belongs equally to all of humanity.”

—Henry George (1839 – 1897)

In 2015, synergic science explains that even this is too narrow a generalization — too anthropocentric. These gifts of Nature were not given to humanity alone, but to ALL the inhabitants of the Earth: the plants, the animals, and we humans. These *gifts* from Nature are not “property.” The term “property” implies that the owner created the “product” or purchased the “product” from an individual or organization that had created the “product.” No human individual or human organization created the Sun, the Earth, the Plants, and the Animals.





## Synergic Trusts

These *gifts* from Nature should be considered *trusts*. A *trust* is simply defined as *something of value* held by one party, the *trustee*, for the benefit of another, the *beneficiary*. The term *trust* implies a responsibility of the *trustee* to care for the *gift*, maintain and protect the *gift*, insure that it remains available for the *benefit* of the *beneficiary*. For *Nature's Trusts*, the beneficiaries include all of humanity, both the *living* and yet *unborn*, as well as all the *plants*, all the *animals*, and the *Earth* itself.

In other word, the *gifts* of Nature are *trusts* to be used and preserved by *present life* for the benefit of *future life*. Life is itself a *gift* from Nature. This includes all plant life, animal life, as well as human life. Therefore Life is not *property* and cannot really be owned, it is a *trust* to be used and preserved by those *living in the present* for the benefit of those *living in the future*. As a *gift* from Nature, human life *is not* property, and so *slavery* is by synergic definition prohibited. However, in *adversary* cultures, these *gifts* are considered *plunder*. They are seized and held using *coercive force*. They are considered *prey*. They are *devoured*. In *neutral* cultures, these *gifts* are considered *property*. They can be purchased with *money* and “owned” based on a legal fiction. Ownership requires no responsibility. The “owner” can ignore, damage, or dispose of the “property” in any way that he or she likes.

## Synergic Property

That is not to say that property can not exist in a rational, enlightened, and moral world. Individual humans do sometimes create products to which they can morally claim at least partial *ownership*. However, only a fraction of all human wealth is *property*. The Earth and its natural resources, as well as the plants, the animals and even our own human lives were *gifted*, and as such can only be held in *trust*. In a *trust*, there is an implied responsibility and moral obligation to *protect* and *conserve*. Nature's *gifts* can be *shared* for the benefit of ALL, including *present* and *future* humanity, as long as these *gifts* are protected and conserved to best of our collective human abilities.

## Another Gift from Nature

*Temporal intelligence* is another *gift* from Nature. It has been delivered to us Humans through the sacred process of evolution. This is a very special gift, because it is a gift that cannot be consumed or used up. The more you use it, the greater it becomes. It is a gift that itself gives.

The awareness of time and the ability to model and understand sequence comprises what is called *temporal intelligence*. Humans are the only life form on Earth that has fully developed *temporal intelligence*. Our time-mind puts a date stamp on every moment of our life, even though from the perspective of our space-mind we experience life as an eternal here-and-now moment that seems to last forever. Temporal intelligence and our time-mind's memory catalogue of *past* events gives us humans an enormous advantage when we make decisions that will affect *future* events.

As a thought experiment, let's imagine a world where our children are taught that snakes are not to be feared but rather understood and respected. They would be taught that most snakes are harmless, but to safely live with the few that are dangerous, they must know how to recognize them and understand how to safely contain them.

In that world parents would take their children to local nature preserves so that they could see the local plants and animals in their neighborhoods and learn from experts how to recognize and contain the ones that are dangerous. As a result, the children in this thought experiment would grow up with little fear of snakes. They would have learned to recognize the dangerous plants and animals in their neighborhoods. Their awareness makes it much less likely that they would be injured. In terms of plant and animal safety, these lessons have changed future behavior.

With the emergence of temporal intelligence, humans gained the *opportunity* to make a better future for themselves and for their children and for their children's children. However, this is only an *opportunity*. Not everyone will take advantage of it. After all most humans living today have little understanding of their temporal intelligence.

### *What is Progress?*

The majority of humans living in the *first world*<sup>31</sup> today enjoy a higher standard of living than even the most affluent King or Queen could have enjoyed 300 years ago. How is this possible? Most of us living today would answer this question with the single word *progress*. But what is this phenomenon we call *progress*? Why and how does *progress* work?

Alfred Korzybski, writing in 1921,<sup>32</sup> classified Life using precise and accurate operational definitions of plants, animals, and humans. He defined the plants as *energy-binders*, the animals as *space-binders*, and we humans as *time-binders*. Korzybski explained that the plants adapt to their environment through their awareness and control of *energy*. The animals adapt to their environment through their awareness and control of *space*. And, that we humans adapt our environment to ourselves through our awareness and control of *time*.

The plants mastered energy and then carpeted the Earth with the benefit of their *energetic intelligence*. The animals mastered space and then populated the seas, the lands, and the skies with the benefit of their *spacial intelligence*, and we humans have mastered time and transformed the Earth with the benefit of our *temporal intelligence*. The power of *time-binding* results from our human ability to understand — to observe and remember change over time. Our *temporal intelligence* allows us humans to experience time as sequential or linear.

