



Planet Earth as seen from the Apollo 11 Command Module Capsule on July 20, 1969. **Credit photo to NASA.**

OUR WORLD AND OUR PLACE IN IT

By John D. Carnahan

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*To the Human Race: May it Flourish, Prosper, and Achieve
its Destiny.*

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PREFACE

Our World And Our Place In It is a book I have written, currently in e-book form, that attempts to answer the great questions of life. Is there a God? What is His/Her/Its character and relationship to humans and the human race. What is the relationship of Jesus Christ to humans and the human race. What is the face, character, and nature of God we can see through the physics of our Universe and anthropology of our species to get a picture of what God may be like? Is there any evidence of an immaterial or spiritual world in our various world religions, our great belief systems, and certain unexplained phenomena. Is there life after death? What is the purpose of life? What are our absolute core values as human beings? Given all of the above, how should we organize ourselves economically? How should we organize ourselves politically? How should we organize ourselves for truth seeking or religious purposes? What does the future hold in store for humans and the human race?

In attempting to answer these great questions I, the author, have employed and will be introducing you to two characters. They are Akmazo and Periergeia. They are extraterrestrials and citizens of the planet Enotita. Enotita is a planet about 50 light years from our planet Earth. They, like ourselves, are the apex species on their planet. They have sent a mothership to Earth. Their civilization has developed a technology where they can accelerate a spacecraft to approximately one-half the speed of light. So this mothership has been travelling for 100 Earth years. Their normal life spans, although longer than our own, are not capable of making such a voyage actively onboard the spacecraft. But they have also developed a technology where they can teleport themselves from Enotita to anywhere in the Universe that the spacecraft has physically travelled. The teleport is instantaneous and employs a principle of Quantum Mechanics known as Quantum Entanglement. This principle has been tested here on Earth in the Canary Islands in 2007 by scientists and proven to work with photons at a distance of 89 miles. The Enotitans have come to Earth on a mission. As Akmazo says "This is a mission to gather information to help us better understand your planet and all of the lifeforms on it, in particular the human race. Studying your development will help us to better understand ours also.

It seems that we have had very similar evolutionary histories in both the formation of our respective solar systems and the development of life on our respective planets. Although we are about 400 Earth years more technologically and socially advanced than your civilization, we have a great deal to learn about our world and our place in it from studying your world and your development.”

The employment of Akmazo and Periergeia along with the civilization and culture on Enotita are being used in this book as an aid to better understand the context, depth, and meaning of the questions posed above and the tendered answers to those questions in the book. With that in mind, I have to tell you that Akmazo, Periergeia, and the civilization and culture of Enotita are literary devices. We are comparing where we are today on planet Earth with where we could be in 400 years if we can survive and get past this difficult period of an ever expanding world population and an ever increasing technological and social advancement.

It is my hope that you and all of those who read this book will enjoy it, will find it insightful, and will find it inspiring. I wish every one of you the very best in your life and your future.

Sincerely,

John Carnahan

CHAPTER OUTLINE FOR THE BOOK

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II. First Encounter.

III. Is there a God?

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TIMING OF ENCOUNTERS WITH THE ALIENS.

- 1. NOVEMBER 15. FIRST ENCOUNTER WITH AKMAZO BEGINNING IN CHAPTER II. "FIRST ENCOUNTER."**
- 2. NOVEMBER 22. BEGIN WITH CHAPTER IV. "THE CHRISTIAN EXPERIENCE"**
- 3. NOVEMBER 29. BEGIN WITH CHAPTER VIII. "IS THERE LIFE AFTER DEATH?"**
- 4. DECEMBER 6. ENTIRE CHAPTER IX. "WHAT IS THE PURPOSE OF LIFE?"**
- 5. DECEMBER 13. BEGIN CHAPTER X. "CONCEPTS, VALUES. AND ETHICS."**
- 6. DECEMBER 20 CONTINUE CHAPTER X. AT "G" "THE NATURE OF THOUGHT." THE FEMALE, PERIERGEIA, ARRIVES HERE ALSO.**
- 7. DECEMBER 27. BEGIN CHAPTER XI. "HOW DO WE ORGANIZE OURSELVES ECONOMICALLY?"**
- 8. JANUARY 10. BEGIN CHAPTER XII. "HOW DO WE ORGANIZE OURSELVES POLITICALLY?"**

9. JANUARY 24 BEGIN CHAPTER XIII. "HOW DO WE ORGANIZE OURSELVES FOR TRUTH SEEKING? IS IT AS A RELIGION? GHRS."

10. FEBRUARY 18 BEGIN CHAPTER XIV. "WHAT IS OUR FUTURE AS AN INDIVIDUAL HUMAN BEING AND AS THE HUMAN RACE ON PLANET EARTH?"

CHAPTER I. Setting up Camp and My Daily Routine.

I have a story to tell. We are all looking for our individual place in the Universe. Everyone is seeking their own individual reason for being and doing. We must each find it for ourselves. No one can do it for us. Our parents may have tried to give us that place in the Universe. Some may have succeeded to some extent. Others feel themselves an utter failure, at least in their child's early years and young adulthood. But it is something they cannot impart. An individual hero, role model, or mentor cannot do it for us fully. We must find it and do it for ourselves. Or, give up the fight and just make do with the best physical pleasure we can manage. Just give up the fight, and say "I'm going to do my best to avoid all pain – that's life for me." But then again, maybe that is our place in the Universe.

Is there a God? What is the core reason and purpose of life? Why are we here and where are we going? What is the thing that everyone would give all they have and own to know? Could there be a Book somewhere that answers all of these questions?

I wanted to try to answer all of these questions. I have been trying all of my life -- at least all of my adult life. I thought I needed some time away from civilization. Some time alone. Some time to think and reflect. Some time to put pen to paper, hopefully, with some answers.

I was a United States Air Force Survival Instructor from 1969 to 1972. I and a small group of other young men taught Survival, Evasion, Resistance, and Escape to Air Force pilots and aircrew members in the Kaniksu National Forest of northeast Washington State. The Kaniksu is now administered by the Colville National Forest. I thought going up to the old training area and spending a winter at one of my old base camps would afford me the time and the place to maybe have some success at this. So I was able to get a six month leave of absence from my job -- and I was off.

I drove my SUV up the dirt road that led to the first base camp I ever used. You cannot take any vehicle off this road back to the area. The thick evergreen forest blocks all vehicles. So I parked and started walking back in. After ten minutes I came to the clearing that was there in 1969-1970 when I camped in the area. Back then the clearing was just that. It was like an alpine meadow. It had green grass and was free of trees in the clearing. The clearing was about three acres in size. Time has taken its toll on the clearing. Lodgepole pine trees, some of them thirty feet high, are now growing all over the clearing. Only a small area of the clearing is still "clear". But above the clearing are some small cliffs. Above the cliffs there is an old clearing that has not overgrown with forest. That area is essentially unchanged.

Someone else many years ago also thought this remote mountain clearing was a good place to live. The ruins of a pioneer cabin were here at the edge of the old clearing where we camped. Right next to the cabin we would raise an Air Force parachute lashed to a pine tree pole every time we took survival students up there. We would spread it out and tie it off or stake it out. We did this right next to the old cabin. We would build our fire there. It was the social center for our instructor group. We usually had six men in the group. We made Native American teepees out of one-half of a parachute canopy. We pitched them near the parachute covered fire circle. We had three of them with two of us in each. We usually gathered firewood from the forest that surrounded the clearing. But from time to time we would take some of the timber from the old cabin. It was western red cedar.

It was good to get a fire started.

I found the old campfire location where I had my survival student's camp. It was on the edge of the clearing about fifty yards from the cabin ruins. The clearing was so overgrown in this area it was hard to distinguish it from the mature forest that surrounded the old clearing. Here we also raised a parachute on a lodgepole pine pole every time we went there for survival training. The students built their fire beneath it. This was a classroom for many subjects like shelter building, firecraft, cooking, cleaning game animals, smoking meats, fresh water sources, traps and snares, land navigation, emergency first aid, plant identification, emergency ground to air signaling, camouflage, stealthy travel behind enemy lines, and many more. When it was appropriate to use the forest or the clearing to teach the subject, we would just move to that location for the instruction.

I decided to choose as my winter camping spot a location back some distance in the forest from the old student fire circle and clearing. The Air Force was still training in this National Forest and I thought it would be best to avoid having contact with them if it could be avoided.

I was in pretty deep woods. But there was an area back there that was level and clear enough for the shelter I was planning on building. Most importantly, a small stream trickled down from a spring about 100 yards up the hill. So I had a good, clean, fresh water source.

It was October 29th. If the winter coming was average, there would be four feet of snow at my campsite by early January. The first flurries could come at any time. Soon the road up here to where I parked would be impassible. So I needed to get going on establishing my camp for the winter.

Before coming up here I got a Forest Products Use Permit from the Ranger Station for cutting poles, pine boughs, and firewood. The poles had to be dead already. I found some standing, dead lodgepoles and used my axe to cut them. I also found some knocked over from the previous winter snows. These are pine trees that grow straight up and down with just narrow branches that extend out at a right angle from the trunk. So they make good, although narrow, long construction logs. I cleaned off all the branches saving them for easy starting firewood. I cleared to the ground a circle about twenty five feet in diameter.

I dug eight two foot deep holes to make an octagon shape in this

circle. Then I placed a six foot pole in each of the holes allowing four feet of pole to extend above ground. Then I covered them up. I lashed poles all around the top of the octagon to the stake poles. Then I lashed poles beneath them all around to the ground level.

I lashed the center of two surplus Air Force parachutes to my strongest pole set in the middle of the octagon. The top one was about a foot above the lower one. I raised the pole and tied off one of the twenty eight suspension lines from the edge of the parachute to a tree. Then I tied off one on the other side of the canopy and so on until I had twenty two of them tied off to trees, stumps, or stakes I had made. I stretched each line as tight as I could get it going around the circle one line at a time. Using a system of knots with leverage you can get the nylon parachute material stretched as tight as a drum. It has to be stretched that tight to repel water. Otherwise, it's just like a sieve. I took the left over six sections and pulled them over the now stretched twenty two sections and tied off each line. The stretched outer canopy was at the level of the top line of horizontal poles in the octagon and extended about two feet beyond it.

Next I pulled out each canopy suspension line of the loose, inner canopy going around the octagon. I draped the canopy over the outside of the wall of poles. I gathered some smooth, hard pine cones the size of a large marble and went around the inside of the octagon. I reached outside and above the material and placed the pine cone just inside the wall on the seam for each of the panels. Each of the twenty eight panels are known in the profession as a gore. I cut some pieces of suspension line that I had brought on spools and attached a slip knot around the impressed pinecone. Then I pulled each line tight going around the octagon tying each line to the top horizontal pole. I overstretched the extra now eight sections so they were flush with the inner side of the inner canopy and pulled each tight also using the pinecone method. Pinecones or rocks when used like this are known in the profession as a button.

Finally, I lashed two vertical poles about two inches apart in the middle of the most uphill octagonal section. Then I took a hand saw and cut each horizontal pole in the four foot wall down the middle of two lashed poles. This gave me a gate I could push and pull to let me out. But it still kept the wall sound and I could lash it closed at night.

Now I had my shelter for the winter. It needed some rudimentary

furnishing. I cut some poles into appropriate lengths and lashed together a comfortable chair. Then I made a table I could place in front of it for meals and writing. For a bed I laid out four logs in a 4' X 8' rectangle and staked them in place so the broad right side was as close to the center as I could safely get with a fire going. Then I placed pine boughs cut to fifteen inch lengths and stacked them with the stem end in the soil and the top of the bough straight up. I began at the bottom four foot log and worked my way up to the top four foot log. Now the whole bed area was full of standing pine boughs. It makes for a great mattress that actually breathes with your sleeping bag.

It was time to stock the shelter with supplies for the winter. I went back to my vehicle and started packing in all the food and supplies I had brought. I had a propane stove also and a number of replacement tanks. It makes cooking so much easier than the open fire method. Cleaning too. But I needed a lot more. Before leaving home in Central Florida I had made a list of all I would need to last until April 15th. So once I was unloaded I drove back down the mountain side and exited on Tacoma Creek Road. I went to the city of Newport, Washington and bought the rest of what I needed. It filled my SUV again. I stopped at a mechanical shop and bought an empty 15 gallon drum of automotive grease. The worker was kind enough to use a hammer and wedge and cut some slits in it about one third of the way up. This would be my burn barrel and the place for the fire in the center of the octagon. It would better concentrate the heat than an open fire. It would also be safer when dealing with sparks while sleeping at night.

Now I thought I had all I needed. I drove back up to where I had parked before and packed everything in to the shelter. I found someone in the small town closest to the National Forest entrance, Cusick, Washington, who was willing to let me park my SUV at his house over the winter for a nominal fee. He also agreed to drive me back up to the parking place. For privacy reasons I had him drop me off about a mile down the road. I hiked up to the shelter and began to settle in.

I got a fire started in the burn barrel to see how the smoke situation would be inside the shelter. Before I lashed the two parachute canopies to the pole I cut aligned holes I hoped would be big enough to let the smoke out so it would not accumulate below standing up level. It worked. I fired up the propane stove and had my first hot meal in the completed shelter. To

save on fuel I brought candles for general light at night. But I had a good flashlight and batteries for special times. I spread my two sleeping bags out on the pine boughs. Both were rated to zero degrees Fahrenheit. It was too warm still to use one inside the other. So I laid one on the top of the boughs and the other on top of it. I lay down to sleep in the top one. I slept like a baby.

When I awoke the next morning I knew I wasn't in Central Florida anymore. It was brisk to say the least. A moderate frost had set in upon the forest. The fire in the burn barrel was now just warm ashes. I quickly loaded it with sticks and branches averaging about a half inch in diameter standing them straight up on end. They quickly lit up and I could stand next to a delightful source of heat as I got dressed and put on my boots. I needed my outer jacket and knit cap. The temperature was about 26°F.

It is a sense of immense wonder to be alive and know you do not have to go to any kind of normal job today or potentially for the next six months. Your only job is to take care of yourself in this harsh environment, think about the great questions of this life, and, hopefully, write down some answers.

To do my writing I brought a stack of 8 ½" X 11" yellow legal pads and a group of ballpoint pens. I determined to set up a regular routine that I could follow every day to best facilitate accomplishing the above goal. After wake up and getting the fire going again I would have breakfast. To get the day started off right I would take a walk in my forest domain. The fresh air would stimulate my brain. The experience of being in the midst of raw nature would stimulate my soul. I know we have come from this dust, and we shall return to it. It definitely gets the blood pumping, especially on these cold mornings.

Once back from my walk I would spend whatever time necessary cleaning my camp and getting things in order to get through to the next day. That would involve going down to the small stream and gathering water in the several large plastic jugs I had packed in. It would involve gathering and chopping firewood from the area. Finally, when the snows would come, it would involve getting the snow off the parachute canopy.

The remainder of the morning would be spent in contemplative thought on the questions I sought to answer. But it would not involve

writing. After lunch, I would continue the thinking process, but now I would have liberty to write notes and begin composing short essays on these subjects.

Sundown comes pretty early at these latitudes in the late fall and winter. Additionally, my campsite was on the northeast side of the mountains. So the sun set behind the mountain to my southwest much earlier than it set for someone with no mountain behind them. There was light above the mountain ridge behind me until the sun had gone fully below the distant horizon. But it was still much darker than if we could see the true horizon. The mountain casts a long shadow. So I would begin cooking supper as it got dark where I was at this time around 5:30 PM.

After supper I would make my way out to the clearing to gaze up at the night sky in all of its wonder. With no city lights out here to hide the stars the sky is ablaze in a celestial panorama. The crisp, cold air of the season enhances this even more. A little later in the evening you can see the four major astronomical sights of the winter sky in the Northern Hemisphere. They are "The Pleiades", followed by the constellations Taurus, Orion, and Canis Major (The Big Dog). Along with them the outer part of the disc of our Milky Way galaxy splits the sky from north to south. The spectacle of this multitude of worlds makes you feel very insignificant about your place in the Universe.

The remainder of the evening is spent in time simply enjoying being where I am. Along with that, probably mostly in the subconscious, thought continues about the subjects addressed earlier in the day. If there is an epiphany, or some kind of insight that occurs, I will jot it down on the legal pad and address it the next day. Then I load the burn barrel with several thick logs that hopefully will last until dawn. Now it's time for sleep.

And so it went for the next two weeks. Every day it was a joy to be in the wilderness even if it was getting a little colder all the time. We had some snow after the first week. It was three or four inches. But it melted off in two days. Calispell Peak, the dominant peak of the area, remained white from its snow-covered summit at 6,855' down to the 4,500' level. From my camp at 2,880' elevation it was 6 miles directly through the air to the summit of Calispell. My daily routine was working well. I was making good notes and beginning to come up with some good ideas about my subjects. I was beginning to think this would be a very productive time. And then something

happened that I could never have dreamed of.

CHAPTER II. First Encounter.

It was near midnight on November 15th. I was sleeping with one sleeping bag stuffed inside the other now due to the cold. My Central Florida blood was still pretty thin. They were mummy bags and I had the facial aperture cinched up tight with the drawstrings so only my eyes were exposed. I was actually breathing through the bags with my nose and mouth. I had awoken briefly and was gazing up at the four colored parachute canopy above me in the ebbing, flickering light of the fire that was still burning in the burn barrel.

At that time the canopy began to glow from the outside. It appeared to be increasingly illuminated by a light source coming from the east. At one point the light coming through the canopy was almost as bright as it would be in normal sunlight. Then, what appeared to be an intense searchlight passed about 100 feet south of the canopy about 200 feet above it. It seemed to be descending at the same angle an airliner approaches the runway when it is a mile out. It was silent. There was no noise. As it passed the glow on the canopy faded. Thirty seconds later everything was back to full dark.

Needless to say, I was astounded. My curiosity was piqued. Did the object just crash above my camp? Even more incredible – did it land? I had to go check this out. I jumped out of the sleeping bags, threw a couple logs in the burn barrel, and got dressed. I got my heavy-duty flashlight out where I had been keeping it for the night in the space between my two sleeping bags. I kept it there so my body heat would keep the batteries fairly warm and give them plenty of life if I needed to use it that night. Flashlight batteries' longevity drop-off significantly the colder they get. Now fully dressed with my down jacket and winter gloves, I headed up the hill flashlight in hand in the direction the searchlight was going.

It was a clear night. All the stars were out. The moon was about half

full and beginning to set over the ridge south of Calispell Peak. I was picking my way through the forest being careful to guard my eyes from the many branches both dead and alive that stick out from the many evergreen trees. For fifteen minutes I had been gently climbing the hill in the direction of the cliffs when I came up to the clearing on top. I could hear what sounded like a hissing noise on the far side of the clearing next to a stand of lodgepole pine trees. I turned the flashlight in the direction of the hissing sound. That's when I saw it.

It was black. It appeared a large, generally saucer shaped object standing on three legs. The bottom stood 6 feet off the ground. I would say it was 25 feet high in the middle and 50 feet in diameter. The hissing sound was steam generated apparently from the heat of the object vaporizing the frost on the plants beneath and to the sides of the object. I couldn't believe it. Was this really what it appeared to be? Is it really a flying saucer? If so, is it from Earth origin? Or, is it from someplace else?

I had to do a mental check. Am I dreaming? I slapped myself on both cheeks. I looked up at the stars. I looked out at the forest with my flashlight. I looked down at the ground. It all seemed to be real. I recognized the cold air on my face and outside the clothing of my body. I concluded, with fear and trepidation, this was real. I was not dreaming. I made the conscious decision to wake up if I could. But nothing happened. This was really real.

I turned the flashlight off and eased back into some trees at the edge of the clearing. Discretion is the better part of valor. I had no idea what this object was, or what could be inside of it. More particularly, to take that to its ultimate question – who could be inside of it. I stood in front of a tree staring at it in wonder. The hissing sound had died down. But there was no movement or any light coming from the object. I looked at my watch. It was 1 AM.

In spite of the cold there was no way I was going back to my camp in the dark. Every 10 minutes I would turn the flashlight on the object for 30 seconds or so. No activity. To stay warm I had to run in place where I stood. Around 4 AM I went ahead and sat down leaning up against the tree behind me. I was worried about going to sleep just when something critical was happening. But in spite of that great temptation the energy that was created in my mind about what I was experiencing kept me wide awake. Now I

would stand up every 10 minutes or so and turn the flashlight on the object. But still no activity.

The first rays of morning sunlight started creeping in a little after 6 AM. I was on the eastern side of the mountain and that meant I would get to see them sooner than people in the valley below and certainly people on the western side of the mountain. The dawn gave me the courage to move out from my position and slowly walk around the object keeping at least the distance from it that I currently enjoyed. I moved to the right. I did have to lose some elevation as I moved off the ridge continuing to the right but then I gained it back coming up the other side. It took me 30 minutes to get to the far side of where I previously had been. Now I was looking east at the object and I was in a modest stand of trees. Still no activity. I continued to my right descending again through fairly thick forest trying to keep the object always in view over my left shoulder. By 7 AM I had made my way back to my original position. The sun had been above the horizon now for about 20 minutes. I stood again in front of the tree I had earlier leaned up against when it was still dark. I waited there until 8 AM.

The long cold night had taken its toll on me. I wanted to continue to stay there to see what would happen in the morning hours. But I felt I needed nourishment and could use some warming up by the fire. I made one last hard look for any activity on or around the object. Seeing none I turned around and headed back downhill to my campsite. Arriving there I threw some more wood on the fire which had pretty much burned down to coals by now. The heat from the flames was invigorating. I began to feel like a normal guy again. But it didn't look like I was in for a normal experience.

I wanted to get back up to the object as soon as possible so I made the quickest meal I could. I had some freeze-dried mountaineering meal packets in my foods stash. I found the appropriate scrambled eggs and bacon pouch. I fired up my gas stove and boiled water quickly adding it to the now opened pouch and ate breakfast right from the foil. It was delicious and put a warm center in my very cold exterior. I also used the hot water to make some instant coffee and added some powdered creamer. That too greatly warmed my center. By 9 AM I was ready to head back up.

It was a morning cold enough where you could easily see your breath. I had some fun with that as I started out. By the time I was two thirds of the way up I could see through the trees above me the sunlit edge of the

clearing where the object had landed. I looked down for a second as I began to take my next step forward. When I looked up I saw what generally looked like a man standing where I had been previously looking. He was about 75 yards away. It looked like he had a huge hat on as the head area above his eyebrows was about twice the normal size of a human being. I kept walking.

When I was about 15 yards from him he appeared to see me and started walking downhill towards me. He was about 6 feet tall and was wearing a thick black seamless tightfitting jumpsuit that closed around his neck. He had black gloves on his hands. He wore black boots with laces up the middle that went to the lower calf. He wore a black belt at the waist of the jumpsuit. A black box about 4 inches long, 3 inches high, and a half inch deep appeared where the buckle would normally be. He had on what appeared to be a thick black knit cap on his head that went down to his eyebrows and covered the tops of his ears. But his head, again, above the eyebrows, was about twice the size of a normal human head in circumference and somewhat taller as well. His facial features all seemed to be like a normal human being. As I got within 5 yards of him I could see he had brown eyes. They seemed warm and nonthreatening. I stopped in front of him and he in front of me.

"I saw you earlier." he said in perfect English. "I saw you earlier by the edge of the clearing after the sunrise."

Completely disbelieving what my eyes and ears were perceiving I instinctively, without conscious thought, replied: "My name is John..., John Carnahan. I hope you have come in Peace."

He said "My name is Akmazo. And Yes, we have come in Peace."

Needless to say, I was greatly relieved to hear that. I asked "Where are you from?"

"My shipmates and I have journeyed from the planet Enotita." he said. "We are about 50 of your light years away from you. We have been listening to your radio and television broadcasts from nearly when they first began until your year of 1965. That's the most recent communication we have from you. My crew and I have been assigned to come to your planet and update all of our information about you."

"Wow!", I thought. "This is incredible! I wonder if he's going to invite

me on board his ship? If he does, do I dare go?" My best judgment at that point was that I wanted to get to know this being better before I made myself any more vulnerable in his presence. But it did seem to me clearly that if I was dealing with a being who had traveled from a star system 50 light years away and had made a soft landing on my home planet, I had no defense for my life to the kind of technology he must possess to do something like this. I was essentially going to be in his hands. But I was not going to jump into those hands. I would give the appearance of being warm and welcoming. But from my own personal safety standpoint I would still keep him at an arms distance from me. That is, until I could trust him fully.

"Would you like to come down to my campsite?" I said. "It's just down the hill."

"I would love to come to your campsite." he said. "Lead the way."

We walked back down to the parachute shelter I had built. I opened the gate and said "This is the place where I am staying for the winter. Won't you come in."

"Thank you very much." he said as he entered. "I see that your accommodations are pretty Spartan."

I had to chuckle to myself. "Wow, again!" I thought. "He knew the cultural implications of the word *Spartan*." I offered him a seat in the improvised chair I had made. I went outside and brought back a thick, short log that I could sit on as well. I asked him if he was warm enough and whether or not he would like me to put some more wood on the fire. He said "No, that won't be necessary. My clothing is designed to keep me at a constant body temperature regardless of how cold it is in the atmosphere up to a certain point. We are not anywhere near that temperature at this time."

I wondered if I should offer him something to eat? Of course, I had no clue what kind of diet he had or even if taking food was a natural part of his life. "May I offer you something to eat?" I asked. "No thank you." he said. "I had breakfast before I beamed down from the Mothership this morning."

"The Mothership?" I thought. "Wow. Can you tell me about that?" I asked. "Our Mothership arrived at your planet three of your Earth days ago and went into an orbit about 500 of your miles above the surface." he said. "It had been traveling for about 100 of your Earth years. We have developed

the technology to create propulsion systems that will accelerate our spacecraft to about one half the speed of light. So it takes about 100 years for our spacecraft to get here. It works by creating antimatter and then bringing it together with matter causing it to annihilate into pure energy. Your famous scientist Albert Einstein described this relationship between energy and matter in his equation $E=mc^2$."

"Our spacecraft was programmed to go into orbit around your planet once it arrived." he said. "It carried no crew. Such a journey is just too long for the people of our planet to endure. But we have developed the technology of teleportation. It is based on the physics of what you on Earth call Quantum Mechanics Entanglement. The Mothership carried with it a hefty supply of quantum energized atomic particles. Each of the quantum energized particles on the Mothership has a corresponding quantum energized particle back on our home planet of Enotita. We can break down the structure of an object or even a person on our home planet into its individual atoms. We can then unite those atoms with the quantum energized atoms that are entangled with the quantum energized atoms on the Mothership. The entanglement allows us to instantly teleport the arrangement of the atoms from Enotita to the receiving station on the Mothership. So the object or person instantly appears in the Mothership. The atoms have not actually been transported to the receiving station. It is the information and structure that they contain that has been transported. But transported is not exactly the right word to describe it either. The atoms at the two locations are entangled. When you manipulate them at one end it instantly manipulates the corresponding atoms at the other end. It's like there is a huge axis created in space that keeps them attached. There is no waiting years and years for the matter to travel from one location to another. It happens instantly. We are all connected."

"Wow!" I thought. I had read about quantum entanglement. It was one of the most extreme, counterintuitive aspects of quantum mechanics. But it had been part of quantum theory for many years. It postulated that this phenomenon existed between the quantum energized particles whether they were 50 inches apart, 50 light years apart, or 50 million light years apart. It didn't matter. You could go anywhere in the universe with one of the energized particles and it would still be connected to the corresponding one at home. All that mattered was that the two particles started out in the same location and one was transported some distance away. That would

require some sort of transportation device. By another rule of physics the speed of the transportation device would be limited to a speed under the speed of light. It could be 99.9% the speed of light. But it could not equal or exceed the speed of light.

Akmazo leaned back in the improvised chair and explained "When the Mothership left Enotita neither myself, nor my parents, nor even my grandparents were yet born. It is still a very long journey even when you can travel half the speed of light. I believe half the speed of light in your measurements is about 93,000 miles per second. Upon arrival the Mothership teleported a media disc with all pertinent information back to Enotita. We had been anticipating its arrival as we had been doing this media disc teleportation regularly during the journey. We even teleported several astronaut engineers on to the spacecraft during its journey to fix mechanical problems and software issues with the onboard computers. But they came home when they were done. About 48 of your Earth hours ago myself and my crew of five teleported on to the Mothership. I am the commander of the mission and the Mothership. Last night we launched the landing ship that you see above us in the forest. This morning I was teleported down to it."

"Let me say that it is an extreme honor for me to be able to meet you and talk with you." I said. "Welcome to planet Earth! Can you tell me how it is you have become so conversant in my language?"

"Yes." he said. "We learned your predominant language from listening to the radio and television broadcasts up to your year of 1965. As the Mothership approached Earth we were able to obtain more recent broadcasts. We reduced them to data on a media disc and teleported it back to Enotita. So we had not only language information but also current news of the affairs of your people on the planet. Our last teleportation of news and information was about one Earth year ago. It has been my dream since I was a teenager to be part of our planet's astronaut force. I have worked my way up through the ranks and was approved for this mission several years ago. It required that I learn your language, English. A second crew member has learned English as well. Additionally, we studied your culture. I, in particular, made it a point to keep up with the most recent news and information teleported to us on the media discs from the traveling Mothership. It helped me to understand the most current state of affairs on

your planet.

"Amazing!" I said. ""Can you tell me more about your mission to "update all of our information about you.""

"Yes." he said. "The Mothership is continuing to gather your radio and television broadcasts. Our mapping telescopes on board are photographing every square inch of your planet. The resolution, if I may say, is about 100 times better than your best internet global maps. My mission here on the ground is to gather the data stored in the computers connected to your Internet. You have a cellular tower, it appears, down at the base of the hills in the little town you call Cusick. We intend to download everything that can be made available on your Internet."

"Aside from speaking with yours truly," I said, "do you plan on having any contact with any other of us human beings?"

"No." he said. "This is a mission to gather information to help us better understand your planet and all of the lifeforms on it, in particular the human race." Studying your development will help us to better understand ours also. It seems that we have had very similar evolutionary histories in both the formation of our respective solar systems and the development of life on our respective planets. Although we are about 400 Earth years more technologically and socially advanced than your civilization, we have a great deal to learn about our world and our place in it from studying your world and your development. We do not feel that it would be in your best interests at this time to have a face-to-face – race to race – contact with your civilization. But that could occur at some time in the future. It depends on how you develop.

My mind was overwhelmed with the potential for learning more about the Universe and Life. I can remember only one other profound experience like this. It was in 1995 when I first saw the Internet on a computer monitor and experimented with a Search Engine. I saw the future at that time. This moment was so much greater than that one. The dynamic of what lay before me in Akmazo had to be one hundred times greater than discovering the Internet. It was my hope I could ask him about the deepest questions we humans have tried to answer since we first recognized ourselves as a race. With great trepidation I asked "Do you think we could have a conversation about our Universe and Life?"

"Yes." he said. "I would love to. I have some time to talk today. What would you like to talk about?"

CHAPTER III. Is There a God?

Can I call him Prometheus? Will he give fire to the humans? Am I climbing Mount Olympus? Survival and just getting by with the physical needs of human existence is the central mission of life for most people. The quest for the answer to "Is there a God?" and/or "Is there life after death?" is secondary to this. If your immediate concern is "Will I have enough food, water, and shelter to get by until the next day for myself and my family?", then the other two questions will take a back seat. They may come up later when the physical needs issues are satisfied to the extent you can relax a little bit from their pursuit. Even more so, they may arise when you finally feel comfortable about your material station in life. They will then be addressed in a thoughtful, contemplative, and most of all rational manner. Reasoning should then be the guide.

"Akmazo" I said, "Do you believe there is a God?"

"Yes", he said. "I believe there is a God. He/She/It has no name. He/She/It comes from no specific, direct, written revelation. No one person speaks for Him/Her/It. But His/Her/Its knowledge is written on the heart of every member of the Enotitan race, and I suspect of your race as well. He/She/It always was, and always will be. He/She/It created everything there ever was and ever will be. While the Creator has no gender attribution, for brevity I refer to Him with the masculine pronouns. I do this only because of our tradition and I believe yours as well. The Creator is genderless. He is male, female, and neuter all at the same time."

"Given our Creation is so great and explicit", he said, "it simply defies logic that there is no Creator for it. From that conclusion it also follows that it is likely or logical that the Creator is still around to some extent. Why would He just go away and abandon it? From that conclusion it finally follows

that the Creator would like to have some contact with Enotitans and I suspect humans or the human race as well – some contact at least to some extent. Why would He completely ignore a living creation that wanted to have contact with Him? After all, it is part of His Creation.”

“God is the conscious sum total of all of the living structure of the Universe at all levels both macroscopic and microscopic and all dimensions including dimensions we presently do not know.” I said. “He/She/It would include all spiritual dimensions, material dimensions, and dimensions which have an effect upon material dimensions but we do not know their actual source such as dark matter and dark energy. He/She/It would include all Universes in the Multi-verse, if other Universes exist. He/She/It would include all spiritual worlds such as heaven if that world or these worlds exist and whether or not they exist independent of all the other worlds and dimensions.”

I said to him “Prior to our Scientific Revolution and the Age of Enlightenment beginning in the late 1,500’s A.D. humankind perceived Earth and all that surrounds it through a supernatural world view. The cause of physical, observable phenomena could be attributed to supernatural activity to one degree or another. Natural causes were certainly observed and credited by a number of people as a serious source of a great deal of physical phenomena. A few people credited natural causes as the sole source of physical phenomena. A supernatural explanation for the most significant earthly phenomena, however, was warmly accepted as correct at the highest levels of society. With the rise of modern science and the Age of Reason the supernatural explanation or world view gave way to a natural explanation or world view. The natural world view holds that the cause of all physical, observable phenomena is natural. The phenomena are controlled by the laws of nature and are all empirically or scientifically verifiable. The natural world view is the dominant and well accepted world view on our planet today. The natural or scientific world view has proven to be a correct explanation of all or practically all of the physical or material phenomena in the universe as we see it. This world view does not attempt to answer the question of whether or not a supernatural cause exists behind the natural cause. The predominance of the natural world view, however, does not mean that a supernatural world does not exist. When I say “supernatural” here, it also could be termed “spiritual” or “immaterial.””

"To me" I said, "spiritual or immaterial refers to something that is apprehended through a source other than the physical senses. It includes something apprehended through the human mind, emotions, will, or spirit. This spiritual or immaterial refers to something not grounded in the physical, scientifically verifiable world.

Akmazo sat back and paused for a minute. Then he said "A supernatural, spiritual, or immaterial world exists on Enotita that is parallel with the physical universe and certainly may extend beyond the physical universe. This spiritual or immaterial world is not discernible with the physical senses. Enotitans may experience the effects of this world but are not aware of the causes. This world does contain spiritual or immaterial beings or entities that have their own individual distinct personality. This spiritual/immaterial world can be divided into three areas: 1. An exceptionally powerful, but local, deity. 2. Other spirits or gods. 3. The Creator God of the Universe. Each area has a head or leader. The exceptionally powerful, but local, deity is the head of the first area. The head of the second area is something less than the exceptionally powerful, but local, deity. But they may not be completely separated from the exceptionally powerful, but local, deity. In the third area, the Creator God of the Universe is the head and needs no explanation. The spiritual or immaterial beings in each area are aware of events in this world. We are basically unaware of events in their world.

"That's amazing!" I said. "We have pretty much the same thing here. On planet Earth we call the exceptionally powerful, but local, deity Jesus Christ."

"On Enotita spiritual or immaterial contact with the exceptionally powerful, but local, deity will occur after a personal conversion to his faith." he said. "This conversion may be called a born again experience. Spiritual or immaterial contact with other spirits can occur with zealous seeking of those other spirits. Spiritual or immaterial contact with the Creator God of the Universe, should that occur, would occur only after focusing on and zealously seeking the Creator God of the Universe. The spiritual or immaterial world can move upon the Enotitan spirit or it can move upon the Enotitan soul. When I say soul I mean the immaterial aspect of our mind, emotions, and will. The spiritual or immaterial world is the cause. Only the effect is experienced in this world. If it so chooses, it can cross the spiritual

or immaterial threshold with the physical, material world and have an effect upon the physical, material world. In the soul or spirit it may be interpretable on rare occasions as a voice. It will only be discernible to the individual. It will more likely be detected in the soul or spirit as direction in a less direct manner. The direction is, nonetheless, understandable. By soul, here, I again mean the immaterial aspect of our mind, emotions, and will."

"The element of the Enotitan will is the greatest single factor in the ability for the spiritual or immaterial world to have contact with an Enotitan." he said. "This type of contact is rare. Nevertheless, we are available to it all the time. You must note that there is a physical element, biochemical or otherwise, that can mimic spiritual or immaterial activity and contact. What one thought was spiritual or immaterial was in fact neurological. In some cases the two may merge and one can discern the point where the neurological ends and the spiritual or immaterial begins, and vice-versa."

"I totally understand what you mean." I said. "I have had a very similar spiritual or immaterial world experience in my life here on planet Earth. Please tell me more."

"The universal area of spiritual experience is a search for the Creator God of the Universe without resorting to any special revelation." he said. "A special revelation would be any kind of holy writ, scripture, etc., that clearly distinguishes a religion and specific doctrines of that religion. The knowledge of this God is written upon every Enotitan heart. You must respond to this knowledge. The universal area of spiritual experience acknowledges that the Enotitan being has a spirit or a spiritual component. It is unwilling to trust the specific revelation in the various religious manuscripts -- at least in all areas. It acknowledges that there is a need for spiritual or immaterial world search and satisfaction. The practitioner of this universal area is one who seeks absolute Deity -- the Creator God of the Universe. This practitioner believes there is a long term justice to this world, although some justice may not be realized in his or her own lifetime. This practitioner believes the Deity may be involved to some extent with our day to day affairs, but spiritual contact with Him is unlikely. It is up to us personally to order our lives for success and happiness."

He continued "The Creator God of the Universe is above the exceptionally powerful, but local, deity. The exceptionally powerful, but local, deity and his forces are in conflict with the spirits of the other spiritual or

immaterial world. The exceptionally powerful, but local, deity and his forces are definitely more powerful by a wide margin than the spirits of the other spiritual or immaterial world. The Creator God of the Universe seems to tolerate the behavior of the exceptionally powerful, but local, deity and all of the other spirits. It may be that the exceptionally powerful, but local, deity is being allowed, wittingly or unwittingly, to point the Enotitan race to the Creator God of the Universe. In this conflict with the other spirits, maybe even they are part of this idea."

"Does your exceptionally powerful, but local, deity have a name?" I asked.

"Yes." he said. "His name is Anoteri Topiki Theotita."

"The first thesis in the dialectic of life, at least for my life," I said, "was believing in a natural world where there is a distant God that doesn't have an immediate effect upon our lives. You simply believe He must exist."

"The second thesis, or antithesis, was the immediate God of the born-again experience of Christianity." I said. "Here God is everything and is paramount in your life. He is directing your life in a micromanagement way. But the main point is that it contains a Spiritual Being that you absolutely know exists and directs you and even talks to you."

"There must be a third thesis. It must be a synthesis." I said. "It holds that the God of Christianity is not truly the God of gods. Perhaps that second thesis God is leading us to the ultimate synthesis God. But he is not fully God. In fact he has some very negative qualities. It could be said that the totally true world view of God and the Universe is the synthesis of the two theses here."

I concluded by saying "This final worldview explains a universe with first, a God, second, a being who may be leading us to that God but is not fully God, third, lesser gods, and finally, of course, the material world. I think if you can get your head around that concept you will be able to see and explain the World."

Akmazo smiled at me and with a knowing gleam in his eye said "I think you're on the right track, John."

I couldn't have been happier.

"It is the fact," he said, "that we cannot absolutely know if there is a God that leads to the proof or conclusion there must be one big universal God. It is the fact that there are numerous religions that all compete for our adherence. In particular there are revealed religions that "know" that there is a God. Unfortunately, these Gods are in conflict with each other. So a fair conclusion is that none of them are actually God. But if they do in fact exist, then there must be a Creator of them as well. That is God."

"From our experience on Enotita we have found for a religion to be true or a faith to be true there are some prerequisites" he said. "It must be true for all dictations and situations for all people at all times. If it is only true some of the time, or for just some of the people, or worse still just some of the people some of the time, then you are not contacting the one true God. You may have contacted some sort of spiritual or immaterial being. But you have not contacted God. You simply cannot depend on these words even though they may have come from another world."

"The test that all religions must apply to themselves is that just because your mother and father or your entire ancestry believed a certain way, it doesn't mean that it's the truth or the whole truth." he said. "You must agree or allow that it can be false or not fully true, anyway. After all, at a certain time in your ancestry they did not believe the way you believe today. Therefore, by that definition, they were wrong. Therefore, by that understanding, you could be wrong today also. You must remain open to change."

"The Marketplace of Ideas is where the choice of religions should exist." he continued. "It is true that most of the religions, particularly the revealed religions, want to present themselves as being a fair merchant in the religious Marketplace of Ideas to solicit your faith. The problem is once they have obtained your faith and sealed you into their religion you are informed that it is wrong or a sin to look at any other religious faith now. That would be heresy, apostasy, and result in some detriment to your life here on earth and your future life after death. Somehow it is desirable to have freedom of thought prior to your conversion. But once converted freedom of thought is the enemy of your soul. It is mind control at its ultimate. It is the express evidence that the religious faith you have gotten into does not come from the real God of this universe and everything else. This verification is an intuitive knowledge at the deepest core of our being."

"The intuitive knowledge of God that we have without any information from any specific source or direct revelation is the lie detector of the Enotitan race and I suspect it should be of yours as well." he opined. "It must be turned on and running fully at all times."

That was unquestionably the greatest conversation I have ever had, I thought. I have never had such a rush of extraordinary information at such a high level. It had been about 2½ hours altogether. I hoped this would be only the beginning of what would prove to be a long and overwhelmingly productive encounter with my visitor. Then Akmazo said he had to go.

"It has been wonderful talking with you, John" he said. "But I have duties pressing me. I must go. But I shall return. Please don't publicize my presence here. We shall talk again."

"When can I expect your return?" I asked.

"Give me about seven days." he said. "I will come down to your campsite when I am next available."

"That's great!" I said. "I greatly look forward to that. I will be right here waiting for you." With that he turned and departed my shelter and headed up the hill through the forest towards the spacecraft. I sat down in the improvised chair where he had been sitting, leaned my head back so I was looking up at the center of the parachute canopy roof above me, and thought about what had just transpired. I remained in this state for about two hours. Finally, I gathered the strength and willpower to put together some lunch. After that I decided to walk up the hill myself and see the spacecraft. It was still there in the condition it was when I last saw it earlier this morning. I returned to my shelter, got out a yellow legal pad, and made notes of all the things we said in our conversation.

CHAPTER IV. The Christian Experience.

The ensuing week went pretty fast. But we did have a snowfall in the middle of it. It was about 6 inches. Then it got pretty cold after that. The

mornings were around 15°F. I was going through a decent amount of firewood. I improvised a second chair for me to sit in when my alien friend returned. On Saturday morning I trekked up the hill to the spacecraft now covered with a blanket of snow from three days earlier. No sign of movement. No sign of life. I wondered if Akmazo was in there. There was nothing I could do about it. So I walked back down to the campsite. Tomorrow would be one week. I made an effort to get extra firewood in. I hiked a long perimeter walk around the campsite and beyond the spacecraft above in search of any unusual activity. I found none. But it was great to be out in the wilderness. The winds of the past few days had caused the snow that was initially hanging on the evergreen trees to fall to the ground and begin to build a tree well around them. Above the spacecraft about 100 yards I came upon some whitetail deer. They were browsing through the shallow snow to get at the grass that was still available at this time of year. They looked very content. To avoid disturbing them I went even further uphill to continue my circle around to the left.

I completed my circle and trekked uphill to my campsite. It was now getting dark. I had dinner and got into my sleeping bag early anticipating a visit tomorrow. It was hard to get to sleep at first thinking about our next encounter. But somewhere around 11 PM or so I zonked out. The morning rays of the sun on my parachute canopy shelter roof were the next things I saw. I got out of bed, got dressed, and fixed some breakfast. Around 9 AM I heard footsteps outside my shelter door. I went to the gate. It was Akmazo.

"Akmazo!" I said. "I'm so glad to see you. How are you doing?"

"I'm doing fine, John." he said. "How have you been this week?"

"I've been great!" I said. "I've been looking forward to seeing you again. Won't you come in? Please have a seat."

I pulled the first improvised chair back from the table and offered it to him. I had some coffee I had brewed on the gas stove. I wondered if it would be proper to offer him a cup. Needless to say, I didn't know what kind of diet he had. But I thought it would probably be a good idea to ask.

"Akmazo." I said. "I certainly don't know what you eat or drink on Enotita, but can I offer you a cup of coffee?"

He smiled and said "I would love to have a cup with you." I poured him one and poured one for myself.

"Would you like some powdered cream with that. I'm sorry but I don't have any sugar. I don't use it." I said.

"No thanks." he said. "I'll drink it black. Would you like to pick up our conversation where we left off last time?"

"Yes." I said. ""We were discussing the question of "Is there a God?" I thought we might begin by allowing me to discuss the experience of Christianity here on Earth.""

"By all means, please do." he said.

"The born again Christian experience is a window, is a door, to the spiritual world." I said. "It is an entrance to a previously unknown, invisible world of spiritual experience and beings. It includes an encounter with a being who purports to be God. It includes angels and demons. It includes paranormal phenomena that are rooted and grounded in spiritual beings. Because of the discovery of the spiritual world and our ability to communicate with that world it implies that we are eternal beings ourselves with an eternal soul. It makes alive a faculty within us that is called our spirit. Because we can move in this spiritual world with our spirit and communicate with this spiritual world we think we are eternal beings ourselves."

"The Christian spiritual or immaterial experience begins with the conversion of the individual to Jesus Christ. At this point Christian spirituality is discovered and from this point it grows. To enter the experience you must first be convicted in your soul that your own sins and even your birth given sin nature will prevent you from entering heaven to be with God. You then accept God's offering of atonement for these sins and your inherited sin nature. This atonement is the sacrificial death of Jesus Christ. In accepting, you understand you are accepting a living being because God raised Him from the dead. The resurrection is the basis for the superiority of Christianity over the other spirits and religions. It takes the faith into an experiential other and potentially eternal world. What comes as a great surprise to you is that even though you know this decision has major life changing consequences for you, you get something more than an intellectual conversion. A living, spiritual or immaterial being comes to live inside of you.

He comes to dwell in a place where you didn't even know you had a place -- your spirit. No earthly, natural way exists to describe this place or experience. This new area simply is capable of revealing to you that it is not an area of the physical or material world. It is like having a living person inside of you dwelling in this immaterial area of which you were not previously aware. The personal realization of this condition varies in time and quality from person to person." I said.

"One grows deeper and deeper in a knowledge and understanding of the Christian God through Bible study, prayer, and association with other believers." I continued. "In the process of learning more about the Christian God and Jesus Christ one will come into contact with one or more non-Christian spirits. These non-Christian spirits, forces, beings are or appear opposed to the Christian God and opposed to Jesus Christ. One will sense in his or her own spirit the essential nature of evil of these forces. These forces attempt to attract the believers away from God, Christ, and His ways. In the context of a converted Christian they are irrevocably dedicated to the spiritual or immaterial dominance and imprisonment of each individual human being as well as the human race. That's here on Earth as well as in any afterlife. The Bible describes these forces as a fallen angel and angels. They are Satan and his demons. As one follows the Christian God and Jesus Christ in his or her own good faith the Christian God will permit the individual to be exposed to these forces or beings periodically. As a converted Christian the absolute essence of evil will never depart from them. They are life destroying. One must avoid submission to them in any way whatsoever."

"The Christian God could seem to be totally good but there seems to be an element about Him that is inconsistent with the good." I said. "The fundamental source of that inconsistency can be located theologically in the Bible. It is the concept that all of the children of Adam and Eve are born sinners and lost regardless of how good a life they live. Regardless of the merits of their life, they have been created with an independent impossibility of salvation. Their parents, Adam and Eve, had the ability to see God, to know God, and to carry out God's rules. They had no excuse when they broke the instruction about eating from the Tree of the Knowledge of Good and Evil. Everyone who has been born since then was born without the ability to avoid sin. Sin is what separates them from God in this life and in the life to come. Condemning someone to an eternity of suffering for

something they were totally incapable of avoiding is not at all consistent with humankind's conception of the good. That is about as big of an understatement about anything as one can make."

I happened to have a copy of the Bible with me and I asked Akmazo "Would you like me to read to you the source text where the Bible describes how the human race got into this condition?" "Yes," he said. So I read him the following passage. It is the entire text from Genesis Chapter 3:

Genesis 3

The Fall of Man

1 Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed *, has God said, 'You shall not eat from any tree of the garden '?"

2 The woman said to the serpent, "From the fruit of the trees of the garden we may eat;

3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.' "

4 The serpent said to the woman, "You surely will not die!

5 "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

8 They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

9 Then the LORD God called to the man, and said to him, "Where are you?"

10 He said, "I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself."

11 And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?"

12 The man said, "The woman whom You gave to be with me, she gave me from the tree, and I ate."

13 Then the LORD God said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate."

14 The LORD God said to the serpent, "Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life;

15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel."

16 To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you."

17 Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you will eat of it All the days of your life.

18 "Both thorns and thistles it shall grow for you; And you will eat the plants of the field;

19 By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return."

20 Now the man called his wife's name Eve, because she was the mother of all the living.

21 The LORD God made garments of skin for Adam and his wife, and clothed them.

22 Then the LORD God said, "Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever "-

23 therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.

24 So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.

"Yes." he said. "It sounds like your experience here on Earth is just like the one we have with Aoteri Topiki Theotita on our planet. It is amazing that our two worlds have gone through almost parallel evolutions. Tell me more."