Tomorrow follows today as today followed yesterday. Time always moves from the past to the present, from the present to the future. Change is bound in time. And time-binders can understand change because of their awareness of time. The time-binder can make decisions based on understanding changes in his environment over time. Time-binding analysis is sequential analysis — linear analysis. Analytical thinking recognizes cause and effect. Time-binders are the masters of cause and effect. When humans understand cause and effect, they make scientific discovery. They make knowledge. When humans make choices based on knowledge, they make inventions. They make technology.

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<sup>31</sup> This is an aging term from the cold war. The *first world* was the USA and her capitalist allies. The *second world* was the Soviet Union and her communist allies. The *third world* was everyone else mostly the poorer nations on the South American, African and Asian continents.

<sup>32</sup> Alfred Korzybski, *The Manhood of Humanity*, *ibid*

Time-binders are the creators of knowledge and technology. When knowledge is incorporated into matter-energy, it becomes a tool. We humans have such an enormous effect on the Earth, because of the leveraged effect our tools have on our actions. We humans change the Earth with our leveraged actions. So in addition to the enormous *gifts* represented by the Earth and its Natural Resources, we *present* humans also receive and benefit from the evermore powerful *tools* and *technologies* that have resulted from *past* humanity's collective use of *temporal intelligence*.

### *A Gift from the Past*

*Present* humanity is always the inheritor of the knowledge and technology of *past* humanity. Our quality of life is always richer, better, safer, and healthier, simply because we are *later*. But *present* humans pay nothing for this rich inheritance. We take our wonderful inheritance and accept it as our due. We are not even aware that it is an inheritance. We simply call it *progress*. Korzybski explained:

Our primitive forefather in the jungle would have died from hunger, cold, heat, blood poisoning or the attacks of wild animals, if he had not used his brain and muscles to take some stone or a piece of wood to knock down fruit from trees, to kill an animal, so as to use his hide for clothes and his meat for food, or to break wood and trees for a shelter and to make some weapons for defense and hunting.

Our primitive forefather's first acquaintance with fire was probably through lightning; he discovered, probably by chance, the possibility of making fire by rubbing together two pieces of wood and by striking together two pieces of stone; he established one of the first facts in technology; he felt the warm effect of fire and also the good effect of broiling his food by finding some roasted animals in a fire. Thus nature revealed to him one of its great gifts, the stored-up energy of the sun in vegetation and its primitive beneficial use. He was already a time-binder; evolution had brought him to that level. Being a product of Nature, he was reflecting those natural laws that belong to his class of life; he had ceased to be static — he had become dynamic — *progressiveness* had got into his blood — he was above the estate of animals.

We also observe that primitive man produced commodities, acquired experiences, made observations, and that some of the produced commodities had a use-value for other people and remained good for use, even after his death. ... Some of the objects produced by him still survived, such as weapons, fishing or hunting instruments, or the caves adapted for living; a baby had to be nourished for some years by its parents or it would have died. Those facts had important consequences; objects made by someone for some particular use could be used by someone else, even after the death of one or more successive users; again the experiences acquired by one member of a family or a group of people were taught by example or precept to others of the same generation and to the next generation.

The produced commodities were composed of raw material, freely supplied by nature, combined with some mental work which gave him the conception of how to make and to use the object, and some work on his part which finally



shaped the thing; all of this mental and manual work consumed an amount of time. It is obvious that all of these elements are indispensable to produce anything of any value, or of any use-value. His child not only directly received some of the use-values produced by him, but was initiated into all of his experiences and observations. Generally speaking, each successor did not start his life at the point where his father started; he started somewhere near where his father left off.

His father gave, say, fifty years to discover two truths in nature and succeeded in making two or three simple objects; but the son does not need to give fifty years to discover and create the same achievements, and so he has time to achieve something new. He thus adds his own achievements to those of his father in tools and experience; this is mathematical equivalent of adding his parent's years of life to his own. His mother's work and experience are of course included — the name father and son being only used representatively.

In political economy, we have not yet grasped the obvious fact — a fact of immeasurable import for all of the social sciences — that with little exception the wealth and capital possessed by a given generation are not produced by its own toil but are the inherited fruit of dead men's toil — a free gift of the past. We have yet to learn and apply the lesson that not only our material wealth and capital but our science and art and learning and wisdom — all that goes to constitute our civilization — were produced, not by our own labor, but by the time-binding energies of past generations.

This stupendous fact is the definitive mark of humanity — the power to roll up continuously the ever-increasing achievements of generation after generation endlessly. Such simple facts are the corner stones of our whole civilization and they are the direct result of the *human capacity of time-binding*. And here arises a most important question: since the wealth of the world is in the main the free gift of the past — the fruit of the labor of the dead — to whom does it of right belong?<sup>33</sup>

### *The Gift of Progress*

The majority of today's *present* human knowledge and technology is a gift from all the humans who have lived and died in the *past*. Living humans are not smarter — they are not better — they are just later. Humans first began making tools ~2.5 million years ago. Humans began using and controlling fire ~1.5 million years ago. The wheel was invented ~6000 years ago. Each generation of humans inherits the accumulated knowledge and technology created by previous generations. We didn't pay a fair price in a free market for this knowledge and technology. It comes to us as a human legacy — a free gift of the past — the resultant of the human time-binding power.

Three hundred years ago we cooked our food over wood fires. One hundred years ago we cooked with piped in gas. Fifty years ago we cooked with electric ovens. And, today we cook with microwaves — *Progress*.

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<sup>33</sup> Alfred Korzybski, *The Manhood of Humanity*, *ibid*

Three hundred years ago we traveled by foot, or rode on the back of an animal. One hundred and fifty years ago we moved by steam powered train. One hundred years ago we began driving automobiles. In 2008 there were 256 million automobiles registered in the United States alone; nearly every American had access to a car — *Progress*.

My grandmother was born in a house without a telephone, radio, television, electricity, running water or a toilet. My mother was born in the same house with the addition of electricity, running water, and radio. I was born in a modern hospital, my mother was put to sleep for the delivery and I grew up in a house with electricity, running water, flush toilets, radio, and telephone, and when I was eight, we got a television set. My daughters were born in a hospital “home birth center” with my wife awake and participating. My daughters grew up in a house with more televisions, stereos, radios, electric appliances, power tools, telephones, video recorders, and personal computers, etc., then any sane family could ever use — *Progress*.

I am no smarter than my grandparents. I do not work harder. I am no more deserving. But, I am much, much richer. I have a higher quality of life. I am also much healthier. Why? ... Simply because I am *later*.

Human knowledge and technology continuously advances and grows through our use of our human intelligence. Progress is the mark of our time-binding power. As we humans look around us, we see that things are always advancing. We humans are aware of progress. We know that today’s automobiles are much safer, more comfortable, and more efficient than yesterday’s models. We know that today’s power tools are, stronger, lighter, and cheaper than yesterdays. We know that today’s computers are unbelievable faster and more powerful than those made five years ago and they are also much cheaper — *Progress*.

Today, many of us can call almost anyone on the planet wirelessly for minimal cost. If I buy a new iPhone4, I can even get some face-time with a friend or family member. With our technology we have been able to travel into the vacuum of space and to the deepest waters on our planet — *Progress*.

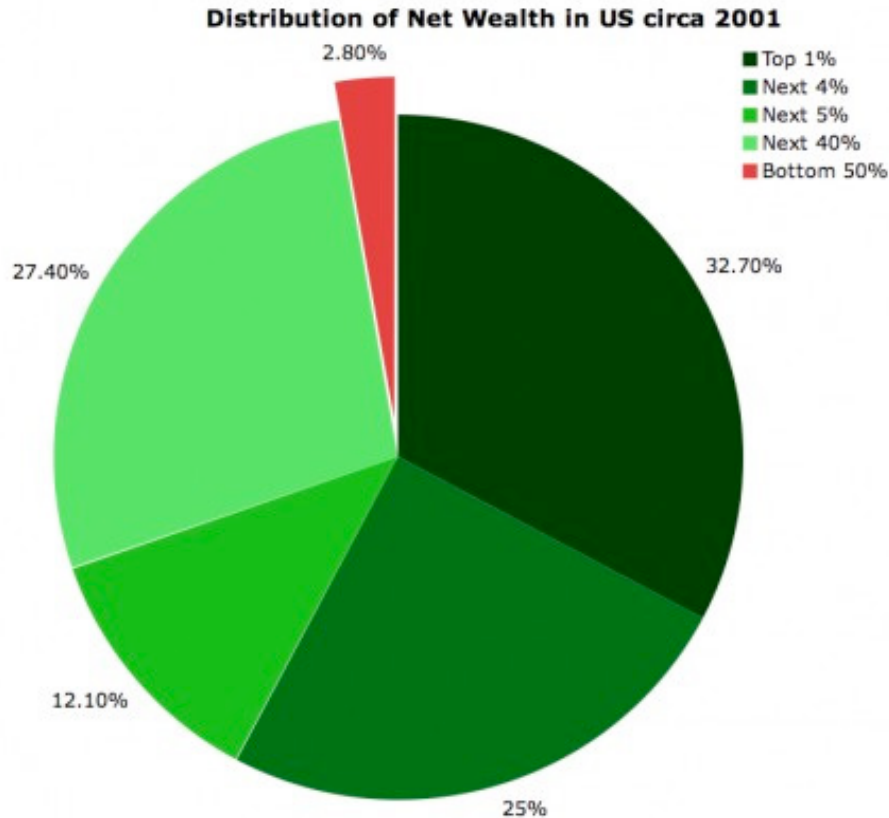
We can purchase the newest model of automobile or the newest model of computer and “own” them, but we can’t morally or rationally claim to own the knowledge and technology that are embedded in these tools.

Progress is the result of time-binding. It should be clear now that the majority of what we call progress is itself a *gift*. No human individual or human organism has any moral or rational basis to claim ownership of this *gift*. We did not create it. We never paid for it. It is clearly not property.

Just as the *sunshine*, the *land*, and the *natural resources* of the Earth are a gifts from Nature to all life on Earth, *progress* is a gift passed in trust from all the humans who have ever lived in the *past* to those of us living today in the *present* and to those humans that will be born in the *future*.

Today these great gifts are possessed and controlled by a handful of individuals holding them by *adversary force*, or claiming “ownership” based on the legal fiction of *neutral property*.

Holding wealth, from the gifts of Nature and the gift of time-binding, by adversary *force* or by the legal fiction of ownership of *neutral property* has resulted in the enormous injustice we find in our world today. The following graphic illustration is based on statistics in the United States in 2001.