"Someone who enters into the born-again Christian experience may be trapped in that experience." I said. "It may be a one way street. One has the impression upon going in that this is a free and voluntary act on his or her own part. Logic would follow that if one, for whatever reason, chose not to continue in the salvation provided by Jesus Christ, then that person could voluntarily leave. The pleasant surprise of the discovery of the living Deity, however, seems to contain a later revealed truth. Now that you know about this world, you cannot leave it. At least you cannot leave it in a better condition than when you entered it. You will have to see it through to its end, even if it becomes abusive. Its destiny is your destiny. If you leave you will never know the outcome of the spiritual journey you have embarked

upon. The truth will have passed you by. You cannot return to the former life as if nothing has happened. You have been introduced to a new world which you originally interpreted as true and good. This new world knows and understands the workings of the old world; but the old world basically does not know the new one. You will give the benefit of the doubt to the Deity because, after all, you do believe Him to be the Deity. You persevere. But His inconsistencies and betrayals increase. Ultimately, there will come a point of human enlightenment that this cannot be the true Deity. You will say "I cannot go on with this. This is not the God I thought I had once believed in. This cannot be the Creator God of the Universe". You will have this confidence even after giving Him the benefits of the doubt."

V. My Personal Experience.

"Well, that's very interesting, John." Akmazo said. "Can you tell me what has been your own spiritual or immaterial world experience?"

"I would be happy to, Akmazo." I said. "I was born in Indiana, Pennsylvania in 1950. I had an excellent home life. In 1956 my father, mother, brother, and myself moved to West Palm Beach, Florida. I was raised in the Presbyterian Church. By age 12 we had moved a little south of there on the outskirts of the small city of Lantana. I joined the Presbyterian Church at that time. It was customary in that Church to do this at that time by all young people who felt this was a faith they were coming to believe in. It's based on the fact that the Bible says Jesus was found conversing with the elders and teachers in the synagogue at that age. So it was thought a 12-year-old could understand this spiritual or religious material. I took the full Communicants Class and did personally and publicly acknowledge that I believed that Jesus Christ died for my sins and rose from the dead. I don't remember any kind of spiritual contact, touching, experience, or reinforcement at that time. But I do remember a strong intellectual understanding and reinforcement that I had committed to something that was historically true and was relevant to my life at that time for life or spiritual guidance."

"I was active in that particular local church becoming the president of

the junior high youth group in 9th grade and the senior high youth group in 11th grade." I said. "In my senior year my family moved to North Little Rock, Arkansas and I never got involved in a church out there. In October 1968 I enlisted in the United States Air Force. I was selected for and completed the Survival Instructor course. I volunteered for service in the Republic of the Philippines in 1970. It would be a 15 month tour. While still living in Lantana I used all of the money I earned from paper routes and working as our church custodian to learn to fly small civilian aircraft at the local airport. I got my private pilot's license on my 17th birthday. You had to be 17 to do that. So I think I can say that for at least one day I was the youngest private pilot in the United States. I kept that flying up in the Philippines where the Air Force had an Aero Club. You could rent airplanes and see the country. I did that. The Philippines are a beautiful country from both the air and the ground. As a Jungle Survival Instructor I had a local native guide who was assigned to me. Together we took USAF pilots, navigators, and aircrew members into the local mountainous jungle to teach them survival, evasion, resistance to the enemy if captured, and escape. I was impressed with these local guides who were of a minority indigenous mountain people ethnic group. I learned from one of the employees at the Aero Club that up in the northeast part of the island there was a grass landing strip to service missionaries in the surrounding mountains. The name of the place was Bagabag. You had to fly over jungle covered mountains and through a pass to get to it. It lay in a fertile valley with high mountains on both sides that ran to the northeast where there were only villages and small towns all the way to the Pacific Ocean. No cities. In some ways it seemed like a "Lost Horizon" or Shangri-La. I flew up there in March 1971 to see what it was all about. I ended up talking to the chief missionary pilot. He mentioned that one of the missionary families that he serviced was working with the same ethnic group that I worked with back at Clark Air Base. They are called Negritos. They are small in stature and dark skinned in complexion. They are mountain dwelling hunter-gatherers both fierce and independent in their persona and demeanor. They are distinguished in this respect from the more developed world personas of the vast majority lowland Filipino citizens. This particular Negrito tribe was only about 1,000-2,000 strong. They spoke a language that only they understood and it had never been written down. The pilot mentioned that this family would be coming out of their jungle mountain home next month and that I could probably come up and visit them at the airport where they were taking a 30 day furlough. I said that

would be great and we picked a date for me to fly up again in April to see them. I flew up at that time and had a great meeting with the family. We agreed I would come up again the following month when they were back in their jungle home. The missionary pilot would fly me in and out of their little air strip.”

“When I came back in early May I brought along with me the same man who originally told me about this missionary aviation base.” I said. “This allowed him to fly the plane I had rented back to Clark at my expense. Private pilots are always looking for ways to get free flying time. The missionary pilot took me in his plane into the jungle base in an area along the northeastern coast of the island of Luzon. The missionaries had already returned by then. The missionary family consisted of a father, mother, 8 year old daughter, 6-year-old son, and 2-year-old daughter. I was there for 3 days. Their mission at this outpost was to learn the language of this local tribe. They would then learn how to put it in written form using the Western world’s Latin alphabet. Finally they would translate the Christian New Testament into that language. They would do some evangelizing as time went on. I’m sure they hoped that a local church would develop and they would assist in that development. But it would be a church that was led by the local tribe members and not the missionaries. They went into this mission with the plan it would take 20 years to accomplish. That was very impressive to me. To dedicate yourself to living out there in the jungle for all that time for this cause showed it was a matter of very deep importance to them. When their children got older they would go to school back in a more civilized community. So that meant sacrificing the presence of their kids for as much as nine months a year. Again, very impressive. I don’t know if I would have been able to do that at that time.”

“The first night I was there I was sitting on the front porch shortly after dinner.” I continued. “When the sun goes down in the tropics it gets dark very quickly as the sun strikes the western horizon at nearly a 90° angle. Additionally, the missionaries’ house was near the bottom on the eastern side of a ridge. So it was shaded long before the sun actually dropped below the general horizon. As I sat there enjoying the jungle atmosphere the parents had retreated to the main part of their home. They were silent. The two older children came out on the porch and sat next to me. They handed me what I later learned was a Bible tract. This one was in the form of a small comic book which told the gospel story to explain the

Christian way of salvation. It had a title something like "GI Joe". Both the boy and the girl said together at the same time in unison with extreme sincerity and enthusiasm "Read it!" "Naturally, I started to read it. But then naturally also, it was to myself. After about 10 seconds of silent reading the children again with the same extreme sincerity and enthusiasm said "Read it out loud!" "I paused for just a moment, and then began reading it out loud. It told of a young Christian evangelical fundamentalist recruit who had entered the Army and was at basic training. He was severely abused for his fundamentalist beliefs by the drill instructors and the fellow recruits in his barracks. He read his Bible while others were carousing. They would throw shoes at him. The next morning they found those shoes all polished and placed neatly under the appropriate bed. He reacted in a way that employed the opposite spirit that had been thrust upon him. Ultimately they graduated from basic training and were sent off to war. Although the Vietnam War was still going on strong at this time the characters in the comic strip Bible tract seem to be closer to a World War II type era. Ultimately, the good Christian soldier dies in combat and is immediately transported to heaven to live in paradise. I think he may have converted one of his persecutors in the Army platoon before he dies. That person sees the error of his ways and is saved at the last minute to go to heaven with Jesus. However, a third soldier who never changes his ways dies and goes to an eternity of hell in the lake of fire that burns forever and ever. The theological basis for these ideas and actions is regularly documented with Bible verses in the frames. Then the children took hold of the Bible tract and pointed with glowing faces and asked "Are you like this man?" pointing to the good Christian private, "Or", pointing with scowling faces, "Are you like this man?" while pointing at the persecuting, unbelieving soldier.""

""The characters drawn in this comic book tract were far beyond just stereotypes." I told Akmazo. "I had never seen anyone exhibit such extreme opposite characteristics either on their own or in an encounter with a person who held their opposite beliefs. But the spirit and motivation of the Christian soldier seemed to come from a source that was beyond this world. I would never have done this to him, I would have actually supported him because he was being unjustly persecuted. I would've done what I had to do to get these guys off his back. Nevertheless, because I detected that the source of the motivation for the good Christian was something beyond this world that I had never experienced I came to the conclusion that I would have to be honest with these two children rather than try to make them happy.

Summoning all my strength with fear and trepidation I leaned forward and pointed towards the bad soldier and said "Well, I guess I'm more like this man." The children's mouths opened as wide as they could go. They turned to each other not believing what they just heard. They looked at me as if I was either the worst human being in the world or possibly even something evil. Then together without any additional communication they both rose from where we were sitting and ran into the house where their mother had been silently doing some work. But, of course, I know she was listening to everything that was going on outside, as was her husband. I heard the children say together in unison "Mama!, Mama! We've got to get some more tracts!" In about thirty seconds they reappeared with three more of these comic book tracts. They were all just like the first one but had different life placement scenarios. They all have the same extreme black-and-white doctrine that you had to individually, personally accept Jesus Christ as your personal savior or you would burn forever in hell and the lake of fire. Needless to say, I had to read all three of them. Eventually, the father came out on the porch as the children were escorted to bed. It was getting pretty late for people who live in the jungle. It was fully dark. The father said to me a little sheepishly "John, do you think my kids are going to be good evangelists?" After that performance I could only look at him while cautiously chuckling saying something along the lines of "Yes I do. They were great.""

"We never had another encounter where I was the object of direct evangelism while I was there." I said. ""But the father did say to me at one time "John, I believe the way to heaven is through a very narrow gate." This was something that jolted my established thinking. While I certainly didn't see all people going to heaven. I didn't see people being denied heaven for reasons other than bad deeds in this life. I certainly didn't see denial based on bad or wrong theology. It is the intent of the heart that counts combined with good deeds. The father did give me a paperback copy of the Christian New Testament. This was a modern language translation which I was familiar with as it became available in the Presbyterian Church that I joined when I was twelve years old. I greatly enjoyed my three days with the family. I was impressed with their love and support for each other. It seemed like there was something about them that was empowering them that was not from this world. It wasn't at all in the extreme like that good Christian soldier in the first Bible tract I read to the kids. But there was something there I had never seen before.""

"I returned to Clark Air Base determined to check out the biblical references in these Bible tracts with the New Testament I had been given." I said. "I must admit a good general interpretation of them did support the idea of what was in the tract frame. I wanted to see if it had been taken out of context. Generally it hadn't been, at least of material that was immediately surrounding it. I determined that I needed to investigate this further. I resolved to just start reading the New Testament I had. I decided to start at the beginning which is the Gospel according to Matthew. It is one of four in the New Testament describing the life, death, and resurrection of Jesus Christ. Matthew begins with a genealogy of Jesus Christ back to the patriarch Abraham. It then goes into the familiar nativity story. Chapter 3 describes Jesus' baptism by John the Baptist. Chapter 4 describes Jesus' temptation by Satan during forty days in the wilderness. You then come to Chapters 5, 6, and 7 which are the Sermon on the Mount. This section if truly followed requires an abundant supernatural energy that is unchecked. It begins with the Beatitudes which says "Blessed are" and then goes on to say all of the kinds of people which no one would think would be the leaders of the world or inherit the earth. Examples of this are "the meek", "people who hunger and thirst after righteousness", "peacemakers" and "the merciful". It includes acting on moral character traits that require extreme suppression of the normal human ego to obtain a heavenly reward. This includes being "poor in spirit", "they that mourn", "pure in heart", "they which are persecuted for righteousness' sake", and "when men shall revile you, and persecute you, and shall say all manner of evil against you falsely"".

""The Sermon continues discussing various types of sins. Some of them are sins specified in the Ten Commandments of the Old Testament." I said. "We know that murder is wrong. It will get you in trouble with the religious court. Now getting angry will get you in trouble with the religious court. Calling someone a "good for nothing" will get you in trouble with the highest religious court. Calling someone a "fool" will put you in danger of going to hell fire." Matthew 5:21-22. "We know that committing adultery violates one of the Ten Commandments. Now just looking upon a woman (woman is used in the text) causes you to commit adultery with her in your heart. If your right eye offends you (causes you to sin) pluck it out and cast it away. If your right hand offends you (causes you to sin) cut it off and cast it away. It's better that these body members be cast away and not have your whole body cast into hell." Matthew 5:27-30. "The Old Testament law

said love your neighbor and hate your enemy. But Jesus now says love your enemies and pray for those who persecute you.” Matthew 5:44-45.

“This is just in Chapter 5.” I said. “There are two more similar Chapters to follow with extraordinary, counter brutish human nature commands. I continued reading. Strong material followed about additional things Jesus said, stories told in parables, and real life encounters with the Jewish citizens around him. There was a strong supernatural dynamic to everything that was going on. Somewhere up around Chapter 19 I became convinced in my mind, heart, and soul that I would not be entering heaven because I had fallen short of what Jesus expected of me and had committed sins. Those were things I could account for because I had enough adult experience to know right from wrong and in some extreme cases had given in and committed sins by crossing these lines.”

“Then I experienced a unique monstrous conviction in my heart and soul about what I perceived was my total spiritual condition.” I said. “This deepest of convictions convinced me that I was born into this world a lost human being. I was born lost and doomed to go to hell for eternity regardless of anything I could do about it. It wasn’t that I had committed sins during my life. It was that I started out as an infant lost and even if I lived a perfect life would remain lost when I died. I was spiritually, structurally incapable of entering heaven due to simply being born a human being. The whole human race was born lost. This seemed horrifyingly wrong to me. I could understand how I or any human being who had committed sins could be condemned to hell. But it was wholly wrong that you would be condemned, even with a perfect life, for just being born as a human being. I felt I needed to accept Jesus as my Savior to avoid what I perceived was a destiny of hell when I died. But I could not reconcile the moral quality of the God who was asking me to do this when I had earlier been unknowingly destined to hell from birth. The conviction of my lost condition from birth was even stronger and deeper than my conviction I was lost because of sins I could account for. While I strongly objected to committing to a God who would do something like this, I felt it was necessary to go ahead and do it. I really had no choice. I had been exposed to what I believed at the time was the total truth about my spiritual and human condition. Even though I didn’t see how a just God could do something like this to not just me but the entire human race, I would have to go ahead and commit to Him and hope I could get a good explanation from Him at a later date. At this time my soul was in

jeopardy.”

““I had been reading my New Testament in my four-person air-conditioned “hooch” which served as the residential housing for three other Survival Instructors and myself.”” I said. ““It was about 9:30 PM. I was alone in the hooch. I set the New Testament down on the table next to my bed and laid down. I looked up at the ceiling of the now darkened room almost as if I was staring through the roof. I silently in my heart asked Jesus Christ to forgive my sins, come into my heart, and be my Savior. I felt a rush or flow of energy which I now know was spiritual energy come through my head down my neck and into the center of my chest touching me there. It centered in a place I previously did not know existed. It was my own spirit and it became alive with the spiritual energy that came in to me. It is a place and a thing where you did not previously know there was a place or thing. As it came into me and filled my spirit in my chest area it seemed to bubble up into my mouth and onto my tongue. It felt as if rivers of living water were pouring out of me and my mouth. In the days to come as I continued to read my New Testament I came to the Gospel of John, Chapter 7, verses 37b-38. Here Jesus cried out and said “If any man thirst, let him come unto me and drink. He that believeth upon me, as the Scripture hath said, out of his belly shall flow rivers of living water.” I can tell you that is exactly the experience I experienced at that time. As the living waters flowed out they did take control of my tongue. I felt as if I was about to speak by a power not my own. I don’t know if it was going to be a known language. It didn’t seem that way. It seemed like more of an unknown language, at least to humans. But it never quite got to articulating any word. Again, as I read further in scriptures I came to the book of Acts, Chapter 2, verses 1-13 where on the day of Pentecost after Jesus resurrection the Holy Spirit descended upon the eleven remaining disciples causing them to speak with “other tongues”. It seems that many of these “tongues” were known languages of the time. But some could have been unknown tongues. If unknown tongues did not occur on the day of Pentecost I did discover them later while reading I Corinthians 12:10 and 12:28-30. When I read these passages I thought back to that moment I accepted Jesus Christ as my personal Savior. I cannot say for certain it was an unknown tongue I spoke in. I don’t think I uttered an audible sound. But it was extremely close. It was absolutely an experience of living waters flowing out of me.””

“Finally,” I heard in my head what clearly sounded like a choir of

angels singing." I said. "I have never heard a choir of actual angels sing before and have not since. So I cannot speak from experience on that knowing it was angels. But judging from things at the time I thought it certainly could have been. Again, in reading later in the Scriptures as I continued with the New Testament I came to the Gospel of Luke, Chapter 15, verse 10. Here Jesus says "In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents." When I read that it confirmed for me that it was that same choir of angels written about here that I heard that night. As the choir reached a crescendo I heard the voice of God speak directly to my spirit. It was not an audible voice. It was a voice spoken Spirit to spirit. I would hear this voice again several times in my life. But never as strong as this one. He said "John, you'll never have to search again." My first reaction to that was "I didn't know I had been searching. I thought what I had been doing was normal. What everyone else does." But then almost instantly it came to me that "Oh, indeed I have been searching. I just wasn't aware of it. I had been searching for the meaning of life and I guess God was part of that."

"I knew just as I was contemplating the decision to ask Jesus into my heart that my life was going to change in a very serious way as a result of it." I told Akmazo. "But I had absolutely no expectation that the experience that followed would come. God and Jesus made themselves absolutely real to me. I had been wholly converted. I was totally Theirs'. I had discovered and been baptized into a Spiritual Universe that runs parallel with our own material universe. Life would profoundly never be the same again."

"That's quite an experience, John." said Akmazo. "You really have discovered the spiritual world. What has happened since then in your journey?"

"I returned to the United States and completed my final year as an Air Force Survival Instructor." I said. "I wrote to the missionaries and they suggested two different churches in Spokane that might be helpful in my growth. I chose the smaller of the two and became very active in it. I read the Bible regularly. I was convinced that I wanted to make Christian work of some sort my life's calling. But I didn't know what exactly. I decided to leave that question to the Lord himself and trust he would reveal to me my calling. In early August 1972 I took four boys from the high school youth group on a backpacking trip into the high Cascades of Western Washington State. We

planned to take a tourist ferryboat called the Lady of the Lake north from the city of Chelan to a small town called Stehekin at the far northwestern tip of the lake. Stehekin was not accessible by road. From there we would backpack northwest up the Stehekin River to Agnes Creek. Here we would go west up Agnes Creek valley past Agnes Gorge as the trail curved to the left eventually going south up the valley to Suiattle Pass. We would then go east a very short distance and cross Cloudy Pass. The passes both provide a spectacular view of 10,541' Glacier Peak to the southwest. We would then descend down Railroad Creek Valley all the way to the Lutheran Church retreat at the old mining town of Holden Village. Finally, we would hike down to the little town of Lucerne on Lake Chelan and catch the Lady of the Lake on its daily return trip back to Chelan. I planned the trip for six days and five nights. It would be about 35 miles of hiking."

"It was possible to catch the boat a little north of Chelan on the western side of the lake where the road came to an end at that time." I said. "We got there late in the evening with just enough light left to make a very rough camp. I found a good place to park the car and took the boys up the side of the valley perhaps 150' above the road in some trees. We spread our bed padding and sleeping bags out in the dark. I remember the sky was absolutely fantastic that night. All of the stars were out. I believe we put up clear plastic shelter material. But we could still see the stars through it. After everything got quiet I continued to lay there awake just contemplating the day, what we will be doing the next day, and the whole scene before me. As I lay there God spoke to me for the second time. It was not an audible voice. It was Spirit to spirit just like the first time almost 15 months earlier when I accepted Jesus Christ as my personal Savior. He a Spiritual being to my spirit. It came unexpected. I was not seeking a direct answer to my big career question at that time. Nevertheless, He spoke. He said: "Missionary Aviation"."

"I knew it was Him." I said. "It made a lot of sense. I loved to fly and thought I could do a good job of that. But I didn't know if I was an absolute natural born pilot. I felt like I was more a pilot who learned step-by-step, day by day. It seemed to me that my possible weakness in this area could be made up by Him. That is a common Christian phenomenon so the believers don't get too proud of their own spiritual accomplishments. I knew it would take me overseas and cause me to interact with many people. I thought I would be very good at that. It would also give me a chance to

practice survival and wilderness skills in certain situations. I loved being in the wilderness and practicing survival skills. It really did seem right in my spirit. I continue to lay their contemplating what had just happened and marveled that God had considered me worthy of a direct calling. As the trip continued everything went well with our hiking and exploration. All six days we were out there I was reinforced with a spiritual assurance that God had actually spoken to me and made this calling.””

“I had become very good friends with one of the leaders of the church I was attending in Spokane.” I said. “He was married with four children and actually became a spiritual mentor to me. He had been a missionary in Brazil years before with a mission that was similar in mission to the one I encountered in the Philippines. He planned to leave his church at the same time I was ending my four year commitment with the United States Air Force. He was going to work as a teacher and musical director at a new Bible School being opened by his old missionary organization. It was in Michigan. Although I previously did not know my future calling, I had thought that attending Bible School would be a good thing for me. It would be educational and perhaps I would get a better idea of what I would want to do as a career. So I would be leaving also in several weeks to attend this missionary group’s Bible School. But I would attend their first school that they had already established which was about 300 miles away. It was in Wisconsin. That was the school where I had been accepted.”

“I enjoyed Bible School.” I said. ““I was studying the Bible all day now and growing spiritually as I went. More was being demanded of me all the time. I also discovered that I was receiving some significant resistance to my life and efforts from what I perceived was the enemy or adversary of Christian life. It was a general evil force that seemed to work on the mind and cause one to be dissuaded from engaging in further Christian activity. According to the Bible it is an actual spiritual being whose name is Satan. Satan means literally “Adversary”. As the fall of 1972 turned into winter this became more and more intense. I can remember having to engage in more and more personal Bible study, devotion, and prayer just to maintain a responsible functioning level for normal school life. I had become fully aware that the life I was now pursuing involved serious spiritual warfare. A verse in the Bible at Ephesians 6:12 accurately describes the landscape of this phenomenon: “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness,

against the spiritual *forces* of wickedness in the heavenly *places*.””

“I found that it was necessary to maintain strong physical health as well to assist in the mental and spiritual battle of the spiritual warfare I was experiencing.” I said. ““To give you a good example, one night while laying in my dormitory bed I was attacked by a demon. Earlier that evening my health broke and I felt I was becoming sick. I’ve always been healthy and rarely ever missed work or school for sickness. But my health definitely broke that evening. While still asleep around 3 AM or so and laying on my back I felt the most horrible demonic force you can ever imagine. As a born-again Christian I have felt on several occasions the influence of an evil spiritual force trying to direct or pressure me in a certain direction. It is only through sensitivity to the Spirit of what we believe is God that one can discern the negative spirit. But these pressures were all external and mild in their directness. They were nothing compared to what happened that night. I can remember a force entering the top of my head and going down through my body that felt like at least 110 Volt AC electricity. It was not true physical electricity. But that is the closest thing that it felt like. It was at a level that was lethal to life if allowed to persist. It filled my chest area and as far as I could tell actually filled the area that I considered my own spirit. I couldn’t believe this was happening to me. I never began to see anything like this ever coming. As the force continued down to my waist it divided and started going down both legs. It was at this time I realized that if it was allowed to go all the way to the soles of my feet I would become demon possessed. At that moment in my mind, although probably not physically with my voice and arm while in bed, I shouted: “In the name of Jesus Christ I command you to come out! In the name of Jesus Christ I command you to come out! In the name of Jesus Christ I command you to come out!” As I was doing this in my mind at least I was waving my right arm forward with an extended index finger as if I was pointing at someone in front of me. I did that three times also. As the third time came to a conclusion I felt this electrified spirit cease descending down my body at about the knee level. It then backed out the same way it came in going up through my waist, chest, and out the top of my head. As it was coming out I was also coming to waking consciousness. I was fully awake as it exited the top of me.””

“I was shocked and horrified that something like this could happen to me.” I said. ““I had been taught and had always believed as the Scripture says in I Corinthians 6:19: “Or do you not know that your body is a temple

of the Holy Spirit who is in you, whom you have from God, and that you are not your own?" How could a demonic spirit be allowed to enter someone's body when that body is the temple of the Holy Spirit? That horrifying idea shook the foundation of orthodox, fundamentalist, Bible believing, evangelical, Christian teaching. It would be generally regarded as gross heresy. But it happened.

"Now fully awake I lay on the bed for 10 or 15 minutes contemplating what had just happened." I said. "I was physically, emotionally, and spiritually exhausted and beat down. I wondered if I might have awoke either my roommate or the roommate in the room next to me separated by only a partial wall. Apparently I had not. I finally got up and staggered down the hall to the communal bathroom in the men's wing of the dormitory. As I stood before the urinal doing my business I felt two fists beating fast in rapid succession upon my abdominal muscles. As I looked downward and forward seeing absolutely nothing in this stall I noticed that there would not be room for any human being to fit between the barriers of the stall and the front of my body. This went on for about 10 seconds. Apparently, the demon had followed me into the bathroom. His action reinforced the idea that what had begun while I was still asleep had actually happened. It was not a dream or a nightmare. I was fully functioning and consciously moving around for the attack in the bathroom."

"When it came time for breakfast and classes that morning I had to call in sick." I said. "It was something that rarely ever happened to me. I was in no shape to answer the bell. I remained physically, emotionally, and spiritually exhausted and beat down. At one point I went and talked to a senior experienced missionary who was basically in a retired status but had seen serious service overseas in lands where Christianity had little foothold. He had become a senior advisor at the Bible School. When I told him of what happened to me with the demonic attack he said: "Well, John, that's normal. When you go out into Christian missionary training as you are doing you can expect there will be spiritual warfare all the time. It never lets up." I couldn't believe it. I knew about spiritual warfare and had already experienced some. But this seemed totally out of character for what should have been a normal Christian experience. But he was the seasoned expert in the subject. He gave me a book. It was John Bunyan's Pilgrim's Progress. I read it. I know it is an allegory and the events that take place in the book don't take place in the real physical world. But I saw many things in there that I had already

experienced in this new spiritual world that exists parallel with the real world. But they are only perceived in the spirit and mind of the believer. There are simply many, many obstacles put up against the believer in making his or her way through life in pursuit of their calling by Jesus and the ultimate goal of pleasing Him. I continued to recognize other things like this happen in my life in the months to follow.””

“Something else was happening at this time running parallel with the spiritual warfare.” I said. “I was experiencing a disciplining of the Holy Spirit. It was necessary that I was sensitive to recognizing and discerning when the Holy Spirit was directing me and when the source of the influence was evil forces of spiritual warfare. But it was going on at an ever increasing level. I found God through the Holy Spirit wanting to direct my life in very minor ways such as exactly what I eat and how much, what I wear, and exactly where I go and how I get there when I am going somewhere. It seemed to me to be above and beyond what I had learned to be was a normal Christian intervention in your life by God. But nonetheless when I disobeyed it or refused it I found a negative disciplining or chastising that separated me from my spiritual communion or contact with the God I had come to know. So I had to stick with it. I found a book that to me at the time described exactly what was going on. It was Watchman Nee’s Release of the Spirit. The disciplining came to a high point in July of 1973 while I was acting as a counselor at a summer camp north of Spokane, Washington. As the book said it would happen, my outer man or persona was broken allowing a release of my personal spirit now fused with the Holy Spirit to others. It certainly had a dynamic effect on my ability to communicate Christian teaching with others. But what I didn’t know at the time is that later in the year it may have made it possible to have certain extreme spiritual experiences that did not seem desirable for any Christian to have to experience.”

“I returned to Bible School in late August 1973 to complete my third and final semester there.” I said. “It was a three semester course. Things went well for me, but things also seem to occur that were more extraordinary than I thought was biblically possible. On five separate occasions in the normal course of life and incurring the spiritual warfare that I was experiencing it seemed that the spiritual warfare forces seem to gain an upper advantage. This was in spite of the living a biblical life, praying, and remaining in regular Bible study. I was not aware that you could be

overwhelmed by these forces against your will if you were doing everything you should do to maintain the proper Christian life. Three of the occasions I would call an overwhelming depression of sorts. It is not that I was personally depressed about anything. I am actually a very upbeat and involved person. I am not talking about any kind of clinical, neurochemical, or neurological depression. No, it's just the opposite. It occurs in the spiritual dimension of your mind – not the physical. And I have to conclude that the only responsible way to justify it is that it occurs because God approved it and/or allowed it. In these first three episodes this spiritual depression went away on its own and I was actually stronger for it afterwards. On the fourth occasion it struck very hard in my own spirit. I found that I was practically useless in terms of effective Christian service for about one week. On the seventh day I was reading the Bible in the evening deeply concerned about my spiritual dilemma when my eyes fell upon the word "Life". It was at that moment the Holy Spirit reentered my spirit and enlivened me once again. I will never forget it. I was stronger for it. But like the demonic attack seven months earlier I was deeply concerned that something like this could happen to a believer who was actively and honestly seeking God."

"The fifth and final episode occurred several weeks before Christmas." I said. ""In a series of three waves without my consent and certainly without my encouragement I felt the forces of the spiritual warfare overwhelm me in my spiritual mind. They came upon me like a blow to the top of the head. They scattered the thoughts that I had in trying to do both high-level Christian ministry work as well as the normal day-to-day get along with life work. It required great focus and mental effort to function. I again spent time in prayer and Bible reading to relieve me of this affliction. But nothing would do it. Life was very difficult under the circumstances. I took a Greyhound bus home for Christmas break to Orlando, Florida where my parents were living at the time. My mother met me at the bus station and we kissed Hello. At that moment unanticipated by me and without any prompting I began to feel the spiritual warfare forces that had come to surround and pressure my spiritual mind depart. By the time we had made it home I knew they were not only gone but I had been elevated to a level of extreme and wonderful spiritual intensity. It was a wonder I had not experienced since I accepted Jesus Christ as my personal Savior 2½ years earlier. The entire two weeks in Orlando God and Jesus were closer to me than I had ever experienced since that spiritual rebirth. I felt through my

spiritual mind as if I was on a mountaintop and saw things far into the future. I was a little puzzled that many of the things did not seem to involve "Missionary Aviation". But I have always believed that God is bigger than just our calling and what we can do for Him. It really should be our simply being with Him.""

"I went to the Greyhound bus station when the Christmas break was over to take the ride north to Wisconsin to finish the semester." I said. "With no expectation of any spiritual involvement I kissed my mother goodbye. As I got on the bus and took my seat I began to slowly feel those same forces of spiritual warfare clouding in on my spiritual mind and retaking the same power they had before I got to Orlando. As I rode north I was sickened over the fact that they were back and I could do nothing about it. It was just like before. The one thing that was different now was that these two weeks showed me the God I had originally come to know directly in the Philippines was in complete charge of this. He could bring this spiritual warfare depression upon me and he could take it away totally at his discretion. But I was still disturbed at why he was allowing me to go through this. I came to believe that He was allowing me to experience something similar to what happened to the Biblical character Job.

""In the Old Testament Book of Job in Chapters 1 and 2 God tunders the good moral character and faithfulness of his "servant" Job to Satan."" I said. ""Satan replies that Job only fears God because God has put a "hedge" about him. The hedge protects all of his earthly possessions, his family, and his life. Take away the hedge, destroy all of these things, and he will curse God to his face. God allows this test to go forward. He allows Satan to have complete dominion over him. He just can't take Job's life. In two swift blows local tribal enemies kill all of his oxen, donkeys, and camels, along with all of the servants attending them. Then fire comes down from heaven and kills all of his sheep along with all of the servants attending them. Then a great wind comes striking the house of Job's oldest son where all seven of Job's sons and his three daughters were eating and drinking causing the house to fall and killing all ten of them. Finally, God allows Satan to smite Job with sore boils from the soles of his feet to the crown of his head. Job never curses God. But he is a broken man. He cannot believe that the God in whom he placed all of his faith has allowed all of these things to happen and basically all at once. Job then has three "friends" come to visit him in his misery. They had previously been his friends. From Chapter 3 through Chapter 37 the

“friends” proceed to tell him that the source of his destruction must be some serious personal sin in his life.””

“I graduated from the Bible School in the latter part of January receiving a diploma.” I said. “Earlier in the semester I volunteered for and was approved to attend the next level of training in becoming a Christian missionary. It is called Boot Camp. This particular missionary organization had four or five of them around the country including one in Canada. I requested and was approved for the one in western Pennsylvania. The Boot Camp is a communal living experience with other like-minded Christians who want to go to the mission field. The student members engage in communal Biblical study, communal work projects, and devotionals. The ultimate goal is to see if you can get along effectively with all of the members of the camp and be productive. You will be expected to demonstrate the qualities of a local church leader. The minimum amount of time to complete the program is 12 months. The staff and perhaps the student members decide if you are prepared to move on to the next phase of training. It was not unusual to be held over an additional six months for further preparedness. That could also go an additional six months beyond that. What happens at that point if you’re still not ready in the staff’s view, I believe, would be settled on a case-by-case basis.”

“I arrived at the Boot Camp in early February 1974.” I said. “Unfortunately, the spiritual warfare related demonic influence that had been allowed to oppress me remained. I had tried and continued to try every possible means of removing it including Bible study, prayer, and even casting it out in the name of Jesus Christ. I was constantly asking God to show me any sin in my life that I might have done that would have brought this on that I might confess it. But I found none. Nevertheless, through it all while I did determine that I had a little sway over this thing I was impressed by God that this was from Him and He had a reason for it. I should continue to wait and endure. By early March 1974 it had been over two months I had been suffering with this thing. I had previously determined that here also at the Boot Camp I should not tell anyone about this spiritual warfare related demonic oppression. I did not think it would go over very well. I should just wait it out and go on and be a missionary as God had directed me. I would have continued to do that but starting in early March the Lord began to show me that it was His will that I tell the camp about these experiences. He did it just through my normal everyday encounters with the Boot Camp people. I

balked at first, but then shortly after, being firmly convinced by another encounter with a camp member, I got up one morning in chapel and told the entire assembled boot camp the account about what had happened to me and my present condition. I asked for their prayers and their patience. The story I told them is just like the one I have been telling you.”

“The story, to say the least, was not well received.” I said. “The staff immediately wanted to know what was going on here. They wanted to know what was “really” my problem. I told them it was described in the story I had just given them in chapel. They would not believe it. They decided to let the student members of the Camp come at me and help me with my “problem”. Over the next two weeks practically every member or family of the camp came to me inquiring about my story and what had happened in my past life. Many could not believe I had done nothing wrong but thought I had committed some sin in the past which had brought on this demonic chastisement. A precious few agreed they did not understand the full nature of these dealings or events but knew that the Lord’s hand was upon me. Through it all I was absolutely, totally honest and stuck to my story. I even became better and more insightful at telling it with each successive telling. After two weeks we had gone through the whole Boot Camp student population and there had been no change in me. The Boot Camp staff was now going to take this matter into their own hands.

“The Boot Camp staff consisted of a Chairman and three other men.” I said. “One of the men was an experienced missionary of 20 years on furlough from overseas. Also at that time there was present in the camp the second in command of the entire missionary organization. He had been making a circuit trip around various Boot Camps and happened to stop at ours at that time. A meeting was called in the Camp Chairman’s office one afternoon and all five of these men plus myself were present.”

“They began by asking me general questions about my past.” I said. “They wanted to know more about this demonic oppression and what was happening in my mind. This went on for perhaps an hour and a half or so. I was able to field and successfully answer all of their questions. They seemed to be probing for some inconsistency, loophole, or false step in my story. They mocked me and many of my answers. Throughout this meeting the man who was the second-highest officer in this missionary organization sat opposite me, mostly listening. At this hour and a half point the Camp

Chairman leaned forward in his chair behind his desk, rose in spirit and slightly in position, and told me that I, John Carnahan, had done some terrible sin in the past. It is this sin which has brought on the demonic activity which I was experiencing. The devil had so blinded me I couldn't even see it. I should confess this sin right now and be rid of it. Then I should give my heart to him and the members of the Boot Camp Staff and let them rework and remake me into a proper Christian. This would also hence do away with all the false doctrine I must have within me that had been acquired over a long period of time. That would explain my deceived condition. I think they thought I couldn't even confess my sins."

"I didn't know what to think." I said. ""Never had I ever thought that my own Christian brethren would be turning on me like this. There was silence and a long pause. I wasn't sure how to answer. I knew the unquestionable truth and certainty with which God had brought me to this point in my life and that my story was quite true. But now these people were very sore and even angry with me and I dislike greatly to have to displease or upset people. What should I do? As I waited there in those moments, thinking, later seeking God how I should respond -- God spoke to me. I knew it was Him immediately. It was not an audible voice. It was His Spirit to my spirit. It was just like the night I accepted Jesus Christ as my personal Savior and the night I received the calling to Missionary Aviation. The voice was the same. This time He used personal knowledge I acquired before my born-again experience in the Philippines. He used my US Air Force Survival Instructor training in resisting the enemy as a prisoner of war. He said: "John, you're being interrogated.""

"As a USAF Survival Instructor I had been trained in how to resist the enemy in captivity as a prisoner of war." I said. ""When you are taken to the interrogation room their object is to create a false world. A world where good is bad, bad is good, and you are hopeless to navigate it without them. Your core personal values are reversed. You are filled with fear, despair, and anxiety. The only way to save yourself is to commit yourself into their hands. You have no choice. Otherwise, you will perish. Their goal is to break you so you will become human putty in their hands for political propaganda purposes. When I heard those words, "John, you're being interrogated." I was right back in that interrogation room I had previously experienced in training. At that moment I recognized the true nature of what they had created and what was going on around me. I was instantly and completely

assured that I had been in the right all along. I needed to stick with that right. I paused and then said I was sorry but I wasn't going to be able to give in to their demands. The story I had told them was true and I really must stay with it. The remedy they were suggesting for my problem absolutely would not work. When I got through saying this their mouths just hung open in disbelief. They argued amongst themselves about some things. They said they couldn't believe this and later asked me some more questions. There were many more questions in the next days to come, but never did they reach the intensity of that one moment. They never even came close.""

"They dismissed the meeting after several hours." I said. "I was not allowed to go to classes the next day. I did meet with two of the men for about two hours that day. They tried to convince me of the need to confess my sins and that I should get my mind under the blood. There were many questions. The following day I met with the Camp Chairman. His wife was present. They asked me all kinds of questions about my past life. They wanted to know everything I've ever done before, during, and after becoming the born-again Christian. Every time I spoke they took notes on everything I said. I thought I may have been making some real headway because I was answering everything fully and honestly and they weren't really challenging me on any point."

"On Monday, April 1, 1974 I was allowed to return to classes." I said. ""I thought perhaps I had won my case with the staff. That afternoon we had another big meeting and I was invited. This meeting had all four of the regular Boot Camp Staff members. However, the Mission's second-in-command leader was not there. He had left the camp during the interim to go elsewhere. There were more general questions about myself and my problem. Then, once again, only this time very gently and quietly, I was offered the opportunity to "give my heart to them." Knowing what had happened in that first big meeting and being more firmly convinced during the interim time of God's approval of my actions I declined their request again. They then told me that they had previously agreed that if I would not give in to their demands I was out. I said I could not give in to their demands. So I was out.""

"I didn't know fully what to do or where to go." I said. "But it seemed probably best that I go back to where my parents were living in Orlando,

Florida. About two weeks after arriving there I received a letter of dismissal from the Boot Camp Staff. In it many of the answers to questions I was asked by staff are given and a conclusion is drawn. Essentially the conclusion drawn is the very thing I denied to have taken place and then went on to prove with my life and testimony had not taken place as I had told the truth. They accused me of a terrible sin, and it was the sin that allowed me to become snared by the devil. This was responsible for the demonic activity in my life. They summarized that I was a young man who had become lifted up with pride and fallen into the condemnation of the enemy. It was either that or some mental problem. The letter was signed by all four staff members. I was unable to do anything about it then. I still had the spiritual warfare impediment upon my spiritual mind. Life and work was very difficult. I took a job with a local construction company as a common laborer at the end of April. It was the Hubbard Construction Company of Orlando, Florida. In May I began attending a local Baptist Church."

"I thought that soon this spiritual warfare oppression that was allowed to beset me would go away as the four previous ones had done." I said. "It was only a matter of time. I had never experienced one of these depressions for so long before. Several months went by and nothing happened. I stayed in my position in life where I had come. I became a member of the church I was attending and a deacon. In December 1974 I was asked to take over and teach the adult Sunday School Class. We were studying the Book of Revelation. I never told the people at work or at church what had happened to me. They accepted me. I found life odd and ironic in a way at that time. But I do know this was the way things had to be. I never progressed too much further up the ladder in the construction company because the struggles I was enduring in my spiritual mind with the spiritual warfare would not permit it. I did get promoted to the paygrade of semiskilled worker. I did get a commercial drivers license and drove medium-size trucks when needed around Orlando. I did operate on very limited occasions heavy equipment such as earthmovers, front end loaders, and bulldozers. But I did not feel comfortable or safe regularly operating them. In October 1975 the economy slowed down and the company had to lay off a number of people to save money. I was in a group of about 12 people. Most of them were heavy equipment operators. I thought for sure I would be let go as my skills were not overtly that special. They laid off seven men. But to my surprise they kept me. In January 1976 I took on the additional responsibilities at my church of Sunday School Superintendent and Chairman of the Deacon Board.

I carried out these offices faithfully and to the best of my ability. Life was very difficult and I had to struggle every working, conscious moment. Because of this constant spiritual mind mental struggle I had to make extra special conscious efforts to know what was the right thing to do and say in each situation in daily life. I had to think it through intellectually and make sure it was right. Then I followed that knowledge. Things did not easily flow naturally or spontaneously. Everything required effort. My life probably seemed rather simple and almost mechanical to many people. But that was what I had to do.”

“On March 1, 1977 while laying on my bed one evening after work God finally did something about this spiritual oppression he had allowed to come into my life so long ago.” I said. ““I had been thinking about all the troubles I had. I had also been thinking about the church. In this case that’s not the local church I was attending. It was the group of all Christian believers here on earth. The Bible calls it “the body of Christ”. While thinking about these things the Lord, the Holy Spirit, reached down and touched the Satanic spiritual power that God had allowed to oppress my spiritual mind causing me all of my problems. It was vanquished in an instant. I knew it when it happened. It had been three years and three months I had been living like this. I had been released again.””

“I wanted to get back into the mainstream of spiritual life and a Christian ministry.” I said. “So I applied for admission to Wheaton College in Wheaton, Illinois. It was too late to get in for the Fall Quarter. But I was accepted for the Winter Quarter 1977-1978. I was still eligible to use the G.I. Bill benefits I had earned to help pay for my education. They would have covered a little over 50% at the time. But I was afraid that by reviving them from my earlier use it might come up that I had previously been in a Christian Boot Camp and had been dismissed under bad circumstances at that camp. I was afraid if Wheaton learned of this they might dismiss me also. So I exhausted all of my savings from 3 ½ years of manual labor to pay for the tuition, room, board, and books of my first two quarters.”

“Over the summer of 1978 I worked with the Hubbard Construction Company again.” I said. “I would end up working with them again in the summer of 1980 and on two separate occasions for about one year each after graduation. They were good to me. I came and went from them five times. But unfortunately that summer job would not come close to meeting

my school financial needs that were coming. I resolved to applying for the G.I. Bill benefits in the Fall quarter. To find out how the administration might take the knowledge of my episode in the Boot Camp and to at least get it out on my terms I met with a senior administration Dean for Student Affairs and told him what happened. He was amazed to say the least. But he assured me that my continued enrollment at the College was not in jeopardy. Now I resolved to tell the missionary organization leadership what had happened to me since April 1, 1974.”

“I wrote to the third highest ranking person in the organization a lengthy letter detailing the events of my life and all of the spiritual world contact I had experienced up until the present time.” I said. “It was basically what I have just told you, Akmazo. I concluded the letter by saying it was the purpose of this letter to tell, show, and inform you that I really was telling the truth at the Boot Camp in late March and early April 1974 and that I have lived to prove this to be true. I said the accusation, accusations, and charges made against me were absolutely false and in fact do not even appear in the same system and league with the truth. I am absolutely certain of my position, and I can back it up. It is also the purpose of this letter to inform you that I will be henceforth telling this testimony, as it is, privately, publicly, and in the media. I felt it was good to tell you these things before I began, although I have already begun privately in some circles.”

“Happiness is being able to write a letter like that after your ordeal, and especially with that conclusion.” I said. “I received a letter response from them dated October 19, 1978. The individual to whom I had wrote said he was thankful that I had found the final relief I sought and trusted there would be no future regression. But when it came to judging the rightness or wrongness of what happened previously he said that those leaders in the Mission and you will have to appear before the Judgment Seat of Christ some day and give an account of all the deeds we did as active Christian believers, and at that time the truth will be revealed. The Judgment Seat of Christ is not a judgment of the entire human race. It is only a judgment of Christian believers on deeds they did here on earth after they became Christians. It occurs after we die. It is for different levels of reward in heaven. It does not affect the believer’s ultimate salvation. A biblical verse describing this idea is 2 Corinthians 5:9. So we have put off any decision about the merits of this episode until the great by-and-by.”

"I did receive a letter dated January 6, 1979 from another senior leader in the Mission." I said. "He had been responsible for foreign operations in the Mission. He had also been a teacher of mine for a couple of classes when I was at the Bible School. I knew him to be a genuinely spiritual man. His letter had a different tone to it. He said that he was sorry that while I was with them they failed to discern my need, and failed to represent the Almighty Lord Jesus Christ that I might have found an earlier release. He asked may the Lord enable me to forgive him for his failure in this. I deeply appreciated his words."

"I studied hard at Wheaton and graduated with a Bachelor of Arts degree *cum laude* in February 1981." I said. "My major was Biblical Studies. There was something about the way I was dismissed from this Boot Camp and the way God had dealt with me since then that convinced me my original calling to Missionary Aviation was no longer the calling. I didn't know exactly what was the calling. But I thought it must be some kind of full-time Christian ministry. While I had been restored to full functioning spiritual cognitive powers and never relapsed, I was deeply concerned that the innermost contact with the God I had come to know in the Philippines had not fully returned. He seemed distant. While I prayed regularly and diligently sought Him, I could not get that intimate spiritual contact that I had experienced prior to my last serious spiritual warfare bout that began in early December 1973. If you are going to do the Lord's work and go out and speak for Him, you have to be in contact and communion with Him. Otherwise, you're saying things representing that He is the source when in fact it is you. Christian work simply can't be done that way. I thought that by graduation time the deep spiritual contact would have returned. Unfortunately, it didn't."

"I didn't know what to do". I said. "I was lost. If God calls you out you have to follow him. But if He withdraws from you and refuses to renew that innermost spiritual contact, you are helpless to do anything for Him. I went back home to live with my parents and went back to work for my old construction company. It took about a year but I ultimately came to the conclusion that an active life advancing a Christian ministry of some sort was not going to happen. I had to have a new reason for living. Previously I believed the way to make the world a better place was to introduce as many people as I could to the gospel of Jesus Christ and then to help them grow in their newfound faith. Now I had to believe that the best way to make the

world a better place was through the concerted efforts of individuals and the human race working together to advance life and a life supporting local and world civilization. I decided to move out to a place I had loved for its natural beauty and culture to start over in pursuit of this goal.”

“I arrived there in western Washington State in the Seattle area at the beginning of June in 1982.” I said. “I had most of my earthly belongings packed into my 1976 Chevy Malibu. I had about \$4,500 saved up from the year working for the construction company. Before getting serious about looking for work I spent some time exploring some of the great wilderness sites in the area. In a four day journey I backpacked out to Glacier Peak and made it to the 9,600’ level. I ran out of sufficient daylight at that point to allow me to get back to my base camp before total darkness. I went out to Olympic National Park on the Olympic Peninsula and hiked up a trail along the Hoh River. It’s on the Pacific side of the mountains and is in a temperate rain forest. The trail leads to a major access point to climb Mount Olympus. I saw whales swimming near where the waves were breaking on a public access beach near the southern end of the Park. I drove to the main visitor receiving area for Mount Rainier in Mount Rainier National Park. It’s a place called Paradise and it truly is a paradise! It’s located about 5,200’ above sea level. I climbed up the trail leading out of Paradise towards the summit to the 7,900’ level or so where the trail ends and the big snowfield begins leading up to Camp Muir. I ventured out the recently opened road that led to the Northwest viewing side of Mount St. Helens. The mountain had erupted only two years earlier. It was incredible. The place looked like a moonscape. Everything had the same gray color of the surface of the moon. Tens of thousands of large coniferous trees were knocked down and scattered about everywhere like matchsticks. I will never forget that sight.”

“Between these various excursions I spent a lot of time reading.” I said. “A lot of that time was spent in my car. I ended up hanging out around the city of Everett, Washington which is about 20 miles north of Seattle. The airport in Everett is host to the huge Boeing Company hanger where they assemble the 747. I would spend one night at the nearby Motel 6 to get cleaned up and watch some TV. Then I would spend two nights in a row sleeping in the front seat of my car. I parked it in an area at the airport where civilian pilots would park their cars when they left on overnight trips. This made its presence not suspicious. I never had a policeman rapping on my window with his flashlight at 2 AM. I was looking for work much more

diligently as late July came. I was responding to want ads in the paper. I used the typewriter I had brought from home to create a resume for a job as a social worker with Lutheran Social Services. At one point I was on the campus of the University of Washington in Seattle exploring the possibility of going back to school and gaining a Masters degree. I was looking at Political Science. But I did not stick with that and did not have any major luck finding a job."