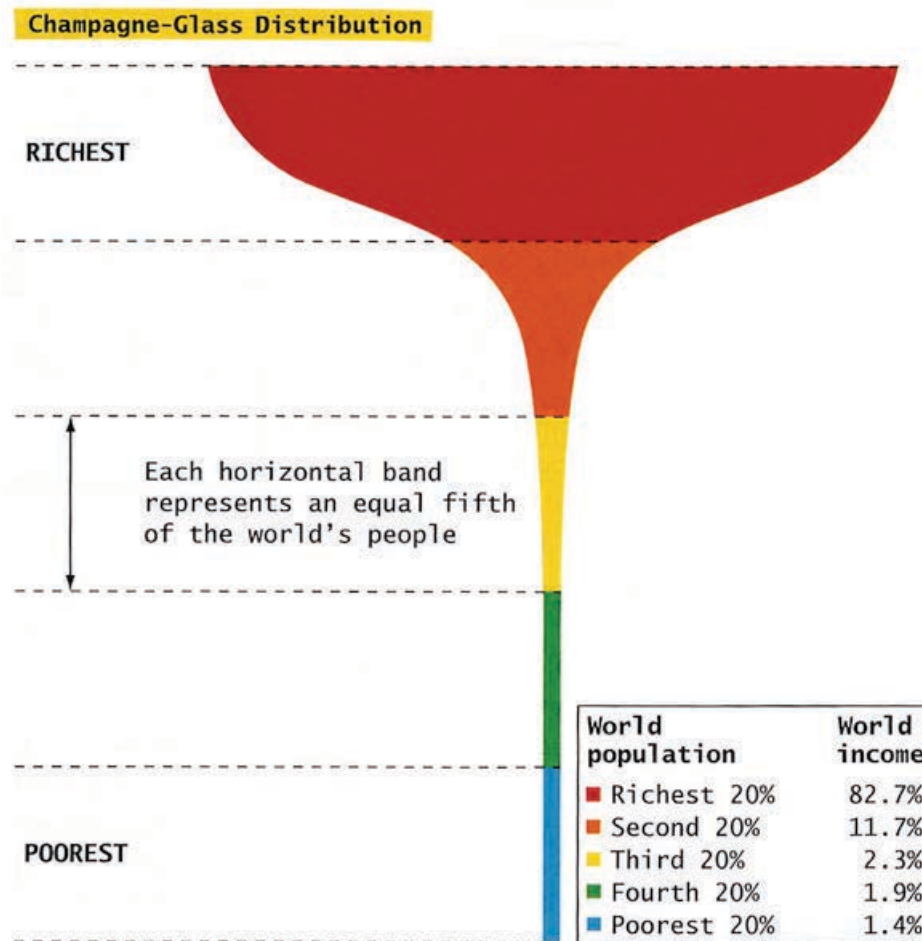
However even this graphic is somewhat misleading. Statistics of 2004 household wealth show that a minority (40% of the American population) possessed or “owned” 96% of the nation’s total wealth. The remaining majority (60% of the American population) shared the left over 4% of the nation’s total wealth.<sup>34</sup> And this is in the richest nation on Earth.

In the rest of the World, the maldistribution of wealth is even greater. In 2005, according to the World Bank, 50% of the world’s population or three billion people lived on less than \$2.50 a day, 30% more of the world’s population or two billion additionally people were living on less than \$10.00 a day. In contrast, of the 1125 billionaires reported by Forbes in 2008, the poorest of these billionaires could easily spend \$40,000.00 a day for 68 years without earning another dollar.

According to UNICEF, one the consequences of this maldistribution of wealth is that over 50,000 individuals die *each* and *every day* due to poverty, and of those, 22,000 are children.

<sup>34</sup> Edward N. Wolff, Recent Trends in Household Wealth in the United States, June, 2007. [http://www.levyinstitute.org/pubs/wp\\_502.pdf](http://www.levyinstitute.org/pubs/wp_502.pdf)

The graphic illustration below depicts the distribution of wealth in the world based on statistics from a 1992 report<sup>35</sup> by the United Nations. It divides the human population into 5 equal parts. Each band represents 20% of the human population. The champagne-glass shape of the curve results from the fact that those at the higher levels of each of the individual bands control more wealth than those at lower levels within the individual bands.



The diversion of humanity's gifts to a minority of individuals is at great cost to the remaining majority of humanity and an even greater cost to the plants, the animals, and to the Earth itself. In 1993, Harvard biologist E.O. Wilson estimated that Earth is currently losing ~30,000 species per year.<sup>36</sup>

### *Changing the Earth for Good or Bad*

Every day we are more powerful, our actions are ever more leveraged, our carbon footprints are ever larger. But unfortunately, every day our temporal intelligence, leveraged by our high level of knowing and technology, applied to *adversary* and *neutral* behavior that either *hurts* others or *ignores* others. And so we humans *injure* and *ignore* each other. We *injure* and *ignore* the Earth, the plants, and the animals.

<sup>35</sup> UNDP, *Human Development Report*, Oxford University Press, New York, 1992

<sup>36</sup> Niles Eldredge, *Life in the Balance*, Princeton University Press, 2000



Because we humans have seen ourselves as *separate* from the Earth, *separate* from the animals, *separate* from the plants, we have selfishly used the Earth, the plants and the animals without caring for them at all.

This is just like a cancer cell that sees itself as *separate* from your body, and so uses the body to its own benefit even if that carelessness destroys the body. If the Earth were considered to be a single living superorganism then humanity would be a terminal cancer and each of us humans would be cancer cell.



Far too many of us are so caught up in our daily stressors, and in our addictions to avoid thinking about our stressors, that making a better world for our children and their children is not even considered. In the language of those seeking and teaching *enlightenment*, most humans living today are asleep. Those few who are awake need to start waking up all the others as soon as possible. As of 2011, our current human behavior is not particularly wise or thoughtful; we frequently allow our actions to be guided by anger, fear, guilt, greed, pettiness, and worse. Many among us are so committed to making money that we fail to notice when our actions threaten our planet, the plants and animals, and even our own lives. With our focus on the short term we often make decisions that produce bad effects in the long term.

Looking back from the *future*, our current decisions will appear neither rational nor wise. Our short-term focus causes us to make bad decisions; and we have already made a lot of bad decisions. Our accumulating bad decisions are beginning to threaten our very existence as a species. With our growing knowledge and technological power we humans can now affect the very future of the planet.





Buckminster Fuller tried to explain our enormous human power to us in 1981:

Humans have always unknowingly affected all (of the) Universe by every act and thought they articulate or even consider.<sup>37</sup>

If I think that you are my *enemy*, it will change the way I relate to you. If I believe that you are *intentionally dangerous* — if I believe you are *deliberately* trying to *hurt* me, or my family — I will *hate* you, and that will definitely change my behavior towards you. *Adversary* behavior provokes reactive *adversary* behavior in others. I am describing a *dysergic* relationship, which has been converted — by the *intent to hurt* and the *deliberation to harm* — into an *adversary* relationship generating *conflict*.

“What goes around comes around.”

If I think that you are my *friend*, it will change the way I relate to you. If I believe that you are *intentionally benefiting* me — if I believe you are *deliberately* trying to *help* me, or my family — I will *love* you, and that will definitely change my behavior towards you. *Synergic* behavior evokes proactive *synergic* behavior in others. I am describing a *beneficial* relationship, which has been converted — by the *intent to help* and the *deliberation to support* — into a *synergic* relationship generating *co-operation*.

“Every good deed generates another.”

All living systems — cells, plants, animals and we humans — adapt to their environment. We shape ourselves to best fit our environment. Plants shape themselves to best relate with the Sun. Birds shape themselves to best relate to the air. Fish shape themselves to best relate to water. When we humans *hurt* each other, we shape ourselves for more painful *conflict*. When we humans *help* each other, we shape ourselves for more healing *co-operation*. Living in an environment full of *conflict* makes one a better *killer*. Living in an environment full of *co-operation* makes one a better *lover*.

Now, I have set the stage for presenting my outline for what we humans might experience in a global *cocoon of good space*. We would expect that this *cocoon of good space* would parallel what the cells experience within the body’s interior. The cells within the body have no concerns. They give no attention to sheltering themselves, maintaining their own temperature, acquiring their own water and nutrition, oxygenating themselves, or even in protecting themselves from bacteria or viruses. Communication with other cells is continuous. All knowledge is shared. The *cocoon of good space* provides all needs and fully supports the cells in answering their call to serve the body.

If we understand that Nature’s gifts are not property, but rather are *synergic trusts*, then the Earth and her Natural Resources can be considered *The Earth Trust*. The plants, the animals, and we humans can be considered *The Life Trust*. Past humanity’s collective knowing and technology can be considered the *Time-Binding Trust*.

In such a world how might we experience a human *cocoon of good space*?

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<sup>37</sup> R. Buckminster Fuller, *Critical Path*, Saint Martins Press, 1981

## *A Global Cocoon of Good Space*

Within *global good space*, the *Nature Trust* grants to each and every human:

1) **Access to Land and the Earth's natural resources** for personal use at no cost.

And we humans are granted access to land and the Earth's natural resources for *synergic co-operative production* with payment of appropriate charges to the *Earth Trust* in lease, rental fees, licensing fees, and/or revenue shares. All payments to the *Earth Trust* are to be used for the benefit of ALL — this includes the plants, the animals, we humans, and the Planet itself.

3) **Access to plants and animals** including native flora and wildlife for personal synergic use. This includes pet animals, companion animals, and service animals, as well as house plants, decorative plants and garden plants for personal use at no cost.

And we humans are granted access to plant and animal life for *synergic co-operative production* with the payment of appropriate charges to the *Life Trust* in rental fees, licensing fees and/or revenue shares. All payments to the *Life Trust* are to be used for the benefit of ALL — this includes the plants, the animals, we humans, and the Planet itself.

In addition, the *Life Trust* in conjunction with the *Time-Binding Trust* grants each and every individual human access to:

4) **Complete safety from crime and war.**

5) **Clean water and healthy food; Comfortable, safe, and healthy housing; Comfortable clothing; and household supplies; Preventative health services and comprehensive medical care** all at no cost.

6) **Personal tools for modern living**, such as cell phones, computers, radios, televisions, household appliances, power tools, etc., all at no cost.

7) **Personal and public transportation**, that is safe and convenient at no cost.

8) **Comprehensive education** limited only by an individual's ability and interest regardless of age at no cost.