"One afternoon about 4 PM I was sitting in my car parked in the parking lot of a small shopping center." I said. "I was reading the day's newspaper and listening to the car radio. The song "My Sweet Lord" by George Harrison came on.* I wasn't paying strict attention to it but I could definitely discern the lyrics as I casually looked at the news of the day. After the long guitar introduction there is a brief refrain where all three of the short lines end in the word "Lord". That caught my attention mildly as I began to think this may ultimately be a Christian song. It caused me to focus on the first two lines of the first major stanza which read "I really want to see you/Really want to be with you". For a person with a deep evangelical experience you can really identify with that feeling. The last two lines of that first major stanza end in the word "Lord". The next stanza is basically the same three-line refrain as the first stanza with each line ending in the word "Lord". On one of these words "Lord" I heard the voice of God in my spirit say the word "Lord" just as the singer was saying it. I knew once again immediately it was Him. It was the same voice I had heard on several previous occasions. Here it was not as strong as the night I accepted Jesus Christ as my personal Savior, or when I was called to Missionary Aviation, or when I was alerted to what was happening to me at the big meeting in the missionary boot camp. But it was His voice, nonetheless, and not me imagining something. I was so glad when it happened. These occasions are very rare.""

*Footnote: YouTube. George Harrison, "George Harrison - My Sweet Lord". Dec. 15, 2021. Run Time 7:12.

<https://www.youtube.com/watch?v=04v-SdKeEpE>

"This first four-line stanza is followed by the same three line stanza refrain as the first stanza in the song with each line ending in the word "Lord". I said. "This refrain stanza is followed by a four-line stanza similar to the second stanza with the same or similar evangelical God seeking content to it. The "Lord" in the final line is followed by the background vocals

of "Hallelujah". All good evangelicals know that the Hebrew word "Hallelujah" means literally "Praise God". It's referring specifically to the biblical God of both the Jews and the Christians. Not someone else's God. This reinforced my belief that the "Lord" the singer is referring to is in fact the Christian God.""

"This stanza is followed by the three-line refrain with each line ending in the word "Lord" followed immediately by the background vocals again each time of "Hallelujah"". I said. "The next stanza has five lines and is followed by the chorus of "Hallelujah". This is in evangelical God seeking tone. Then there is a three-line refrain with each line ending in the word "Lord" and each line followed by the choral background vocals of "Hallelujah". This is followed by another four-line stanza of God seeking quality with each line followed by the choral background vocals of "Hallelujah". Then there is another three-line refrain stanza with the last two lines ending in "Lord" followed by the choral background vocals of "Hallelujah".

"At this point I am greatly pleased that it appears God is still with me in what I am doing." I said. "I am so thankful that he has chosen to speak to me again. He has reinforced his presence and approval in my migration to Western Washington State. I believe that he was reinforcing in the past 11 years my following the ways of Jesus Christ wherever He led me. But now the song takes a seamless turn in a different direction. It is a turn for anyone with an understanding of orthodox or evangelical Christian theology. The next stanza has four lines and they are the same sort of lines in the previous three-line refrain stanzas. The first three end in "my Lord" or "my sweet Lord". But all four lines end with the choral background vocals of two succeeding words in the Hare Krishna Mantra. The first two lines end in "Hare Krishna". The third line ends with "Krishna, Krishna", and the fourth line ends with "Hare Hare"."

"The next stanza is a Divine seeking four-line stanza with the last two lyrical lines ending with the word "Lord"." I said. "The first two lines are followed by the choral background vocals of "Hare Rama". But the last line ends with the choral backup vocals again of "Hallelujah". The second to the last stanza has fourteen lines to it. Each line is similar to the lines in the three-line refrain stanzas where each line ends in "my Lord" or "my sweet Lord". The first line ends with the choral backup of "Hallelujah". But the

remaining 13 lines all end with choral background vocals reciting an ancient Vedic prayer praising devotees' teachers and comparing them with several Hindu deities.

The final stanza is like the previous three-line refrain stanzas all ending with "my sweet Lord" or "my Lord". They also end in choral background vocals in two words each from the Hare Krishna Mantra."**

*Footnote: The Beatles Bible. "My Sweet Lord".

<https://www.beatlesbible.com/people/george-harrison/songs/my-sweet-lord/>

"I knew the song and I knew it had these Hare Krishna lyrics towards the end." I said. "But this time because the God I had come to know intervened in the early part of the song, I just wasn't expecting them. I felt disappointed. I was glad that God had chosen to speak to me again through His simultaneous saying of the word "Lord" in the song. But I was disappointed He also allowed the vehicle to bring up a specifically non-Christian teaching or religion in the lyrics. Evangelical biblical doctrine teaches the God of Christ and the Bible is not the God or gods of the Hindu faith. Because God spoke to me on the word "Lord" re-emphasized many times over with the "Hallelujah" choral backups, I experienced a revival in my Christian calling. But because the chosen vehicle seamlessly moved into a Hindu, Sanskrit, Hare Krishna based model, I wasn't sure at that time if the evangelical Christian message I had come to know was, in fact, the whole truth."

"Nevertheless, I was happy that God had finally come back to me." I said. "The experience convinced me that it was not His desire that I remain in Washington State but that I return to where my parents lived in Central Florida. I began the long drive back. It was early September 1982. It took about a week. I settled in back home. I earnestly sought further direction and guidance from the Lord. But nothing came. My father had been working as a construction inspection superintendent on Kodak's Journey Into the Imagination building at Walt Disney World's EPCOT Park. In the time I had been out West he acquired a mysterious illness that robbed him of the strength in his legs and made it extremely difficult for him to work. It caused him to have to forcibly retire a week or two before the official opening of EPCOT on October 1st. For my dad this was an extremely big deal because work meant everything to him. I had heard him say on more than one

occasion he planned to work until he died. Now he was at home all day with no work to do. Had he been interested in doing something recreational he now lacked the physical ability to do that as well.”

On December 20th my mother laid down on the living room couch after saying twice that she was feeling a little dizzy. We were watching the Bob Hope Christmas Special on television. My father was in the bedroom watching something else on television in there. My mother completely out of the blue began crying uncontrollably. When I asked her what was the matter she said she couldn't move her arm or leg. I knew immediately she was having a stroke. It is an absolutely helpless feeling to see her there in that situation knowing something devastating is happening inside her brain and being unable to do anything about it. There is no CPR for a stroke. I immediately called for an ambulance. I went in the bedroom to tell my father what I thought was happening with my mother. He never heard her. The ear where he didn't have very good hearing was to the bedroom door. The ambulance arrived and they quickly whisked her away. Her blood pressure was 260/130. That's extremely high. She spent the next 19 days in the hospital the first five of which were in Intensive Care trying to get the blood pressure down through medication. She had lost all movement in her right arm and right leg. Her speech was slurred but was still understandable.”

“When we finally got mother home from the hospital I became fully aware that I now had a new purpose for living at home at the time.” I said. “I devoted full-time to taking care of my mother and helping my father with his needs. My mother's stroke had the same effect upon my father if not more so. It gave him a new reason for living. It was to take care of my mother. It worked out as well as could be expected for the three of us struggling there together. My mother did regain a little over 10% use of her right arm and leg. But her body had already been seriously weakened at the time of her stroke by rheumatoid arthritis. She could only be out of the home with the use of a wheelchair and in the home her getting about without the wheelchair was limited to just several steps at a time.”

“We soldiered on. As August 1983 arrived both Mom and Dad seemed to maintain the same level of health”. I said. “But for me, unfortunately, the same level of spiritual contact and communion that is necessary to do the work of the God you believe originally called you to Him and his work never

returned. I continue to believe it was His will that I remain in Central Florida. But I didn't know what I was going to do. I couldn't do any kind of Christian ministry type work if you aren't experiencing that spiritual contact. It was not my desire that the spiritual contact remain away from me. I sought it in prayer over and over. But for some reason, still like the old biblical Job experience earlier but this time without the spiritual warfare and depression upon my spiritual mind, He just wouldn't commune with me. He was gone somewhere above the clouds and beyond the sky."

"I came to the conclusion that it was safe to leave my parents at home alone during the day so I could go out and go back to work again." I said. "I contacted my friends at the same old construction company where I had worked on four separate occasions and asked them if they had employment again. They responded graciously by offering me a job as a rodman on a three-person construction survey crew. This was good, basic physical work and offered me a chance to have a positive income stream flow again -- money! But that wasn't something I could do forever. I needed to know what kind of full-time work I would do because it's the work where I will feel most fulfilled. Eleven years earlier I believed the way to make the world a better place was to change people's hearts by introducing them to Jesus Christ who could change their heart in a good way. Now, that was not working. I concluded that the way to make the world a better place to live was to strengthen the bonds of human government. We are the ones who must save ourselves. It occurred to me that if I'm going to work in human government in some capacity it would be good to know it from the inside. I thought that by becoming a lawyer I would have the ability to know our human government from the inside. Likewise, there was a profession within human government where I could always have a full-time job. I could always be a prosecutor."

"I applied for and was accepted as a student to enroll at the University of Florida College of Law for the fall class of 1984." I said. "But the Gainesville, FL law school campus is too far to commute for daily classes from our current Sanford, FL home. Wonderfully, my brother and his wife actively sought taking over the care duties of my parents. When I moved to Gainesville to begin law school we moved them to the city where they live in North Carolina. They managed to get them into an apartment. It continued to give my father a strong reason for living to take care of my mother. I enjoyed law school and learning the work of being an attorney. I graduated

a little above the middle of my class in May of 1987. I took a job as an Assistant State (District) Attorney in the five-county Fifth Judicial Circuit State Attorney's Office. I have spent my entire legal career there. Most of it, by far, was in Lake County. For the final eighteen years there I was a juvenile prosecutor. I liked working with the young people. They became a surrogate family to me."

"I have had spiritual or immaterial world experience and experiences, Akmazo, since the early 1980s," I said. ""But not nearly at the level that existed between 1971 and 1982. I must tell you that the original spiritual contact and communion I once experienced at my born again experience in 1971 has never returned. That Christian Deity has remained distant and remote. This has been in spite of my openness and many entreaties for Him to return. But I have come to believe and experience that a One True Universal Creator God has supervised, managed, and controlled all that has happened to me since my birth, and continues to do so. That includes my entire born again Christian experience. He/She/It has done this in His/Her/Its own way. It is a benevolent God that will someday embrace us all with eternal, infinite love. But in this life we don't see the plan clearly. In fact, from a human perspective we cannot justify many of the things He/She/It allows us to go through and endure. We cannot justify why He/She/It has put us in this situation. We must endure struggles, pain, suffering, disappointments, and failures to successfully get through this life to the next life. We must seek His/Her/Its direction for this successful navigation. He/She/It will provide it in His/Her/Its own way. You can experience it. But it is not in the controlled, micromanaged, and parochial way of the born again experience. We are headed in the direction of an increasingly better world. We can achieve it if we seek the guidance of the One True Universal Creator God along with applying the principles of Humanism, Reason, and Science. I continue to believe, and that belief has been reinforced many times over, that the way to make the world a better place to live is to strengthen the bonds of human government. We are the ones who must save ourselves. I have come to believe that this One True Universal Creator God is leading our Human Race into this future where we are increasingly seeking our individual and human race guidance more on the One True Universal Creator God in equal combination with Humanism, Reason, and Science, while seeking less from all of the established, parochial religions of our time. I believe it is His/Her/Its will that we do this. Our place as the human race here on Planet Earth is changing.

“Wow”, said Akmazo. “That’s an amazing story. Your experience is deep. What do you think we can say and know about the One True Universal Creator God by looking at the cosmos? Can we believe He/She/It exists? Is He/She/It having any contact or communion with us today? What is His/Her/Its nature and character?”

Below is the Outline for CHAPTER VI. Sections A. through X. which will be completed here. CHAPTER VI. is being developed to demonstrate the various aspects of the material universe through the YouTube videos information. Then that information can be demonstrated to be a shadow or reflection of the character and nature of the Immaterial Being or Creator God of the Universe.

Below CHAPTER VI is the outline for CHAPTER VII. Chapter VII. is still being developed. Like CHAPTER VI. both will be published in the final version. Please stay tuned.

VI. God in the Physics of the Cosmos.

A. What is the face, character, and nature of God we can see through physics to get a picture of God?

The principle that we should apply is similar to a principle that the ancient Greeks advanced for understanding the immaterial world. They said you get your metaphysics from your physics. You learn about the immaterial world from studying the material world. The concept is that the material world is patterned on the mind of the immaterial world. By seeing the design of the material world we can get an idea of the thoughts of the immaterial world, or in this case the Creator God of the Universe. We only see the shadow in the material world. But the shadow is created by the immaterial Being. So we get at least an outline of the image of the immaterial cause of the shadow. Our conclusion is that this is the best way to understand the true nature and reality of the immaterial world and the Creator God of the Universe.

B. The Big Bang including the current description of the expanding universe.

YouTube. Science Time. "Journey to The Edge of The Universe". Dec 31, 2022. Run Time 10:14.

<https://www.youtube.com/watch?v=rtqdkL1IMRY>

YouTube "Origins of the Universe 101 | National Geographic." Mar 1, 2018. Run Time 5:50.

<https://www.youtube.com/watch?v=HdPzOWILrbE>

YouTube "The Origin of The Universe With Neil deGrasse Tyson." Dec 26, 2020. Run Time 10:02.

<https://www.youtube.com/watch?v=25I-F1FxZQ>

YouTube "Brian Greene - What Was There Before The Big Bang?" Jun 12, 2021. Run Time 10:07.

<https://www.youtube.com/watch?v=PXixKGcctms>

YouTube, Science Time, "The Evolution of The Universe Explained by Brian Cox". Apr 30, 2022. Run Time 10:06.

<https://www.youtube.com/watch?v=97qnebweV3E>

YouTube, Science Time, "Brian Cox -- Is The Universe Infinite?". Feb 5, 2022. Run Time 10:41.

<https://www.youtube.com/watch?v=xYlf8ZXeCiA>

C. Energy and Matter. $E=mc^2$. The speed of light.

YouTube, Brian Greene, "Your Daily Equation #1: $E = mc^2$ ". Mar 26, 2020. Run Time 25:16.

https://www.youtube.com/watch?v=G_NlwFA8x0o

D. Special Relativity. As a body approaches the speed of light: Time dilation, Relativistic mass, and Length contraction.

YouTube, ScienceClic English, "Special Relativity." Sep 9, 2019. Run Time 12:58.

<https://www.youtube.com/watch?v=uTyAI1LbdgA>

YouTube, Star Talk, "Neil deGrasse Tyson Explains Time Dilation." Feb 8, 2022. Run Time 10:40.

<https://www.youtube.com/watch?v=1BCkSYQ0NRQ>

YouTube, Brian Greene, "Your Daily Equation#6: Relativistic Mass". Apr 2, 2020. Run Time 16:36

<https://www.youtube.com/watch?v=ezU-zfjm7ew>

YouTube, Science Time, "The Science of Time Explained by Brian Greene". Jul 9, 2022. Run Time 10:01

<https://www.youtube.com/watch?v=dNbrI18BOAI&t=39s>

E. General Relativity. Space-Time. Gravity.

YouTube, Science Time, "Brian Cox - The Science of Space & Time & Our Place in The Universe". May 13, 2023. Run Time 10:39.

<https://www.youtube.com/watch?v=yPJYLGxRhrE>

YouTube, Arvin Ash, "General Relativity Explained simply & visually." Jun 20, 2020. Run Time 14:03

<https://www.youtube.com/watch?v=tzQC3uYL67U>

YouTube, ScienceClic English, "What is General Relativity?". Feb 19, 2020. Time Run 13:42.

<https://www.youtube.com/watch?v=DYq774z4dws>

F. Star formation. Heat and light in the universe. A campfire in the wilderness. Super Novae and heavier element formation.

YouTube, Science Time, "Brian Cox on The Life Cycle of Stars". Feb 4, 2023. Run time 10:41.

<https://www.youtube.com/watch?v=1YIDzCbdN0U>

YouTube, Professor Dave Explains "The Life and Death of Stars: White Dwarfs, Supernovae, Neutron Stars, and Black Holes". Aug 24, 2018. Run Time 16:36.

<https://www.youtube.com/watch?v=4xIQGbYur9Q>

YouTube, "Stars - introduction to Star Birth, life and Death". Jul 5, 2016. Run Time 8:59.

https://www.youtube.com/watch?v=kts_leUHdpM

G. The number of protons in a nucleus determines the different elements.

YouTube, Nucleus Biology, "Elements". Nov 22, 2021. Run Time 4:02.

<https://www.youtube.com/watch?v=F7hZ1QG8Bv4>

H. Planetary formation and the formation of the Earth.

YouTube, Professor Dave Explains, "The Formation of the Solar System and the Structure of the Sun". Sep 27, 2018. Run Time 11:48.

<https://www.youtube.com/watch?v=gxKCDjnWabk>

YouTube, Professor Dave Explains, "The Formation of The Earth and The Moon". Nov 15, 2018. Run time 11:23.

https://www.youtube.com/watch?v=Ll_2i_PmP6M

YouTube, "Earth 101 | National Geographic". Nov 22, 2018. Run Time 3:32.

<https://www.youtube.com/watch?v=HCDVN7DCzYE>

I. Galaxy formation and galaxy cluster formation.

YouTube, Professor Dave Explains "Star and Galaxy Formation in the Early Universe". Jul 27, 2018. Run Time 7:08.

<https://www.youtube.com/watch?v=n4vvuzIWOTE>

YouTube, Professor Dave Explains, "The Formation of the Milky Way Galaxy". Sep 20, 2018. Run Time 6:42.

<https://www.youtube.com/watch?v=BcjmoEspoRI>

YouTube, Royal Astronomical Society, "Formation of a single massive galaxy through time in the TNG50 cosmic simulation". Nov 7, 2019. Run Time 1:59.

https://www.youtube.com/watch?v=O674AZ_UKZk

YouTube, The Secrets of the Universe, "The Mega-Structure that Shocked Astronomers". Aug 15, 2021. Run Time 5:21.

<https://www.youtube.com/watch?v=sp2jFRr599s>

YouTube, APOD Videos from NASA, "Simulation TNG50: A Galaxy Cluster Forms". Feb 23, 2019. Run Time 1:42.

<https://www.youtube.com/watch?v=cNT5yAqpBmI>

J. Universal Constants.

YouTube, Arvin Ash, "How 4 fundamental constants reveal minimum scales where physics ends: Planck scale". Nov 21, 2020. Run Time 13:46.

<https://www.youtube.com/watch?v=IPnmssrwGcg>

YouTube, Arvin Ash, "Is the Universe Fine Tuned for Life? The Case FOR and AGAINST Fine Tuning". May 15, 2021. Run Time 16:11.

<https://www.youtube.com/watch?v=m0uxnBCZDz8>

K. Neutron stars. Pulsars. Magnetars. Gamma Ray bursts. Quasars.

YouTube, Professor Dave Explains, "Quasars and Early Galaxy Formation". Jul 24, 2020. Run Time 8:10.

<https://www.youtube.com/watch?v=MDtOFhQ0LI8>

YouTube, PBS Space Time, "Why Quasars are so Awesome | Space Time". Jan 25, 2017. Run Time 11:53.

<https://www.youtube.com/watch?v=3TZEpn3eIc>

YouTube, ScienceClic English, "Pulsars and Neutron Stars". Apr 5, 2021. Run Time 15:43.

<https://www.youtube.com/watch?v=oLoLey75i2k>

YouTube, Kurzgesagt – In a Nutshell, "Neutron Stars – The Most Extreme Things that are not Black Holes". Nov 10, 2019. Run Time 8:40.

<https://www.youtube.com/watch?v=udFxFKZRyQt4>

YouTube, Kosmo, "A MAGNETAR, THE MOST DANGEROUS MAGNET IN THE UNIVERSE WITH THE DIAMETRE OF 15 KM?". Apr 27, 2020. Run Time 12:14.

<https://www.youtube.com/watch?v=gOkBReCvrS0>

YouTube, Science Channel, "Gamma Ray Bursts are the Deadliest Things in the Universe". Feb 27, 2017. Run Time 3:02.

<https://www.youtube.com/watch?v=IpuVnqYIgbo>

YouTube, The Secrets of the Universe, "Record Broken: NASA Just Saw The Biggest Explosion In The Universe So Far". Nov 27, 2022. Run Time 8:30.

<https://www.youtube.com/watch?v=DIZyVO2JYSY>

YouTube, Kurzgesagt – In a Nutshell, "Death From Space — Gamma-Ray Bursts Explained". Jul 31, 2016. Run Time 6:10.

<https://www.youtube.com/watch?v=RLykC1VN7NY>

L. Black holes and supermassive black holes.

YouTube. National Geographic. "Black Holes 101 | National Geographic." Sept 20, 2018. Run Time 3:10.

<https://www.youtube.com/watch?v=kOEDG3j1bjs>

YouTube, Kurzgesagt – In a Nutshell, "Black Holes Explained – From Birth to Death". Dec 15, 2015. Run Time 5:55.

<https://www.youtube.com/watch?v=e-P5IFTqB98>

YouTube, ScienceClic English, "What would we see if we fell into a Black Hole?" Sep 15, 2021. Run Time 14:52.

<https://www.youtube.com/watch?v=4rTv9wvvat8>

YouTube, Science Channel, "Supermassive Black Holes | How the Universe Works". Feb 14, 2020. Run Time 9:52.

<https://www.youtube.com/watch?v=5ra40OLu578>

YouTube, Science Channel, "The Milky Way's Supermassive Black Hole | How the Universe Works". Jul 28, 2020. Run Time 8:48.

<https://www.youtube.com/watch?v=pvXtPWG2Hss&t=16s>

YouTube, Science Channel, "Exploring M87's Supermassive Black Hole | How the Universe Works". Apr 28, 2021. Run Time 10:24.

<https://www.youtube.com/watch?v=DqNOxoJ1OW0>

YouTube, Science Time, "Brian Greene - The Science of Time Near a Black Hole". Mar 11, 2023. Run Time 10:11.

https://www.youtube.com/watch?v=lKvzw5Yi_TY

M. Dark Matter and Dark Energy.

YouTube, Kurzgesagt – In a Nutshell, "What is Dark Matter and Dark Energy?". Aug 6, 2015. Run Time 6:20.

https://www.youtube.com/watch?v=QAa2O_8wBUQ

YouTube, Science Time, "Neil deGrasse Tyson: What is Dark Matter? What is Dark Energy?". May 8, 2021. Run Time 10:03.

<https://www.youtube.com/watch?v=uBbxXNhZ78c>

YouTube, Ars Technica, "What Is Dark Matter? An Astrophysicist Explains | Edge Of Knowledge | Ars Technica". Jan 19, 2022. Run Time 14:35.

<https://www.youtube.com/watch?v=97NtbrTfP3Y>

YouTube, TED-Ed, "Dark matter: The matter we can't see - James Gillies". May 3, 2013. Run Time 5:34.

<https://www.youtube.com/watch?v=HneiEA1B8ks>

YouTube, Ars Technica, "What Is Dark Energy? An Astrophysicist Explains | Edge Of Knowledge | Ars Technica". Jun 14, 2022. Run Time 19:33.

<https://www.youtube.com/watch?v=JwVfa5U7tBs>

YouTube, Arvin Ash, "What is Dark Energy made of? Quintessence? cosmological constant?". Mar 14, 2020. Run Time 16:08.

<https://www.youtube.com/watch?v=YQq0VdJApzU>

YouTube, "Why is our universe fine-tuned for life? | Brian Greene". Apr 23, 2012. Run Time 21:47.

<https://www.youtube.com/watch?v=bf7BXwVeyWw>

N. The nature of light. The wave-particle duality.

YouTube, Professor Dave Explains, "What is Light? Maxwell and the Electromagnetic Spectrum". Apr 6, 2017. Run Time 3:55.

https://www.youtube.com/watch?v=pj_ya0e20vE

YouTube, Insane Curiosity, "What Is Wave Particle Duality: The Nature Of Light". Jan 7, 2021. Run Time 14:11.

https://www.youtube.com/watch?v=C3q-IO_59Yk

YouTube, Dr. Paul M. Sutter, "Is Light a Wave or a Particle? - Ask a Spaceman!". Jun 5, 2019. Run Time 9:48.

https://www.youtube.com/watch?v=EP_XbyvmGEA

YouTube, Kurzgesagt – In a Nutshell, “What Is Light?”. Oct 15, 2015. Run Time 4:38.

<https://www.youtube.com/watch?v=IXxZRZxafEQ>

YouTube, Professor Dave Explains, “Wave-Particle Duality and the Photoelectric Effect”. Aug 4, 2015. Run Time. 3:55.

<https://www.youtube.com/watch?v=MFPKwu5vugg>

YouTube, Arvin Ash, “Are Photons & Electrons Particles or Waves? Make up your mind god!”. Oct 3, 2021. Run Time 14:44.

<https://www.youtube.com/watch?v=r8xBSRkzImg>

O. The physics of the very small and quantum mechanics.

YouTube, Kurzgesagt – In a Nutshell, “Let’s Travel to The Most Extreme Place in The Universe”. Oct 4, 2022. Run Time 12:45.