9) **Opportunity for participation in synergic co-operative production**, as interest and talent allows, in order to earn revenue shares and to acquire property throughout their full lifetime.

10) **Access to communication** with *humanity as individuals* and with *humanity as community* for personal and family reasons, for education, for synergic production and consumption, and for synergic consensus at no cost.<sup>38</sup>

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<sup>38</sup> The mechanisms, rationale, and methods for creating such a *global good space* will be explained in later chapters.

## *The Costs and Obligations of Global Good Space*

A first reaction to this description of *global good space* might be to ask, “How could humanity possibly afford such a world?” The simple answer is that *global co-operation* will be orders of magnitude more efficient than *global conflict* and *global market*. I will say more on this in a moment, but the deeper answer is that there is a *synergic obligation* for living in *good space*.

In *good space*, we humans will need to *work together* and *act responsibly*. Just as each cell in our body *works together* and *acts responsibly* to protect the *good space* of *cellular commUnity*, every human “cell” in the body of Humanity must *work together* and *act responsibly* to protect the *good space* of *human commUnity*.

This means every human will feel the *synergic obligation* for *commUnity service*. We will experience this obligation as a *calling* to a higher purpose — a *calling* to deliver a unique and special gift to our *commUnity*. And just as enlightenment can never be fully achieved, a life of service can never be fully realized. When individuals discover their *unique* and *special purpose* for living on the Earth — when they live in their *calling* — when they *follow their hearts* — when they *live an inspired life*, then the door opens to the process of their own personal *enlightenment*.

## *CommUnity Service*

Every human living within the *cocoon of good space* of *human CommUnity* would bear a *synergic obligation* to provide *commUnity service*. This obligation would begin in childhood and extend throughout one’s lifetime. For example, children in grade school could bear an obligation of 5 hours per week — one hour per weekday. In high school, the obligation might increase to 7.5 hours a week — 1.5 hours per weekday. In college, it might increase again to 10 hours a week — 2 hours per weekday. Once formal schooling ends, then adult humans might bear an obligation of 20 hours a week until retirement time when it would reduce down to 10 hours a week. There would of course be vacation time for all ages, and individual adjustments based on health conditions. But every human would contribute to protecting the *good space* of *human commUnity* throughout their lifetimes. The number of hours needed to satisfy a citizen’s synergic obligation would vary based on the needs of *CommUnity* and on a system of synergic fairness reached by consensus.

Once a human’s weekly obligation of *commUnity service* has been met, he or she would be free to invest the additional hours of their week in creating individual wealth or in joining others in synergic production in order to earn revenue shares.

Within the *good space* of *human commUnity* every human is guaranteed a safe and comfortable quality of life by fulfilling their basic *commUnity service*. However, those desiring more are welcome to do more through their own efforts in creating wealth, or by working with others to earn revenue shares.

The costs of *global good space* will be easily provided from the great wealth of Nature’s gifts represented by *The Earth Trust* and *The Life Trust*, from the great wealth of *past* humanity’s gift of progress represented by *The Time-binding Trust*, and from the enormous value of *present* humanity’s labor in the form of *CommUnity service*.



## *Beyond Adversarity and Neutrality*

In today's world enormous wealth is destroyed by the *adversary relationships* of *global conflict*. You can get a feel for this by imagining the total costs of human warfare, and the costs of recovery from human warfare on the planet over the past 150 years. And remember humanity has been at war since civilization began over 4000 years ago.

Enormous wealth is also wasted in the *neutral relationships* of our *global market*. Imagine the total costs of all the so-called products that are not being used or are currently stored in our closets, garages, and storage sheds. Add to that the cost of all those products abandoned in trash dumpsters, junkyards and land fills all over the earth. Don't forget to include the cost of all the products dumped in the woods, in our creeks, rivers and oceans. And, don't forget to include all the edible food that is thrown away every day in our homes and restaurants.<sup>39</sup>

Then there is the problem of maldistribution of wealth. Those holding Nature's trust by *force* use that wealth to *hurt* others. Those holding Nature's trust by the *legal fiction of ownership* use that wealth to better their own lives while *ignoring* others. With the institution of *synergic justice* and the transfer of Nature's gifts to the control of the *Earth Trust*, the *Life Trust*, and the *Time-binding Trust*, enormous wealth will become available to serve humanity, protect the Earth and its natural resources, as well as protect the Plants and Animals.

The cost of establishing and maintaining *global good space* is negligible compared to the value provided by *global good space*.

What is the value of living in a *Garden of Eden*? What is the value of living in *Heaven on Earth*? What might you accomplish with your life if there were no need for you to earn your living and if your opportunities were truly unlimited?

So what is the bottom line cost for living in a *Garden of Eden* — for living in *Heaven on Earth*?

There is a cost, but it is not in money.

We humans will need to *change our minds*, and we will need to *change our behavior*. We humans will need to *work together* and to *act responsibly*. This simple change in behavior will quickly stop the destruction and wasting of the wealth on this planet. In a world filling with *synergic* relationships and where *co-operation* is rapidly replacing *conflict*, the costs of *global good space* will be a fraction of the wealth destroyed by *global conflict* and wasted by *global market*.

Safe within a global *cocoon of good space* every human can seek *enlightenment*, strive for *cosmic consciousness*, and share their *unique gift* with commUnity, life, and the Earth itself.

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<sup>39</sup> Discarded food accounts for 16% of all household waste in California. Add in food dumped by restaurants, supermarkets, and other food service companies, you get more than six million tons of food dumped annually in California alone. **San Francisco Chronicle**, April 10, 2010



## Taking Care of GAIA

Our role as synergic humans is to help care for *GAIA* — help care for our fellow humans — help care for the plants and the animals, and help care for the Earth itself. By working together to serve the ‘whole’ of *GAIA*, we will discover ourselves to be cared for as a ‘part’ of *GAIA*. If we each individually choose to act as a steward of the Earth, making choices that protect and heal our home biosphere, we will all be benefited. If we humans take care of *GAIA*, then *GAIA* will take care of us. I believe this is what Jesus knew when he presciently taught us to serve God and all our needs would be met. Buckminster Fuller knew this intuitively — he discovered that the more humans he served the more important was his life. The only time he couldn’t meet his individual survival needs was when he focused exclusively on trying to meet them.

When a human begins to think like a cell within *GAIA*’s *brain-mind*, *GAIA* becomes more intelligent. The more intelligent *GAIA* is, the more likely planetary life will survive. Thinking like a neuron in *GAIA*’s brain is a state of mind. To begin doing this we need to stop thinking about meeting our needs separately. We need to stop adapting to life conditions from our own individual point of view. Instead, we need to think wholistically — how can I expand enlightened commUnity and help *GAIA* meet everyone’s needs? My needs are a subset of *GAIA*’s needs. We stop thinking about accomplishing our individual goals separately, and instead we think about how we can help accomplish enlightened CommUnity’s goals, which include as a subset of our individual goals.

## Growing My Conscious Awareness

When I am a neuron within *GAIA*’s brain, I think about meeting *GAIA*’s needs and goals — which include my own individual needs and goals. By insuring *GAIA*’s survival, I insure my own individual survival. Then the first and most important step on the critical path for human survival is for all of us to increase our conscious awareness. When you are part of a *commUnity*, then you seek to solve your individual problems as a sub-set of your *commUnity*’s problems. Not how will I shelter myself, but how will we shelter ourselves. Not how will I feed myself, but how will we feed ourselves. Not how will I educate myself, but how will we educate ourselves. Not how will I maximize my happiness, but how will we maximize our happiness.

My conscious awareness grows when I consider all the others in my collective.

$$\text{Family Awareness} = \frac{\text{Who do I consider within my family}}{\text{All members in my family}}$$

In the above formula *awareness* is expressed as a fraction. If there are 5 people in my family, but I only consider my personal needs when I make decisions, then my family *awareness* is 1/5. If I consider the needs of all five members of my family, then my family awareness is 5/5, or ONE.

My conscious awareness grows when I consider the effect of my choices on all those within my commUnity.

$$\text{CommUnity Awareness} = \frac{\text{Who do I consider within my commUnity}}{\text{All members in my commUnity}}$$

With cosmic consciousness, I realize that the Plants and Animals are my living brothers and sisters. I realize that the Earth is my mother. I realize that Nature is Father God or Mother Goddess. My conscious awareness grows when I consider the effect of my choices on all those forms within GAIA.

**GAIA Awareness** = Who and what do I consider within GAIA  
All in GAIA

Buckminster Fuller<sup>40</sup> knew he couldn't know *everything*, but he could think about *everything*. That would simply require that he explicitly accept and acknowledge the *unknown* part of Nature. I can't know every human living on Earth, but I can think about every human. I may not know their names or circumstances, but I can know they need shelter and food, and are seeking happiness. As a member of *enlightened commUnity*, I make decisions with an awareness of the needs and goals of all the members of my *commUnity*. There is no viable *neutral* in Nature. To be unaware is to cause conflict by accident and redundancy. Only by examining all points of view can I choose the action that promotes the most and hinders none — only by stabilizing our whole species can I hope to protect my family.

As N. Arthur Coulter<sup>41</sup> teaches, I must choose *synergy*. I must seek win-win-win-win-win — I win, you win, the plants win, the animals win, and the Earth wins.

### *First Task*

I must learn to consider the effect of my choices on the 'whole' — on all humans, on all life and on the planet itself. I must stretch my mind around the entire Earth. I must extend my senses to monitor all my fellow humans and all my fellow life forms. This is a task beyond the abilities of any single human. This is a task for all of human commUnity. It will require collective awareness, collective intelligence, collective knowing of the entire species. Together we must empathize with all of humanity, with all of life, and with the Earth herself. With increasing awareness, we will be able to self-organize much more effectively — to synergize much more powerfully.

We humans each have our own individual awareness — each one of us is unique and different from every other awareness on the planet. If we each add an awareness of the 'whole' to our unique point of view, then we can make our choices with the highest individual awareness possible. As a single neuron within the brain of GAIA, I choose to view life from the point of view of all. My awareness is ONE. I make my decisions with an awareness of the goals and needs of all humans. I need not know the details of every human's life to know every human's needs. I need not know everyone's story to know what type of environment will best support the opportunities for everyone to have increased meaning in their lives. An awareness of ONE is more a *qualitative* change than a quantitative one. It is a radically new point of view. Achieving this point of view is the secret of making 'wholes' — the secret of ONENESS. If you take care of the 'whole,' the 'whole' will take care of you.