<https://www.youtube.com/watch?v=FfWtIaDtfYk>

YouTube, Arvin Ash, “The SIMPLEST Explanation of QUANTUM MECHANICS in the Universe!”.

Feb 18, 2023. Run Time 13:59.

<https://www.youtube.com/watch?v=28Fwx1RMTfg>

P. The double slit experiment and the principle that observing a physical action affects the action.

YouTube, Ahmed Suleiman, From PBS NOVA: Fabric of the Cosmos, "Brian Greene : What's Beyond The Double Slit Experiment?". Jan 2, 2014. Run Time 6:09.

<https://www.youtube.com/watch?v=YoQYnhHQ95U>

YouTube, The Royal Institution, "Double Slit Experiment explained! by Jim Al-Khalili". Feb 1, 2013. Run Time 9:07.

<https://www.youtube.com/watch?v=A9tKncAdIHQ&t=19s>

YouTube, PBS Space Time, "Does Consciousness Influence Quantum Mechanics?". Feb 18, 2020. Run Time 17:16.

<https://www.youtube.com/watch?v=CT7SiRiqK-Q>

Q. Quantum Entanglement.

YouTube, Arvin Ash, "Quantum Entanglement Explained - How does it really work?". Jul 30, 2021. Run Time 17:06.

https://www.youtube.com/watch?v=unb_yoj1Usk

YouTube, Science Time, "Brian Greene - Is Teleportation Possible?". Jul 10, 2021. Run Time 10:19.

<https://www.youtube.com/watch?v=mumfEob6se8>

YouTube, TED-Ed, "Will we ever be able to teleport? - Sajan Saini". Jul 31, 2017. Run Time 5:37.

<https://www.youtube.com/watch?v=JMdO5KyjwAw>

R. How does the Universe end?

YouTube, SEA, "The End of the Universe". Jan 25, 2020. Run Time 21:54.
<https://www.youtube.com/watch?v=fdFf5PRPE9g>

YouTube, PBS Space Time, "How Will the Universe End? | Space Time". Aug 23, 2018. Run Time 17:52.
<https://www.youtube.com/watch?v=Qg4vb-KH5F4>

S. The Evolution of the Human Race. How did this happen?

YouTube, Insider Tech, "Incredible Animation Shows How Humans Evolved From Early Life". March 25, 2018. Run Time 3:27.

A three minute 27 second animation, taking us in evolution from one celled animals 1 billion years ago to the modern *Homo Sapien*. It has no narration. It's just names for various animals. It does have the time consistent with when these animals lived on Earth.

<https://www.youtube.com/watch?v=2W5hOJaFjxU>

YouTube, PBS Eons, "A Brief History of Geologic Time". Nov 6, 2017. Run Time 12:07.

An excellent overview of planet Earth from 4.5 billion years ago to the present showing us all of the geologic eras and the kinds of animals that thrived in them. It notes the major two extinction events. The first one 250 million years ago and the last one 66 million years ago.

<https://www.youtube.com/watch?v=rWp5ZpJAIAE>

YouTube, PBS Eons, "From the Fall of the Dinos to the Rise of the Humans". May 16, 2018. Run Time 13:00.

This video is an excellent overview of the development of the various species from 65 million years ago to our most recent Ice Age.

<https://www.youtube.com/watch?v=yR8cR75iKGU>

YouTube, Be Smart, "Can Life Really Be Explained By Physics? (Featuring Professor Brian Cox)." April 8, 2022. Run Time 24:30.

Professor Cox and an interviewer discuss what is life here on Earth. How does it start here? It goes into the chemistry of the original meeting of elements in the sea and thermal vents. It has at a base the discussion of entropy and how the world is going from order to disorder. However, in the anomaly of life on Earth, that process is reversed somewhat because life requires order, and this order builds up. But they point out that you pay for it in other ways in the environment where disorder increases as life and

order increases. Life does ultimately come down to photosynthesis, and that is explained.

<https://www.youtube.com/watch?v=k-vm3ZWnMWk>

YouTube, BBC, "How did life begin on Earth? Professor Brian Cox explains everything". Nov. 2, 2021. Run Time 3:01.

Professor Cox describes the origin of life through plants and photosynthesis in particular being the special agent that is what causes life on Earth. That is because it directly powers plants. Other animals eat the plants. Other animals eat the animals that eat the plants. It focuses on this key which is essential for all life on Earth.

https://www.youtube.com/watch?v=G0GyMvg_Fjg

YouTube, The Royal Society, "How did life on Earth begin? The royal society". July 3, 2019. Run Time 5:18. This clip featuring Professor Brian Cox goes to the heart of how did life first start on Earth, specifically in the area of the chemistry and ultimately leading to the development of RNA. That led to the development of DNA. Mutations and so forth have resulted from this and life has gone on. The video emphasizes the one point of how there was a spark that started life and its ultimate ability to self replicate.

<https://www.youtube.com/watch?v=7k6K7ytmwHI>

YouTube, BBC Earth, "Explaining the Tree of Life – BBC Earth". June 5, 2016. Run Time 5:24.

Narrator David Attenborough, who we recognize from his vast body of work he's done in nature and science particularly with life, animals, and plants, presents this video. It begins with the meeting of chemicals that create the spark of life, through the evolution of the animals in the sea, particularly fish. It goes to when the first animals crawled out on dry land and developed. It goes to the dinosaurs and their extinction. It closes with the development of mammals and comes to an end mentioning that some of these animals developed in the trees. This is a reference to monkeys and other primates. It does not mention man. So it stops about 1 million years BCE.

<https://www.youtube.com/watch?v=pktDqFy5IcE>

YouTube, GeoNomad, "mtDNA shows how humans migrated across the World". Dec. 3, 2021. Run Time 11:36.

Good overview of how *homo sapiens* dispersed from Africa all over the world.

<https://www.youtube.com/watch?v=BTQd1RrL1sk>

T. The concepts of Natural Selection and Survival of the Fittest to the Nature of God.

YouTube, Stated Clearly, "What is Natural Selection". May 14, 2013. Run Time 9:18.

A very good explanation of natural selection which goes into the basis for what natural selection is also. It is basically animation with some movement.

<https://www.youtube.com/watch?v=0SCjhI86grU>

YouTube, Professor Dave Explains, "The Evolution of Populations: Natural Selection, Genetic Drift, and Gene Flow" Nov. 13, 2017. Run Time 14:27. This is a good video clip explaining natural selection. It begins by talking about how nature is a violent place and most animals do not grow old enough to reproduce. There is pressure to develop faculties that will enhance the likelihood of survivability and therefore procreation. It concludes with showing the development of the eye on various animals. It introduces people who do not accept Darwin 's theory of evolution and then goes on to show how in fact it has been proven. However, this video is just one video in a series so it ends with a question not answering its last question that will be reserved for the next video. Nevertheless, the material in it is quite good.

<https://www.youtube.com/watch?v=SRWXEMII0> [Uhttps://www.youtube.com/watch?v=F3mJ6FRn4xk](https://www.youtube.com/watch?v=F3mJ6FRn4xk)

YouTube, Khan Academy, "Natural selection and evolution | High school biology | Khan Academy". Aug. 17, 2021. Run Time 6:29.

This video focusses on natural selection and selective pressure that ultimately drives it in the direction of creating a species that is more fit or adapted to its environment to survive.

<https://www.youtube.com/watch?v=ifyEocJ2Rog>

One inference we can get from evolution and natural selection about God is that God is looking to make the species and life better and more adapted to their environment. It may be a much longer process than direct intervention. But that is the goal of evolution and natural selection with all of its other side attributes to help improve the species survivability and ability to flourish here on planet Earth.

U. Five Extinction Events in Earth's History.

YouTube, History Channel, "The Universe: Worst Days EVER on Planet Earth (S6, E5) | Full Episode". May 26, 2023. Run Time 44:22.

This is a comprehensive video which details basically the seven worst days in Earth's history. The extinction events are documented chronologically except the video documents the K-T Event of the dinosaur extinction at 65 million years ago before the Permian-Triassic Extinction at 252 million years ago because the Permian-Triassic Extinction has a greater percentage of animals and plants killed off than the K-T dinosaur extinction. The Permian-Triassic extinction is documented as second to last, or second to worst of all extinctions. The K-T Event is third to last. The first worst day of extinction events is in ancient times when the planet Thea collides with Earth causing a huge destructive event and scattering debris in a disc around Earth which ultimately results in the Earth receiving much more material as time passes and gravity takes it in while the remaining material becomes our moon. The second worst day is the day or days of what's called the late heavy bombardment where planet Earth is covered with asteroids and so forth in a heavy bombardment which does add a great deal of interplanetary and ultimately interstellar material to the surface of the planet which makes the crust much more rich in other elements and compounds. The third worst day is the one 2.5 billion years ago where the budding forms of life, basically bacteria that are dependent upon carbon dioxide for life, are killed off because of a rising species called cyanobacteria and phytoplankton. It's the first animal or plant on Earth to take advantage of the photosynthesis process. That gives off a waste byproduct of oxygen which ultimately kills off the previous anaerobic bacteria. This, of course, is good for human beings future. But it is a mass extinction of most of the anaerobic life of the time. Somewhere in here the blooming of oxygen in the world creates snowball Earth causing the entire Earth to be covered with ice from poles to equator.

The authors of this video also are saying there was probably a second snowball Earth event around 600 million BCE as well. The fourth worst day is the Ordovician extinction. It happened around 450 million years ago. One possible current cause of this extinction is believed to be something like a gamma ray burst striking Earth's atmosphere from a relatively nearby stellar source. It would destroy the Earth's ozone layer on the side of the planet it struck reeking havoc with life on the planet by destroying its DNA. It would also produce nitrous oxide. That would block sunlight and set off an ice age. The next documented extinction or fifth worst day, jumping out of chronological sequence, is the K-T Event that killed the dinosaurs. It occurred around 65 million years BCE. It definitely puts the blame on the asteroid that struck the Yucatan peninsula. But there is a suggestion that there were other asteroids as well that may have struck on or about that time adding to the calamity. There's also a suggestion that it may have been amplified by some volcanic activity as well. The sixth worst day detailed, or second worst in terms of numbers and percentages of animals and plants killed is the Permian-Triassic extinction also known as "The Great Dying". Greater numbers and greater percentages of animals and plants died in the Event than in the future coming dinosaur K-T Event killing. The causation of this extinction is attributed to volcanic activity lasting over a million years in what is today Siberia. This puts greenhouse gases in the air and raises the Earth's temperature. Noxious gases are also involved in this extinction such as hydrogen sulfide which is created or at least released from the volcanic activity killing a great deal of wildlife and plants. The final great extinction is the one 4.5 billion years in the future from now when the sun expands as a red giant star and ultimately comes to the orbit of Earth where it will swallow up Earth and incinerate it. The video calls it the "Solar Apocalypse". Actually the video says that the sun increases its brightness by 10% every billion year time period. This will pump much of the CO₂ out of the atmosphere causing a great die off of all the plants on the planet. It will also cause the oceans to evaporate. The Age of Animals on Planet Earth will end in about 500 million years. One of the speakers makes the point that it is interesting that animal life has essentially been on Earth for 500 million years in at least a slightly advanced form. It has 500 million years to go now.

<https://www.youtube.com/watch?v=Fvc3TsTf4Ug>

YouTube, SciShow, "The 5 Worst Mass Extinctions in History". May 21, 2012. Run Time 10:25.

This is a good video. It covers all five of the basic extinction events giving the names, dates, and animals involved along with the statistics of how many species both marine and land were wiped out.

https://www.youtube.com/watch?v=FIUes_NPa6M

YouTube, History of the Earth, "How Did Life Recover From The First Mass Extinction?". Jan. 6, 2021. Run Time 27:55.

This video focusses on the first mass extinction. In the list of the normal five mass extinctions it actually comes before those five. This is the one that killed off so many of the early bacteria that depended upon a chemosynthesis to live and reproduce. This mass extinction took place 2.5 billion years ago and involved the development of photosynthesis plants and bacteria to where they became takers in of sunlight and producing oxygen which replaced the CO₂ in the atmosphere and killed off so many of the existing bacteria. It established that the line that would go forward to live on planet Earth would be based on these organisms that have the ability to conduct photosynthesis. It takes place in the chloroplasts in those cells. The video does make a point towards the end that symbiosis is a key to the transition from the one era to the next where oxygen dominates the world. It shows that life can go on by two organisms helping each other in their effort to survive whether knowingly or unknowingly. This is a long video to cover the subject. But it was a very serious mass extinction and had it not happened life would not have evolved the way it is and probably not as sophisticated as the way it is that we know it

today. <https://www.youtube.com/watch?v=rwHFwltF4yk>

YouTube, PBS Eons, "From the Cambrian Explosion to the Great Dying". Feb. 20, 2018. Run Time 11:57.

As the title of this video says it takes you from the Cambrian explosion roughly 540 BCE to the great dying of the Permian-Triassic mass extinction around 252 BCE. This is basically the entirety of the Paleozoic Era. It goes through a lot of detail about the animals that develop in the various eras or eons or sub time groups. There is of course a mass extinction to bring this

era in and there is one at the end to end it. There seem to be other lesser ones in the middle of it. During this time the animal life and plant life goes from very small single cell bacteria and a little bit larger up to fish and various other larger animals. The Permian-Triassic extinction kills off most of them in both ocean and land. The video is very informative about the blossoming and the various extinction events in this era.

<https://www.youtube.com/watch?v=RDQa0okkpf0>

YouTube, JG Science, "The Permian-Triassic Extinction". July 19, 2018. Run Time 10:58.

This excellent video is all about the Permian-Triassic Extinction which took place roughly 252 million years ago. It has good narration, good pictures, good facts, and astonishing facts. Note that there may be more than one cause of this mass extinction. But it appears primarily the major cause is volcanic activity in Siberia which releases CO₂, sulphuric acid, and a combination of chemicals resulting in methane gas. Methane gas is at least 20 times worse than CO₂ going into the atmosphere. Note this is similar to the problem we are having today with the release of the greenhouse gases. The release of the gasses back at this time caused the temperature of the Earth first to rise 5 degrees and then another 6 degrees for a total of 11 degrees Celsius. An extremely high percentage of plants and animals both marine and land were lost. Many of the surviving species ushered in the age of the dinosaurs.

<https://www.youtube.com/watch?v=S8dk19naJsU>

YouTube, PBS Eons, "How a Mass Extinction Event Created the Amazon". Sept. 29, 2021. Run Time 8:43.

This video is about how the asteroid that wiped out the dinosaurs 65 million years ago caused a change in the Amazon rainforest. Prior to that the forest had been for many millions of years dominated by ferns and coniferous type plants that created an open canopy. That means sunlight went down and hit the ground and caused similar plants to grow there as well. But for a while flowering plants were starting to build up and at the time of the dinosaur asteroid it was about 50% for each type of plant. After the dinosaur slaying

event the flowering plants took over and it went up to 84% flowering plants. This meant that there was a full jungle canopy and so there were certain types of trees that were growing tall and then in the darkness below different trees that were in the shade of the canopy. This also created a much greater biodiversity. It allowed many other plant species to evolve and many other animal species to evolve as well. So the theme of this particular video is through the mass extinction event of the asteroid that killed the dinosaurs life increased in the Amazon basin area to what it is today. It also changed from the coniferous and fern type plant to the flowering plant with much greater biodiversity. Thus, extinction events can lead to greater life and better life, an ironic result.

<https://www.youtube.com/watch?v=Stv-a96foIE>

YouTube, 60 Minutes, "Earth currently experiencing a sixth mass extinction, according to scientists | 60 Minutes". Jan. 1, 2023. Run Time 13:16.

This video is a CBS 60 Minutes piece which is exactly as the title describes it. It talks about a current 6th mass extinction. It begins with biologist Paul Ehrlich who wrote a book in 1970 called Population Bomb. He predicted this and the results of this extinction ultimately through climate change. At the time the population of Earth was 3.5 billion. The population is currently growing much faster than was predicted. At the time of this writing it is now 8 billion. The first thesis is we are using 175% of the resources that Earth has available to us. So we are burning through ourselves. It is that author's position that we need another 5 planet Earths just to sustain our current way of life. This also includes about half of the people living on \$10 a day. All of those people want to have resources like the more affluent countries such as better food, better medicine, even air conditioning. This life is simply not sustainable and species are dying off in massive numbers.

<https://www.youtube.com/watch?v=6TqhcZsxrPA>

V. Unified Field Theory of God, Physics, and Evolution.

The Unified Field Theory that unites God, Creation, and our Purpose in the

Universe is the flourishing expansion of the big bang of the cosmos with the flourishing purpose of humankind. As the Universe expands and flowers, so do we as humanity here on Earth. We see the one true God in seeing the physics of the expanding big bang cosmos and the expansion and development of a flourishing life of each human and of humanity on Earth.

W. Final Conclusions about the Existence and Nature of God.

X. Inspiring Thoughts on cosmology, quantum physics, and life from Stephen Hawking.

YouTube, Goalcast, "Stephen Hawking's Last Inspiring Message To Humanity Before He Passed". Mar 15, 2018. Run Time 3:05.

<https://www.youtube.com/watch?v=VYxjumUhji0>

VII. God in Other Religions.

A. The case for other religions and the evidence of spiritual activity.

1. Judaism

2. Islam

3. Hinduism

4. Buddhism

5. Other Eastern religions

6. Pagan religions and spiritism

a. Ancient.

b. Modern

7. Ghosts, the Paranormal, and the Occult

8. U.F.Os. Unidentified Flying Objects.

9. Near-Death Experiences.

B. Conclusion to the above: There is evidence of spiritual activity in the world and in world history.

C. The case for God generally.

1. The intuitive evidence for a God of Everything and Everyone.

2. Karma?

CHAPTER VIII. Is there Life after Death?

A. What is the evidence humankind has a spiritual connection or part to it? Soul, Mind, and Will.

With that Akmazo told me he had to go again. He said it would be another seven days or so before he could return. I asked him if he was in the small lander spacecraft during this time he was gone. He said "No. I teleport up to the Mothership. I have duties to attend to there with my crewmates. Additionally, we are teleporting information back to Enotita. We will pick up our conversation where we left off when I return."

We shook hands and he was off. It had been an exhilarating time with him. I would count the days until I saw him again. In the intervening time we had had a heavy snowfall. There was now about 12 inches of snow on

the ground. The days were getting very short. Temperatures in the morning were around 20°F. I was burning a lot more firewood now. Fortunately there was an abundant supply in my area. I used this time again to compose accurate notes on my legal pads about our conversation. I also warmed up a pot of water and was able to take a decent sponge bath all over my body. A lot of smoke from the campfire, sweat, and dirt, had accumulated all over me. It felt good to wash it off.

True to his word it was about seven days later my Enotitan friend appeared again at the entrance to my parachute roofed shelter. "Hello John." he said. "I'm back. How have you been?"

"I've been just great, Akmazo. How have you been?"

"I have been very well, thank you. All is well on the Mothership and all is well with my family on Enotita."

"I'm so glad to hear that." I said. "I didn't know you had a family. Please tell me about them."

"I have a wife and three children." he said. "I have twin daughters who are approximately two thirds of the way through their adolescence. I also have a son who is about one half of the way through his adolescence. Right now they all want to be astronauts like their father. But I am encouraging them to be a medical doctor like their mother."

"That's marvelous!" I said. "Won't you have a seat."

We picked up pretty much where we had left off. I wanted to steer the conversation to the other "impossible" question. "Akmazo. Do you believe there is life after death?"

"Life as we know it here on Earth, on Enotita, and throughout the Universe must move together in the same direction forward." he said. "Life develops out of the Universe. If it tries to fight it, it will be defeated by the growing, expanding Universe. Life needs the Universe to sustain it. Life is matter and energy. The energy is the electrical energy created by the biochemical and neurochemical actions and reactions in our bodies. When the Universe comes to an end so will life. That is, unless there is an element of life that is not material. That is the statement that begs the question: Do we have a soul? The question of the soul then also becomes: Is it eternal?"

Or: Does it live beyond our body's life but is not eternal? What is the evidence for an immaterial, even eternal soul?"

He continued. "Is there an analogy between the two following situations:

1. The fact that we don't know what existed before the Big Bang. There could be a previous universe or universes. It is something that seems somewhat impossible to know at this time. But it could go back in time to infinity.
2. When we came into existence as an Enotitan or human being, or perhaps one could say when we developed a soul, did this occur at birth? Did this occur sometime after our birth day? Or, did this occur sometime before birth? That is, do we have a pre-existence as a soul? How far back does it go? Did it develop after the Big Bang? At what point?"

"The ultimate analogy is that just as we cannot know if universes existed before ours, so we cannot know if our soul existed before our own life. It is a point in time we cannot go to because the physics and or the metaphysics do not permit it. The question goes backwards to eternity past." he said.

"It can just as easily go forward in time to eternity future." he continued. "Will there be future universes after ours? Universes that evolve or bubble from our own? Will the soul go on after our life? Will it go on after future lives? Will it go on to a new universe at some time?"

Akmazo asked me to tell him what was my experience here on Earth with the immaterial part of my being. My response was "We are physical, biological, flesh and blood beings. We have a physical body. We have a brain. Neurochemical activity is the primary, if not the exclusive, working material cause within the brain. The cognitive portion of the brain is divided into two hemispheres: a logical left hemisphere and a creative right hemisphere. The brain either largely or entirely produces a mind, emotions, will, and spirit. Mind, emotions, will, and spirit comprise the four material aspects of our conscious being. We likely have an immaterial part to our being. It may be called our soul. It includes all of the immaterial aspect of our material mind, emotions, will, and spirit. Spirit may be separate from the soul but it is united with the soul and is not severable from the soul. I prefer to consider all four immaterial aspects together. Each of these four immaterial aspects of our being has a corresponding physical, biological,

material, empirically verifiable counterpart with the same name in our body and vice versa. But the soul and its four immaterial aspects cannot be detected with the senses of this world.”

“Soul and body touch at this critical point where they run parallel. Here the immaterial meets the material. They are united but severable. Separation is death. Each of the four immaterial aspects operates parallel with the same four material aspects. The soul through its four immaterial aspects is able to influence each of the corresponding material aspects in our brain or body. Likewise, the four material aspects may reach out and possibly influence the four corresponding immaterial aspects. The influence, however, from material to immaterial is less than the influence from immaterial to material. The material aspects may be able only to solicit the influence of the immaterial aspects.” I said.

“The four immaterial aspects may be influenced by spiritual or immaterial forces in the spiritual or immaterial world, both good and bad.” I said. “The four material aspects are produced by and influenced by physical, biological, and neurological activity. Sometimes material activity in the four material aspects is interpreted incorrectly as spiritual or immaterial activity. Our material being is capable of producing biological activity which can mimic spiritual or immaterial activity. One must be very careful and discerning whether he or she is dealing with spiritual/immaterial activity or physical/material activity.”

“That is very interesting.” he said. “I can relate to a great deal of it in my own life. Tell me more about your experience with the soul and some of the aspects of our material and immaterial being.”

“If you assume we have a soul,” I said, “it must be formed some time in the womb before birth. No one can say just when and how it is formed. It may be formed instantly or it may form gradually. It may be fully formed at the moment of conception. Likewise, at the moment of conception it may grow and develop parallel with the fetus until it reaches a point of life or independent existence. It may be formed instantly some time after conception but before birth. Likewise, some time after conception it may begin to grow and develop parallel with the fetus until it reaches a point of life or independent existence.”

“Under Jewish, Christian, and Islamic teaching it does not have a pre-

existence before the conception. It does not await incarnation at the opportune time. Likewise, it did not previously dwell in another human being or animal. Under Hindu and Eastern religion traditions reincarnation is part of the faith. It is possible for certain people to believe under hypnosis that they had one or more previous lives. The experience of their recollection may be real. But the information comes from a flawed source. Because it exists in a hypnotic or altered consciousness state, it is vulnerable to influence by spiritual or immaterial forces from the other spirits spiritual world. These spirits have an interest in keeping their followers trapped in an ongoing, cyclic spiritual world. No spiritual information can be trusted in a state of altered consciousness." I said.

"The test for whether or not artificial intelligence can replace a human being completely is whether or not human beings have a soul that exists beyond death." I said. "If we do have a soul then it would seem most likely that artificial intelligence could never completely replace or replicate a human being. This soul is the equivalent of what I talk about as mind which is well beyond the human mind generated by the brain. Nevertheless, if one pushes the question of a soul for artificial intelligence even further, there are several scenarios that could provide one. A soul could somehow spontaneously come into existence when the necessary critical mass of artificial intelligence is achieved. Second, a soul could evolve over time as this artificial intelligence lives its own life. Finally, if the soul is the providence of God alone, He/She/It could impart one to the artificial intelligence once the critical mass was reached in the duplication of the human being."

"The mind", I said, "processes information from the senses. It also processes information that does not appear to be sensory in nature, although there may be considerable sensory input in its formation. This information may be better described as reasoning. Some of the information may lack a reasonable component and appear to be grounded in emotion, will, or irrationality. The information is processed in the mind and compared with previous experience from the memory. It is evaluated and stored."