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<sup>40</sup> R. Buckminster Fuller, *Nature*, 1056.13, SYNERGETICS — Explorations in the Geometry of Thinking, Volumes I & II, New York, Macmillan Publishing Co, 1975, 1979,  
<http://www.rwgrayprojects.com/synergetics/synergetics.html>

<sup>41</sup> N. Arthur Coulter, *Human Synergetics*, *ibid*

If we serve *GAIA* well, we will find ourselves alive and well — safe inside of *GAIA*. The world's problems today are much larger than the abilities of any single one of us to solve or even understand. Together, we can weave all of our individual awarenesses into a seamless collective awareness of the 'whole' — the 'whole' species — the 'whole' of life — the 'whole' of Earth.

Working together, solving these problems will seem much easier. Working together, we can solve these problems in much less time than it took to create them. Working together, *GAIA*'s future can truly become unlimited. And, once we are safe inside of *GAIA*, we too will share in her unlimited future.



### *Why CommUnity?*

Recall, we can view *humanity as individuals* or *as community*. Both views are valid. One view is 'part-icular.' One view is 'whole-istic.' This section has dealt with the 'whole-istic' — *humanity as community*. If humanity is going to have a positive future, we will need to change our collective behavior. This will require that we change the way we relate to each other and the mechanisms that we use to structure our communities.

We humans enjoy the power of temporal intelligence. In addition to a space-mind we also possess a time-mind. This is the mind that speaks — the mind that understands and also misunderstands. It is the also the time-mind that leverages its actions with the power of invention. When we humans leverage our adversarity with the power of invention, we threaten our very future. We have reached the point in our evolution where we *must* give up the adversary way.

As Dr. Sahtouris explained, "Right now for humanity, it's the time when we're in this shift from competition to cooperation in the process of globalization — of forming the "body" of humanity." The structure of the emerging "body" of humanity is *commUnity*.

### *Why Enlightened CommUnity?*

A human *commUnity* will require *shared values, shared goals, shared dreams, shared hopes, shared responsibility, shared commitment*, and of most importance, *shared authority*. A human *commUnity* will have to "work together." A human *commUnity* will have to embrace oneness — total unity.

## **One Earth — One Life — One People**

The natural attributes of *enlightened* humans — *kindness, compassion, calmness, peace, tranquility, intelligence, genius, wisdom, and goodness* — make them natural *synergists*. *Enlightened* humans will see the enormous advantages of "working together." They will easily embrace the oneness of *commUnity*, since oneness is already a core value of *enlightenment*. They will easily embrace the *service of CommUnity*, since *service* is also a core value of *enlightenment*. And those coming to *enlightenment* through the scientific pathway will enjoy an understanding of individual *human behavior*, which includes the understanding of human *motivation, human emotions, human intelligence, human knowing, and human action*.

Those understanding *enlightenment* scientifically will gain great advantage in learning the *collective behaviors* necessary for building successful human *commUnities*.

*Enlightened commUnities* will most likely begin with small groups of committed individuals working together. As these groups stabilize, they will have strong incentive to connect with other similar minded groups.

So these small *enlightened commUnities* will reach out to establish connections with each other and begin forming *enlightened super-commUnities*. There is no theoretical limit to the size these commUnities might reach; in fact it is possible to organize all of humanity as a *single commUnity*.

We now have the *scientific understanding* to solve to our human crises; we need only to use that understanding to create *enlightened commUnities*.



In the study of Religious Science, you learn a powerful form of affirmative prayer called *Treatment*. I wrote the following *Treatment for Enlightened CommUnity*.

ALL is ONE — ONE is ALL. Reality is whole — both physical and metaphysical. Reality is UNITY — both recognized and unrecognized — One Consciousness — One Spirit — One God.

I am the Individualization of that Oneness. Right Here, Right Now. Consciousness in me, as me, is me. Spirit in me, as me, is me. God in me, as me, is me.

I am awake now, and know who I am. I am awake now, and know who you are. We are the same. I am you, and you are me. I am self, and I am other. I am one, and I am all. I am me, and I am you.

When I help you, I help myself. All help is self-help.  
When I protect you, I protect myself. All protection is self-protection.  
When I forgive you, I forgive myself. All forgiveness is self-forgiveness.  
When I love you, I love myself. All love is self-love.

And so I will help you always, protect you always, forgive you always, and love you always.

We are ONE. All gifts are self-gifts. All gifts to you are also gifts to me.

For this truth, I am deeply grateful. I accept our oneness as true and valid. I accept our unity as here and now. I accept our wholeness as natural and necessary.

And so it is. ...









Dear Members of the Human Family,

This completes the preview of my new book *Enlightened CommUnity*.

I am currently seeking all the help I can get. As one of my many teachers, Marc Gafni, often says, "There are no extras on the set." It will take *all of us* to fix the world.

I could benefit from a good print publisher; all referrals or leads will be greatly appreciated. Please share your comments and feedback by sending me an email with the phrase *Enlightened CommUnity* in the subject line.

Thanks for the time and attention you invested in reading the preview, and feel free to share it with others, as you feel is appropriate.

Be Love, Do Good, Have Everything,

*Timothy K. Wilken*

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