"If we are not honest with ourselves we will perish. If we act upon false principles we will die or cause harm to ourselves. We will not have the opportunity even to think, or else we will have to do our thinking with a broken body." I said. "By necessity, therefore, we must all be truth seekers."

“With our minds always bent on determining the truth in this regard, we constantly compare new information with previous experience.” I continued. “This new information, if powerful enough, may affect the emotions. Emotion is our passion or feeling about certain information that we possess. It is the value that we place on the information. The feeling may be positive, negative, or a mixture of both. Likewise, our emotions can influence how we interpret the information. The new information comparison with previous experience may necessitate a new experience. The new experience is a synthesis of the old experience and the new information. The synthesis, if powerful enough, will call for action in one's life. The truth seeking necessity requires it. We will incorporate in our heart our new belief or understanding. We will be prepared to act upon it in the future. Here heart means the center of will or volition.”

“Will is the reasoning of the mind put into action.” I said. “It is grounded in an understanding of present condition and a desire for a specific future condition. It advances the idea that we have control over some things in our lives and in the world. Will may be a synthesis of mind and emotion. It is personal involvement with mental understanding. Will is the crucible where purpose is formed. It is the center of volition. For our lives it is the place where we carry out our thoughts. It is the place where we do unto others and do unto ourselves. Here we make our lives better or worse. Here we make other people's lives better or worse. Here we make the world better or worse.”

“The core issue of what makes us who we are is whether or not we are willing to accept what we recognize as ourselves.” I said. “If we like it or resign to it, we stay as we are. If we do not like it and want to change -- we make the decision to improve ourselves.

“If String Theory in physics is true, will is like a little string at the center of the particle. It defines what kind of particle we are. We can stay that particle, or we can will ourselves, unlike a physical string, to vibrate in a different mode and become a different particle.” I said.

“The will is the most important element in spiritual or immaterial contact.” I continued. “It is not just mind but will that can bring about spiritual or immaterial contact. Likewise, it is will that can preclude unwanted spiritual or immaterial contact.” I said. “Will is the moving force that opens or closes the door to spiritual or immaterial contact. The will is

the avenue to contact with the spiritual or immaterial realm of non-Christian spirits. The will together with Bible scripture is the avenue to spiritual contact in the Christian world. The will is the one method of spiritual or immaterial contact with the Creator God of the Universe that is not revealed in any special revelation such as the Bible.”

B. Where is that life after death? Is there a Heaven and Hell? What does that place look like? What is life like there? How long will we be there?

“Is there life after death?” I asked. “The answer is very probably yes. The serious spiritual or immaterial world activity that we have talked about earlier is the main evidence. It only stands to reason that if there is a spiritual or immaterial world and we are able to have some contact with it as well as experience it, then we are likely a part of it. Likewise, it is written upon our deepest seat of understanding, our heart, our soul, our spirit, that we are a created being and there is a Creator. This Creator, by virtue of the fact that He/She/It is the Creator and therefore greater than His/Her/Its creation, may exist in a universe of His/Her/Its own which is not directly apprehensible to us. It could be called a parallel universe. The parallel universe could exist with this universe and very probably would extend beyond this universe. Life would exist in the parallel universe in the form of the Creator and any other spiritual or immaterial being He/She/It so chose to create. I believe our individual place in this parallel universe is directly proportional to the goodness of our actions here on Earth. I believe the future world beyond the grave is good for us. Our life after death with the God that we believe in through Theism and common intuition is a good world. It is a much better world than this one. It is a Unified World. It should be an Eternal World. It will have judgment on the deeds we did in this life. The worst doers will suffer lengthy, harsh, grievous, and purifying judgment. It's a future Karma. But eventually all of us will be part of the One World in the immaterial, spiritual, supernatural, God's World.”

“It is good deeds that will determine one's rewards in the afterlife if it should exist.” I concluded. “Strong believers in their own religions have

nothing to fear from having pursued purely theological doctrines with zeal providing their efforts did not cross the human rights of all the non-believers or infidels. But they will be penalized for any efforts at persecuting or certainly torturing any non-believers or infidels to their own religion. It is written enough on their hearts by the God of Everything that such physical coercion is not part of their or any other true religion. The more they have persecuted, the worse their status in the afterlife."

"You have really had some deep experience in this area haven't you John? We on Enotita hold a similar opinion on the subject. It looks like our Universe may not be as big as we thought." Akmazo chuckled. "I see you have an opinion on our status of life after death."

"Yes." I said. "But I would like to hear your view on the subject, if you would."

"Heaven and hell are probably real places." he said. "Each is a locale within the parallel universe of the spiritual or immaterial world. Heaven is a place of light, union, liberty, and life. It is the place where the Creator God of our Universe anxiously awaits our arrival in the proper time to embrace us with eternal, infinite love. Hell is a place of darkness, separation, restriction, and the absence of life. I agree that our place in this spiritual or immaterial world is determined by our earthly qualitative and quantitative good acts over bad. It is quite possible that the only criteria that will decide whether the soul of an individual goes to heaven or hell after death is simply whether they have had a continuous intent in their earthly life in doing good. In this case good can be generally understood. It is always working towards the betterment of the people around you and humankind in general. They are first and second to your own betterment."

"There must be a heaven and hell." he said. "But like any prison sentence, however, those in hell may not be there forever. After a time determined by the Creator God they may be allowed to transition to that part of the parallel universe where the inhabitant's good deeds exceed their bad. It seems inconsistent with the God of our intuition that hell would be an eternity for all souls dwelling there. If it is our lives and deeds on Enotita or Earth that determine our future destiny, we know that our mortal lives are only for a finite period of time. Given that, and providing we come to renouncing our misdeeds in this short, finite life – the souls in hell would someday move on to heaven. That just seems intuitively correct."

"The goal or purpose in life is to have lived life in such a way of both harmony with the Creator God and advancing the agenda of the Creator God as to hope that if we have an eternal soul it will have some presence with Him/Her/It after we die living in the non-material, spiritual world." he concluded. "This is the ultimate goal and satisfies the hollowness that results from a goal that is limited to the material world. This Creator God may also be called the God of our intuitive understanding of how the physical, material universe/multiverse works."

"Well said." I replied. "I fully agree with you."

"But you know," he concluded, "it is possible that the Deity that we actually meet when we die is really a bad guy. But it is extremely, extremely unlikely. Nevertheless, preparing for this is an element of our character. We must use it in making ourselves tough and preparing for a survival situation in the afterlife. It will lead to our coming together as a people and as a species race (human race here on Earth) on our respective planets. It is not the primary reason we come together. We come together for the good reasons like love and the advancement of our species race. But preparing to have to survive in your Darwinian sort of way, perhaps in a collective sort of way, is a good potential point for species character in this life preparing for the afterlife."

"That" I said, "is disturbing."

CHAPTER IX. What is the Purpose of Life?

Akmazo told me that he needed to get back to the spacecraft and the Mothership as he had things to do. "I will be back again in about seven days." he said.

With that he was gone. I watched him trudge up the hill through the snow brushing up occasionally against evergreen boughs still laden with a little of the white stuff causing it to fall to the ground. I sat down at my improvised table and again committed to my legal pad all of my memories about our conversation and his words. Five days after he left we had another snowfall. There was now about 18 inches on the ground. On the seventh day I went down to the small stream below the shelter to gather water. As I was

making my way back up to the campsite I saw Akmazo coming down the hill brushing the pine boughs as he went and knocking the snow off in a cloud.

"Hello Akmazo!" I said. "It's good to see you again. Won't you come in?"

"It's good to see you again, John." he said. "I see you're replenishing your water supply. I could go for a little of that."

I opened the gate for him to my shelter and let him in. "Let me pour you a glass of this." I said. "It just came out of the mountain about 100 yards uphill from here. Nevertheless, let me run it through this filter first. That's always the best thing to do."

Akmazo downed a full glass of the liquid. While it was just a degree or two above freezing, it was probably 14° above room temperature. If it wasn't falling as fast as it was in the little stream it would have frozen a long time ago.

"I have something I'd like you to see." he said. "This is a photograph of my wife and our three children. I miss them very much. I am able to send them a video recording of myself from the Mothership and they can send one back of themselves to me. But that is the best we can do."

I looked at the photograph. But for the fact that they all have the large heads from the eyebrows up, they could have been any typical family here on Earth. They were dressed in suits similar to what Akmazo wore. But the twin girls' suits were red and the boy's suit was blue.

"That is a very attractive family, Akmazo." I said. "You should be very proud of them."

"I am." he said. "I am very proud of them, indeed. The next time I see you I will bring a device that will display the most recent video recording they sent me of themselves. Would you like to continue our conversation?"

"Yes." I said. "I was hoping that this time we may be able to talk about "What is the purpose of life?" That is a question we humans have been talking about for as long as we have been talking about "Is there a God?""

"Why don't you tell me your thoughts on the matter?" he said.

"The underlying, ultimate basis for our morality is our mortality. It is the preservation and the exultation of life. It is life over death and disease. Positivity in everything increases the force for life and overcoming death and disease. Negativity in anything decreases the force for life and overcoming death and disease. Being positive is better than being negative." I said.

A. Why are we here?

"You may ask, Akmazo, "Why are we here?", "What is our purpose in life?" We must all meet an inescapable, universal, necessary, human race-sustaining standard of human conduct. This standard is the minimum standard for all human conduct. This standard is to do no harm to other

people in their life, health, liberty, property, and pursuit of happiness unless they are justly and inescapably morally and legally compelled. Then it is only to the extent they are justly and inescapably morally and legally compelled. Once having met this standard -- to reduce it to one word -- our reason for living is to Flourish*. We are here to flourish individually and as a corporate, human civilization. We should flourish personally and we should flourish as a global society. To flourish is not just to exist. It is not just to survive. It is to thrive as a plant or animal. It is to grow luxuriantly. It is to increase and enlarge. As a plant grows ever upward in stem and flower towards the sunlight, so should we. As an animal seeks the best possible life in the place it has been given, so should we. To flourish also means to prosper. It means to increase in wealth, honor, comfort, happiness, or whatever a human being or society finds desirable. It applies to the individual, a business, a nation, or a culture. As a human being and a society we should prosper and increase in wealth, honor, comfort, happiness, or whatever we find desirable. The energy that creates this force is ours. We should acknowledge it, adopt it, and put it to good use." I said.

*Footnote for "Flourish." Merriam-Webster.com Dictionary, Merriam-Webster, <https://www.merriam-webster.com/dictionary/flourish>. Accessed 11 May. 2024.

"Flourishing involves both being and doing." I said. "Flourishing is an integrated whole with being and doing two separate and equal parts. They are divided and undivided. They are both a part of the whole and can be analyzed separately. But they are inextricably unified in the whole. Being is being. Being is life for life's sake. Being is the possession and awareness of life. Being focuses on the essence of life: that which causes us to be alive and makes us aware of that life. To flourish is the highest state of being. Doing is doing. Doing is activity that makes us aware of our life. Doing is activity that leads our life in a certain direction. To flourish is the highest state of doing."

Akmazo replied "The goal of our flourishing is to leave this world a better place than we found it. A successful life leaves this world a better place than what was found. We should live, grow, and occupy ourselves with something that will make this world a better place than we found it. It may be a profession. It may be an avocation. It may be special, personal efforts made in the Enotitan or human contacts of our day to day life. It may be the

good raising of children. Great happiness will come from working to leave this world a better place than you found it. As long as this is the attitude of your heart, you will always be happy.

“As the Universe expands and develops it is "flowering". So should our view and practice of life be flowering. So should the construction of our civilization be flowering. Our purpose individually and as a group is to flourish individually and as a group and to help our respective species/race evolve successfully.” he said.

“The common denominator of flourishing or blooming is that The Big Bang blooms the Universe and Evolution blooms life on Earth. Both start from a single point.” he said.

“The Unified Field Theory that unites God, Creation, and our Purpose in the Universe is the flourishing expansion of the big bang of the cosmos with the flourishing purpose of humankind. As the Universe expands and flowers, so do we as humanity here on Earth or as Enotitans on Enotita. We see the one true God in seeing the physics of the expanding big bang cosmos and the expansion and development of a flourishing life of each human and of humanity on Earth and each Enotitan and the Enotitan race on Enotita.” he concluded.

B. To Flourish personally.

““Before we can flourish personally, before we can even consider what is our reason for living, we must be alive. We must survive. We came into this world alone and we will exit this world alone. A survival experience, however, can assist us in better understanding our place in the universe.” I said. “Think of a human being alone in the woods having to fend for himself/herself from the land for his/her daily physical needs. He/She needs food, water, and shelter. He/She will probably need medicine if he/she gets sick. This kind of person is not worried about "why" he/she exists. All of this person's energies are devoted to staying alive. He/She doesn't have time to think about "why" he/she exists or “what” is his/her purpose on earth. If he/she is unsuccessful at his/her immediate task, the "why" and “what” questions will be of no consequence. He/She will be dead and unable to even think about the question, much less come up with an acceptable answer. The

hunger in his/her belly and the elements upon his/her body constantly remind him/her of this.”

“The survival skills are generally found in the practical left hemisphere of our brain. Imagination is found in the right hemisphere. You can't eat imagination.” I said. “But it is food for the soul. Metaphorically speaking we could live physically with the left side of our brain and not the right. We can only live as a higher human being with the right. Survival involves being honest with yourself. To survive you must know the laws of nature, and most importantly -- obey them. If you are not honest with yourself and your understanding of the world, you will lead yourself into harm or death. Your will to survive does not wish to permit this. Survival demands an overwhelming exercise of that will. Survival is 90% will and 10% knowledge.”

“Consider for a moment that you are a survivor stranded on a deserted island and forced to live with another small group of survivors until rescue. Consider that rescue may never occur. The island has limited space and limited natural resources. Each member of this group must survive with each other's personality and these limited resources. You must find enough food from the land, the shore, and the surf. You must provide fresh water for yourselves. The island may not have any open source of fresh water. You must protect yourselves from the elements. The weather may include extreme heat, cold, wind, and rain. You may get sick while on the island. If basic human needs are not met on the island you may have to protect yourself from each other. Will the strongest, most violent bully in the group be the sole survivor with perhaps a few chosen servants to attend him? Or, will the group form a value system and a government of sorts that permits everyone an equal opportunity at survival?” I said.

“Consider an even more poignant scenario where the island is changed to a lifeboat.” I continued. “The lifeboat is filled to capacity and adrift on the open sea. No real hope of rescue exists for the foreseeable future. Living quarters are much, much closer. Each member of the lifeboat group has essentially no privacy. Food and fresh water resources are far more critical. Exposure to the elements is far more serious. Violence by any member of this party is not only dangerous towards the other members but could well result in destroying the lifeboat causing all aboard to go into the open sea and eventually perish. Will your group be able to work together

with their very limited resources? Can they get food from the sea? Can they get fresh water from rain, survival kit devices called solar stills*, or possibly new technology survival kit desalination filters? Can they protect themselves from the elements? Will some physically strong but mentally weak member of the boat seek to overpower the others in an attempt to save himself, and bring about disaster for everyone? How will you react when you determine that your basic human needs of food, water, and shelter are not being met, and you can seriously feel it?"

*Footnote for solar stills: YouTube, Igor Stropnik, "Solar still - Sea made drinkable". Oct 16, 2022. Run Time 5:46.

https://youtu.be/dXMI7G_CpWA?si=SBfmZORRQeI-1mcn

"The island scenario and the lifeboat scenario are necessary examples to help us understand our inner selves. They help us better understand what makes us tick. They teach us what are the real values of life. To know abundance you sometimes have to know deprivation." I said. "Given that you have survived the island and the lifeboat scenario you can go on with your life with a better understanding of the source of the power which causes life and causes us to flourish. Each of us must advance this power in our daily lives. Each of us must rely upon it to personally flourish."

C. To Flourish as a global society

"You know," Akmazo said, ""in the relationship between the individual and the corporate here on planet Earth, the human race is a family. Actually to be most precise you are "becoming" a family. As the people of the Earth become closer and even to a minor extent nations become closer the human race becomes a family. You are in fact a legitimate biological family as well. You do all have a common Adam and Eve ancestor. We don't know exactly when those two lived. But it seems to have been in East Africa roughly 200,000 years ago. It all depends on when you decide that the *homo sapiens* race has begun.""

"To flourish as a global society each individual citizen, group, state, and nation must advance the cause of life affirming activity and set back the

cause of life destroying activity." he said. "Life affirming activity is any activity that advances life, health, freedom, responsibility, justice, unity, peace, and happiness. Life destroying activity is any activity that advances death, injury, confinement, irresponsibility, injustice, separation, war, and unhappiness. One way to achieve this goal is by getting all of the individual citizen members of the world to a point where they see themselves as members of the same family -- in a home. If they see themselves as brothers and sisters within the confines of modest domestic housing, they can more clearly see the harm their uncontrolled exercise of freedom has upon their siblings. They can see the danger for the whole family when a lethal substance enters the home. They can see the need for peace amongst themselves to preserve their own life and health. They can see more easily the restrictions that limited resources place upon their lifestyle. Lifestyle here would include the areas of food, drink, shelter, work, and entertainment. They can more easily accord rights and duties to the fellow family members as family members hold a higher place in social strata than strangers, fellow citizens, or even neighbors. They may be able to see more easily a group purpose for the family."

"In your modern, diverse, and highly interdependent environment no human being, group, state, or nation is an island unto itself. The purpose of the world family is that each citizen member provides some element of need for another member or for each other member, and each member has needs of his or her own that only a world community can supply. Seeing a purpose for the world family as people see a purpose for their own private family will cause the citizens to have greater concern for their fellow human beings. They will be more protective of other human beings when they see a family connection. They will engage in more life affirming activity and less life destroying activity. They can see the purpose connection in their behavior and they will respond to it. The purpose of the individual citizen and citizens will become the purpose of their group, state, and nation. As your planet becomes more and more crowded, this new purpose will be necessary to insure your survival." he said.

"To survive into the future we must know who we are, where we are, what is around us, where we are going, what we value, where we want to go, and how we can get there." I replied. "We must each have the will to survive individually and the will to survive as the human race on planet Earth. We can do it."

"You know," I said, "The positive future of life is enjoying to the maximum the very fact that you are alive, that you are existing, and that your existence feels exhilarating at the absolute core of your being. When this inner contact is made, it is not necessary that you also have something to do in this life. Just being alive is sufficient. By striving to find the common ground at the core of all humanity we someday will find that place, idea, state of being or existence. Once recognizing it, the moment will be sublime. When we are ready to move on then it will be our plan to factor everything through that idea or formula. But the formula will not save us or motivate us to use it or improve our lot – the purpose of our striving in the first place. Alas, we must continue to strive. It is only with self-initiated action in the positive, affirmative, forward direction that any progress will be made. We must keep striving. But with a formula, the results should be much bigger and better."

"The purpose of life, or the purpose of flourishing, is to ultimately know everything there is to know about the universe – both material and immaterial." he said. "It is the result of the full blooming of the flower of the universe, the dominant planetary race, and the individual. Once we have achieved that we may individually and as a dominant planetary race begin to descend into a retirement and a withdrawal from this learning, seeking process. It seems unlikely, however, that we will ever reach this point. Because there is always something more for us to pursue. Even in a dying universe that is starting to rip apart thanks to dark energy, we may be able to escape into another universe next to ours if such a universe exists. By pursuing this purpose of life, or purpose of flourishing, we will come to know the mind of God."

"For what purpose do we flourish?" he said. "Why do we flourish? What are we to do with ourselves? If there is no spiritual world or spiritual dimension that follows death, then our flourishing is only to get to know this universe in its infinite bigness macroscopically, it's infinite smallness microscopically, and our relationship to and with every being in it. It is to know these things at the maximum."

"If there is a spiritual world or parallel universe that has eternal qualities to it, then our purpose for flourishing is to cultivate a soul that will be as perfect as possible in coexisting in that world with God or whatever Eternal Deity exists there as our Creator." he continued. "The need to have a reason for being will not exist within us in that world or universe because we will be fulfilled in knowing we have reached ultimate knowledge. We will be content just to enjoy ourselves with God."

“It is in the desire, in the will, to know everything there is to know about the universe, both material and immaterial. From this we will transform the direction of our lives from one that first looks inward to the self to satisfy selfish needs – to one that looks outward of the self with a first desire to satisfy the needs of others and the dominant planetary race. As this develops it brings about the evolutionary change to the absolute core moral character of each individual planetary citizen. It will take time. But eventually for a majority of people this latter predisposition towards life will be natural and will be the norm. There will be backsliding. The numbers of people with this predisposition to naturally put others first will rise and fall. But ultimately, with perseverance, the whole dominant planetary race will be this way. Each individual will be this way in their heart and soul. The family of planetary citizens will be of one mind.” he concluded.

I concluded “The key to knowing all there is to know about the world – both material and immaterial – is curiosity. Curiosity is the driving force that will cause the evolution of the moral character of the dominant planetary race to move from primarily centered on the self to primarily centered on others.”

CHAPTER X. Concepts, Values, and Ethics.

- A. Good and Evil.**
- B. Why be good?**
- C. Am I my brother’s keeper?**
- D. The Golden Rule.**
- E. Human history.**
- F. Change, constant change.**
- G. The Nature of Thought.**
- H. The individual and the corporate.**

I. Happiness

J. Honesty.

K. Equality.

L. Liberty and responsibility.

M. Love

N. Man and Woman.

O. Hope.

P. Endurance.

Q. Sacrifice

R. Work.

S. Personal production versus consumption.

T. The environment and Our Relationship to Nature.

Akmazo had to go again. He said it would be another seven days. I bid him farewell and wished him the best in his time away. We had another heavy snowfall three days later. It was about 16 inches. The trees were again covered with it. The snow was now deep enough that it was advantageous to use the snowshoes I had brought to the campsite whenever venturing somewhere a trail had not already been made. Without them every step you take causes your leg to sink up to your crotch. That gets pretty old pretty quick. Fortunately, I already had some trails broke that took me out to my primary firewood gathering areas. But even they had to be beaten down somewhat from the new snow and the drifting snow.

I had just finished supper on the evening of December 13th when I heard a rustling sound outside my shelter. Akmazo had returned. It was about 6:30 PM and it had been dark for a good two hours. He didn't have a

flashlight. But he was wearing what looked like a pair of ski goggles that sealed around his eyes. The glass in the goggles was dark. I assumed it must be some kind of an instrument that allowed him to see in the dark like our infrared night seeing devices.

"Hello Akmazo." I said. "It's good to see you again. How have you been?"

"Hello John." he said. "It's good to see you to again. I have been fine. All is well on the Mothership. Are you managing to stay warm?"

"It's been a struggle." I said. "Did you have any trouble making it down here from your spacecraft. I know there's a bit of a trail because I've kept going up there. But it fills up pretty quickly. Welcome to the Pacific Northwest winter."

"This place looks like a real challenge to live in this time of year." he said. "You guys picked a great place for a Survival School training area."

"Yes." I said. "That's what I thought too back in the day when I was stomping these hills with the Air Force and the survival students. Are you up for continuing our conversation?"

"I've been looking forward to it." he said. "Where would you like to begin?"

"Given that we have discussed the existence of God, the possibility of life after death, the existence of heaven and hell, and the purpose of life, I thought maybe we could talk about what Values might flow from that reality." I said.

"Well," he said, "some Values are eternal, transcendental, and unchanging. Some are temporal. They are for a time only in history. Prior to that time they would be premature. After that time they are outdated. Both society and individuals have eternal and temporal values existing within them at the same time. It is one of the anomalies of life that both the eternal and temporal exist together at the same time."

"If we believe there is a Creator God of the Universe and He/She/It is able to influence the affairs of humans in some direct way, then it follows that we cannot get our ethics from our general metaphysics – exclusively." I said. "We have allowed for this Creator God in the picture. He/She/It must

have some input. Why don't we begin our conversation by talking about Good and Evil?"

A. Good and Evil.

"We are created with a capacity for both good and evil." I said. "Good may be defined as life affirming. Good is anything that advances the cause of life in ourselves and all other human beings. Good advances the cause of all things necessary to sustain life in ourselves and all other human beings. Good may correspond to right. Evil may be defined as life destroying. Evil is anything that destroys the cause of life and health in ourselves and all other human beings. Evil destroys the cause of all things necessary to sustain life and health in ourselves and all other human beings. Evil here may correspond to wrong. Extreme good might be referred to as the "perfect". Extreme wrong may be referred to as "evil", or at least greater evil than in the simple, general value comparison of "good and evil". The object is to detect where on the spectrum of value our actions may occur and to make sure they are well into the value side of good and possibly even perfect. Likewise, they must completely avoid the value side of wrong and evil. The simplest and most dynamic way for an individual to recognize good and evil is to apply the Christian Golden Rule. If it is something you would approve being done to you if you were the object of the decision, then it is good or right. If it is something you would not approve being done to you if you were the object of the decision, then it is evil or wrong.

"Another test that can be applied would be: Does the act impinge upon the needs of anyone else? The less the act impinges upon the needs of someone else, the greater the good or right of the act. The more the act impinges upon the needs of someone else, the greater the evil or wrong of the act." I said.

"We must define evil by what humanity calls evil." I continued. "We cannot define evil by what some particular, generally parochial, religion defines as evil. It is not what any religion defines as evil, unless that evil has been considered evil by the vast majority of the human race since the rise of the *homo sapiens* when intuitively informed by the God of all People and the

Human Race who is the Creator God of the Universe. Evil for all of us human beings is what humanity and humanity alone defines as evil under these conditions. It is what the human race says it is under these conditions. It is consistent with what the God of all People and the Human Race, the Creator God of the Universe, intuitively informs us it is. It is an intuitive recognition at the deepest level when you see it. Religions when consistent with this principle can reinforce it."

"As I said, a good definition of evil as humanity defines evil is anything that is life and health destroying." I concluded. "Likewise, it is also anything that destroys the dignity and self-respect of the human being. These are simple and straightforward definitions. One example might be worshiping a disapproved g(God) or not worshiping an approved g(G)od. Such actions, when intuitively informed by the God of all People and the Human Race who is the Creator God of the Universe, do not destroy the dignity and self-respect of that or any human being. The dignity and self-respect of the human being is the good evidenced by the flourishing of the individual human life in their complete human person. It is not determined by the parochial doctrine of any religion."

"Ultimately the course we follow between good and evil is determined by the free exercise of our will." I continued. "Each of us has the power to choose between good and evil in all of the decisions of our life. Certain environmental factors can have an influence on which way we choose, most notably childhood trauma or deprivation. But we all remain ultimately responsible for our actions. One exception to this rule exists. Certain people can experience a particular overwhelming chemical imbalance in their brain. This imbalance can become so severe at times that the individual is unable to distinguish right from wrong or good from evil. It is not that they simply experienced an irresistible impulse and were unable to conform their behavior to the good and avoid evil. The will can resist any impulse known to be wrong. There is no irresistible impulse. The problem is that people with this overwhelming chemical imbalance don't even know the difference between good and evil. They don't know what behavior to do and what to avoid. On these legitimate, genuinely proven, and rare occasions the individual is excused legally from the consequences of his or her actions. The individual, however, should be subject to whatever psychiatric supervision is necessary to protect society from him or her for as long as necessary."

"Is our dual nature of good and evil natural?" Akmazo queried. "An analogy can be drawn from physics. In looking at the universe one can see both order and chaos. Order corresponds to good. Good is life affirming and without order there can be no life. Life arises out of a complex system. It involves separate individual parts and in some cases separate individual systems coming together in a certain order. The whole is greater than the sum of its parts. One could say there is a critical mass for life. Without order neither the individual parts nor the individual systems could come together in an integrated whole. Without the integrated whole there would be no life. Chaos corresponds to evil. Evil is life destroying. No life exists in chaos and chaos destroys life. If allowed to remain in chaos the individual parts and systems would not come together and there would be no life."

"Order exceeds chaos in the universe, although it may not always by a wide margin." he continued. "We are alive in this world and we are able to contemplate the issue. So too, good exceeds evil in us. If we have a question about the degree of the margin, then the will must be exercised to guarantee we keep that decisive margin. When good exceeds evil in our lives we progress. This progress is directly proportional to the width of the margin."

B. Why be good?

"Well let me ask you this, Akmazo." I said. ""If we are all free moral agents and can choose by the force of our will between good and evil, then "Why Be Good?""

"That's a very good question." he said. "Why don't you give me your thoughts on the matter?"

"If people's motivation for doing good became something natural, the world would totally change and it would be fairly close to a Utopian heaven on earth." I said. ""At present the only way to cause that motivation to change is to appeal to the "better angels". It is to have some kind of an inner conversion to doing good and that doing good is better than making money or anything else. The point I want to make is we need to try to change the motivation for doing good from the classic humanitarian appeal -

- to one where people see it in their best interest, as broadly as best interest can be defined, to be doing good. The gut level best interest someone sees from the solely human survival and personal improvement aspect needs to change. It needs to become the gut level motivation that it is in his or her survival and personal improvement best interest to do good, be benevolent, and to meet people and their needs where they live.'"

"It seems that the two motivating powers of human behavior are Wealth and Power." I said. "The key to having an effective and successful government is managing all individuals' desires for these two personal commodities. They must be managed and controlled by a greater common good for everyone. These two motivations are the primary motivators for everyone from the time they are in diapers until they die. Altruism is a third and minor commodity in relation to Wealth and Power."

"The question then becomes "Is there something that will naturally occur after satisfying these appetites that will control these appetites and cause us to want to be amenable to living in the community and not taking advantage of others?" I said. "The ultimate answer to this question would be everyone naturally wanting to see everyone else achieve wealth and power, or at least have all of their human needs met.'"

"The naturally occurring event at that point would have to be a recognition that if you take advantage of other people by asserting your wealth and power over them, that they will retaliate against you and their numbers will overwhelm you." I said. "Because they too are human beings, they have the same desire for the wealth and power. This motive has no altruism in it. It has only the concept of self-preservation in it. Nevertheless, it requires a momentary pause to recognize a reason why you should not advance further with the assertion of wealth and power and the acquisition of wealth and power."

"Will that be a natural act?" I said. "In the jungle environment it might be difficult to see it. But in a complex, urban environment with many people around it will be easier to see the need for social compatibility regardless of your appetite for wealth and power. It is the beginning of an attempt to tame the tempers of our basic animal lusts and needs."

"If you follow Darwinism to its logical conclusion everyone who is weak would perish. It would actually be good to see the weak perish because the strong would go on to survive and reproduce. But the morality of the human race generally is to protect the weak and the sick. Is this not in contradiction to Darwinism – at least social Darwinism?" I said. "It is in contradiction at this point. For the human race as a whole a new dynamic takes place that overcomes simple, individualistic Darwinism."

"Here the ethic of taking care of the weak and sick becomes human race sustaining." I said. "The basis for it, though, is largely, ultimately self-

interest. We take care of the weak and sick because we know that we too are mortal and we can become weak or sick anytime. Therefore, if we know that the people around us, maybe even the entire human race, will take care of us if we are weak or sick, then we will have more courage to participate fully in life. That makes us stronger. It is globally an ethic that promotes the human race. It can certainly become part of our psyche. It does not necessarily come from our own individual genetics or DNA. But it can become part of our genetics and DNA in an evolutionary way that leads each individual to have this ethic and be more cooperative and helpful to other members of the human race. It's generally a Golden Rule. It says I'm doing this now as a strong person to help the weak on the concept that if I become weak or sick they will help me."

"Because this is something that the human race would want to promote for itself it will be adopted and it will be a trait passed on to our future generations." I said. "It is a trait that will run counter to the basic animal instinct of the individual being supreme and killing off or at least dominating all of its competition.

"Thus altruism is a potential form of Darwinism and not necessarily an imposed ethic." I concluded.

Akmazo smiled and told me he agreed with all I had said. "The Force of the one true God of the Universe moves towards life." he said. "Whether that force was in a pre-existing universe or emerged in the present universe with the Big Bang – it moves towards Life. It will continue to move towards Life until the flower has fully bloomed. The flower will bloom, wither, and die. The force will never be overtly destructive of the Universe. The Universe will simply come apart slowly. The Force that is the force of emerging or blooming Life in the Universe is in fact the God of the Universe. Because the Force is the force of life and going on, it is the force of Good. Life is Good. At least it's better than the alternative."

"In answering the question "Why Be Good?" he said, "the answer is because you are following the Force which is the God of the Universe which is Life. You are seeking Good because you are seeking Life and the one true God of the Universe. You cannot go wrong with that. Seeking the alternative will be destruction and death for you ultimately. By seeking Life, God, and Good you are causing yourself and your human race to flourish and prosper."

C. Am I my brother's keeper?

"Akmazo", I said ""that was both enlightening and insightful. I believe it all raises an additional question which is "Am I My Brother's Keeper?""

He agreed and asked me to give my thoughts on the matter. I said ""Being your Brother's Keeper is the ethic, method, and underlying principle for the future cohesion and advancement of the human race on planet Earth. It is by looking out for the safety and best interests of each other and ultimately everyone else that we will be able to have a civilization that lives in peace and advances. It must be part of our consciousness that this particular attitude towards people is our attitude. It begins with the person closest to us in both physical proximity and relationship. But it extends on to everyone in the world. It extends to every member of the human race. The antithesis of this attitude is "I don't care about anyone else. I am here only to advance my own interests. I think if they are having problems, then that's too bad for them." If you are your Brother's Keeper, then you are concerned about their welfare. Nevertheless, you are still more concerned about your own welfare. It is a balancing concept and equation.""

Akmazo replied, "The concept applies in the area of economics. People may chafe at the idea that this would undercut the individual drive of personal Survival and doing all you can to get maximum food, water, and shelter etc. But they must understand that the person in the Survivor analogy is alone in the world or alone on an island. There is no "Brother to Keep". So that is the situation where you are looking out for your own interests first, or in greater part. Raw capitalism could be compared to that individual survival ethic also. The problem with raw capitalism is that it is done in an environment with other people. Those people are Brothers. We need to look out for their interests also. The "Brothers" are not the moral equivalent of any of the other three elements of capitalism – capital, physical plant, and raw materials. The "Brothers", which are labor -- the fourth element of capitalism in this equation -- are greater than the moral equivalent of all the other three factors combined."

He said, "This same concept applies in the relationship of nations to other nations. Therefore it applies in the concept of politics. The concept in politics, however, will occur only after the concept advances in economics. That is because differences in politics and States are greater than differences

in economics. They are much more rigid and inflexible. They are grounded in nationalism as well as other more intractable concepts.”

He continued, ““Finally, the "I Am My Brother’s Keeper" concept applies to religion as well. But this concept will not advance until advances occur first in economics and then in politics. This is because religion is the most intractable of all the concepts. To violate a religious concept or precept one does not just place their own personal fortune or national identity in jeopardy. One places their mortal soul in danger. They face not just retribution here in their earthly life, but an eternity doomed to burning in hell fire. Challenging that is the ultimate challenge.””

“The success of the human race on Planet Earth in the long term for the remaining four billion years we have as a planet is based on a combination of two realities.” I said. “The First is the individual personal will to survive and flourish. The second is the spirit and action of implementing the fact that we are our brother’s keeper. These two realities are related to each other in the same way as the duality of light. One is a wave and one is a particle. They may seem intellectually or philosophically exclusive. But they are in fact the reality of light, energy, and the Universe.”

D. The Golden Rule.

From Google Document “Ethical teachings of World Major Religions”
pages 2 and 3.

See: <https://docs.google.com/document/d/1SWgnwxLqNI3njpdQrgCqrR-4OhTLkgDae5ntdhP1KCg/edit?hl=en>

Citing: Mary Pat Fisher, *World Religions in the 21st century* (London: Calmann & King Ltd., 1999), p. 102.

Scholars of comparative religions have discovered some examples of what leaders in major religions have said that seem to offer a central ethical teaching for them all:

"This is the sum of duty: Do nothing unto others which would cause you pain if it were done to you".—*Hinduism* (Mahabharata 5:1517)

"In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self".—*Jainism* (Lord Mahavir)

"Hurt not others in ways that you yourself would find hurtful".—*Buddhism* (Udana-Varga, 5:18)

"That nature only is good when it shall not do unto another whatever is not good for its own self".—*Zoroastrianism* (Dadistan-i-Dinik, 94:5)

"What is hateful to you, do not do to your fellow human being. That is the law; all the rest is commentary".—*Judaism* (Tulmud, Shabbat 31a)

"Always treats others as you would like them to treat you: That is the Law and the prophets".—*Christianity* (Matthew 7:12)

"No one of you is a believer until he desires for his brother that which he desires for himself".—*Islam* (Sunnah)

"Do not create enmity with anyone, for God is within everyone".—*Sikhism* (Guru Granth Sahib 259)

"The foundation is respect for all life".—*Native American* (The Great Law of Peace)

"You know," I said, ""It appears the Golden Rule is a common denominator in both our discussions involving "Why Be Good?" and "Am I My Brothers Keeper?" I think we should talk a little more about that.""

"By all means." he said. "Go ahead."

"The Golden Rule of the Bible," I said, ""is found at Matthew 7:12 and again at Luke 6:31. The Matthew passage states "In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets." Our society has come to know this rule from the earlier King James Version translation as "Do unto others as you would have them do unto you." But the Rule has been stated elsewhere in human history. The ancient Chinese philosopher and founder of Taoism or the Dao, Lao Tzu,

stated it in his writings in the 6th Century B.C. Here are four examples.””

“A man should love others as himself and also their parents as his own.”

— Lao Tzu, from the Tao Te Ching

“A man can achieve his own happiness only by pursuing the happiness of others, because it is only by forgetting about his own happiness that he can become happy.”

— Lao Tzu, from the Tao Te Ching

"Regard your neighbor's gain as your own gain, and your neighbor's loss as your own loss." Lao Tzu from the "T'ai Shang Kan Ying P'ien".

"The sage has no interest of his own, but takes the interests of the people as his own. He is kind to the kind; he is also kind to the unkind: for Virtue is kind. He is faithful to the faithful; he is also faithful to the unfaithful: for Virtue is faithful." Lao Tzu, from the Tao Te Ching, Chapter 49

“The German philosopher Immanuel Kant in the 18th Century A.D. described the Golden Rule in what he called his Categorical Imperative.” I said. “”It was the centerpiece of his moral philosophy and is best known in its first formulation as “Act only according to that maxim whereby you can at the same time will that it should become a universal law without contradiction.”” See Kant, Immanuel; translated by James W. Ellington [1785] (1993). *Grounding for the Metaphysics of Morals 3rd ed.* Hackett. p. 30. ISBN 0-87220-166-X.

“The Golden Rule is the highest dynamic principle of human behavior worthy of this life.” I said. “The underlying principle is life affirming. No one in their right mind will do something to someone they would not wish to have visited upon themselves. Everyone in their right mind will do something to someone they would wish to have visited upon themselves. The Rule is based on a free choice made by the potential actor with only a

guilty conscience as deterrence to violating the Rule. It cannot be enforced as a matter of societal law. It is a personal ethic to practice. It is a goal of endeavor.

“Failure to follow the Rule, however, over time can result in measurable, commensurate loss to the individual.” I continued. “People who were the objects of the actor's negative actions may feel a serious breach of trust. Likewise, people's fundamental belief in the equality of humankind will perceive an unfair advantage gained by the actor. The result is that the climate that once permitted the actor to exploit other human beings will dry up and the actor will suffer a measurable, commensurate loss. Some kind of justice will have been done. The principle applies to both people and nations.

““As you said earlier when we were talking about “Why Be Good?”, Akmazo said. “We take care of the weak and sick because we know that we too are mortal and we can become weak or sick anytime. Therefore, if we know that the people around us, maybe even the entire human race, will take care of us if we are weak or sick, then we will have more courage to participate fully in life. That makes us stronger.... It's generally a Golden Rule. It says I'm doing this now as a strong person to help the weak on the concept that if I become weak or sick they will help me.””

““Then in our discussion about “Am I My Brother’s Keeper?” you said “It is by looking out for the safety and best interests of each other and ultimately everyone else that we will be able to have a civilization that lives in peace and advances. You can see the foundation principle in each of these concepts.”” he said.

Akmazo continued, “I have been studying your civilization for many years in preparation for this trip. I believe the human race already has numerous teachings of good ethics. You have all of the ethics affirming life, liberty, equality, and personal responsibility for one's own actions from all of the major religions, philosophies, and teachings of this world. These ideas, your ideas, should be reinforced, cultivated, and taught diligently to all future generations. But none can compare to the absolute completeness and simplicity of the Golden Rule.”

Akmazo concluded. “When choosing a role model you want to become or a life style you want to emulate, choose the one that you would want everyone else to be with you in the world. It would be the one you would

most like to see surrounding you. Using that theory, you would pick the very best in human nature. It would be the one that is the most nurturing and supportive and life-affirming for you. It would be the one that maximizes life and flourishing here on planet Earth for everyone. Diversity has its place. We all don't want to be the same. But in choosing who we want to be, to choose the best, we would choose what we would want everyone else to be around us. You can see all of this as a grander variation on the Golden Rule."

E. Human history.

I thought it would be a good idea to bring up the subject of human history. The question I had was "Do things stay the same? Or, are they in a constant state of change?" So I posed those questions to Akmazo.

"Why don't you expound on the subject?" he said.

"Is there anything new under the sun?" I said. "Are there any dimensions or dynamics to the modern world and its problems that did not exist for the ancients? Two elements of modern society are so radically different from ancient and medieval times that simply no one could have predicted them. The first is the rise of technology and its impact upon society. This element has three significant aspects to it. The most significant aspect is nuclear weapons. Our planet now has the power to fully self-destruct. Soon maybe even small groups will possess this power. The second significant aspect of technology is the communications expansion. We, through the electronic media, have become a global village. We can communicate with virtually anyone, anytime. We can convey and receive vast amounts of information. A companion area to the communications expansion would be the transportation expansion. Ordinary people may now regularly travel to places in hours which formerly took months. The third significant aspect is the medical revolution. Through modern medicine we live significantly longer and healthier lives. Life is much better for those of us with access to modern medicine. The downside for the rise of technology is its impact on the environment. Our progress may be destroying our own house. We function on a much grander scale now. But the Earth is still the same size."

"The second element the ancients could not have predicted is the cosmological revolution." I said. "Here we have gone from being the important center of an ordered universe to a fly speck in an expanding, even accelerating, and in some measure chaotic universe. This change may not affect your day-to-day existence, but it ought to have an effect on your world view. We see ourselves now in a radically different place in the universe. Add to that the effect of our discoveries in studying the very small of our universe in quantum mechanics."

"In dealing with modern problems, these are dynamics our distant ancestors did not have to consider. Otherwise, it would be fair to say that the problems that affected life in the era of William the Conqueror, Julius Caesar, Socrates, and the earliest pharaohs are the same problems we have today. Those problems are: 1. Providing enough food, water, and shelter to support normal life. 2. Raising a family and maintaining the species. 3. Protecting the family from outside aggressors. 4. Living together successfully in a community. We will continue to have these problems for centuries, if not forever." I concluded.

F. Change, constant change.

"But you know," I said, "it seems the pace of change nowadays is getting faster and faster. I think preparing the human race for the notion of constant change in their technological environment, at an ever increasing level, is essential for our evolutionary development. Change is constant now. We must prepare for and adapt to constant change. It is evolution. But to quote Mark Twain: "I'm in favor of progress; it's change I don't like.""

"Exploring and developing the Internet and all of its aspects is like exploring and developing America – particularly the American West." Akmazo said. "Laying the cables and connecting lines is like charting trails and later building roads out into the wilderness. People will follow. It is a new world. You are the pioneers. Like exploration, it is more of a young person's world. It requires a fresh mind, curious about what's out there, willing to sacrifice to explore, and not afraid of the change in life these new discoveries will bring. It does not have a static *status quo* to protect. But

someday the development will, like the old frontier, cause it to close. Some newer progression from it will evolve. The dominant netizens of the then current era will become like the old fogies of today and yesteryear. A new frontier will emerge."

"It is the Internet that will ultimately make it impossible for human beings to have complete, independent sovereignty." I said. "It so connects us with everyone that we cannot be completely independent and sovereign. It will bring about the transition of individuals in the human race from being independent to being interdependent. The situation could become 90% interdependent and 10% independent. Thanks to the Internet change is ongoing, increasing, inevitable, and inexorable. We must adjust to it. If we don't adapt, we will perish. It is required for our survival."

"A parallel concept is that if you don't want to have Change you have to get rid of the Internet." I said. "People will see, or at least come to the conclusion, in this day and age that getting rid of the Internet is impossible and in fact the Internet will increase. Therefore, Change will increase. It will happen at the rate the Internet increases. Therefore it happens at the rate our interconnectedness increases."

"In moving into a human system where all of your information and all of your business is online electronically you are moving into a system that is consistent with a constant wave as opposed to a discrete unit." Akmazo said. "Previously your information and business was in discrete units of paper documents. Most particularly they are not physically connected to everything else. They do become part of a whole. They are not physically connected to the other parts. The online electronic system being a continuous, connected system lends itself to Change. It is not only easily changed as it is all connected, it is designed for change as it continues to evolve and improve. That is a necessary part in its improvement – its evolution. It is necessary that its evolution and improvement be just that. It must be an advancement for your human race. You are becoming structured for easy, constant Change with this development of an online way of communicating and doing business."

"No religion wants you to change." he continued. "It keeps you trapped in its cycle of rituals and calendar. Change, if it should ever occur, is begrudging and incremental. Change could lead you to some truth outside of the religion, or even in contradiction to it. For a civilization to advance in

knowledge and technology it must embrace change. It must adopt the opposite attitude of religion's attitude to change. The advancing civilization's observance of ritual and calendar is generally a mental acknowledgment of the history of the celebration and its passing."

"Although we may become deeply attached to events in the past, there is absolutely nothing that is permanent." I said. "We cannot expect anything to remain the same forever. Everything is constantly changing. The great anxiety many evangelical Christians face in the modern world is the rapidity and the comprehensiveness of change all about them. Nothing seems permanent. They cannot be comfortable in a world where there are no absolutes and no permanencies. This anxiety is the result of the nature of evangelical Christianity which requires belief in absolutes that will never change. It can apply to other religions as well – particularly the revealed religions. We must accept our world as transitory from the Big Bang to the Big Rip, or whatever end there is for this Universe. While it may feel disturbing and require complete conviction to maintain, it is absolutely necessary to conform our lives to the true Universe."

"It is the rapidly increasing change going on in our societies at all levels that creates fear of the future and a reversion to reactionary conservatism and isolation." Akmazo said. "We must embrace this change. We must have a positive and welcoming attitude towards it. We can go too far in embracing it. We must be careful to examine it and choose the change that in the biggest picture makes our own world a better place to live for our citizens as a group and individually. Nevertheless, we must change. It all starts with a change of attitude by turning away from protection of the old self and self-interest and turning to look towards a developing future in the areas and issues that are both good and inevitable."

"The next question is "Where will this all end in the rate and amount of change?" I said. "I don't think it will end for us until the human race collectively agrees that physically and mentally they can't keep up with it. They will be forced to agree to put some kind of a throttle on the limits that Change can take place. This is for our own self-preservation and survival. Everyone will have to agree to the limitations we put on Change. Everyone will have to agree with the methods of enforcing the limitations and be willing to abide by them. Otherwise, the ones who don't agree will advance technologically and overcome the ones who do agree."

"This has been our experience on Enotita." Akmazo said. "I'm afraid you are right."

G. The Nature of Thought.

Akmazo told me that he greatly enjoyed our conversation. But he had to go again. "When I return in seven days or so," he said, "I will have a surprise for you."

So I bid him *adieu*. We had more snow in the intervening seven days. Right after the snow it got windy. That blew all of the snow off the evergreen boughs. Then it got real cold. One of the mornings was about 5°F. I was burning a lot of wood. But true to form on the seventh day he appeared again at my front door. This time, however, he had someone with him. It appeared to be a female.

"Hello again, John." He said. "It's good to see you. I'd like you to meet my second-in-command. Her name is Periergeia."

"Hello John." she said. "It's nice to meet you. Akmazo has told me all about you. Apparently you've had some very good conversations."

Periergeia was dressed in the same kind of all black top to bottom jumpsuit that Akmazo wore. She was a couple inches shorter than Akmazo. She had the curvy female shape of bosom, waist, and hips. The complexion of her face seemed darker than that of Akmazo. But otherwise she looked just like him with the very large head above the eyebrows line. "I'm so glad to meet you, Periergeia." I said. "Welcome to planet Earth and my humble abode here in the Colville National Forest. You too speak excellent English."

"Yes." she said. "Like Akmazo I have been preparing for several years for this mission. It included learning English which we have learned from your radio and television transmissions prior to your year of 1965."

"Won't you both have a seat." I said. I offered each of them the improvised chairs I had previously made and pulled up a firewood log for me to sit on. "Can I offer either of you some coffee?" I said.

"Yes." they said. Akmazo said he would continue to take his black. Periergeia said she would like some powdered cream.

"Is all well on the Mothership?" I said.

"Yes." Periergeia said. "All is going quite well. It gave me the opportunity to come down here and see things for myself. Akmazo has been telling me about your conversations. Where would you like to start it up again?"

"How about the nature of thought." I said.

"Sounds great!" she said. I believe the nature of thought and Enotitan thinking can be compared to the nature of light. I suspect it is the same for human thought. There are thoughts that are continuous and wavelike. There are thoughts that come in discrete, individual units. Perhaps you could conclude that the perfect thought is able to embody both of these aspects equally and forcefully."

"There seems to be a physical or metaphysical connection between this physical nature of light and the nature of thought." she said. "I can say that there are two bases for the nature of thought that are grounded in the physics or metaphysics of light. Thought must be continuous because we are Enotitan or human beings who must have relationships and life is ongoing. We need to interact with everyone. But more specifically life needs to be smooth and ongoing because we are mortal beings. The smoothness and ease of ongoing life contributes to the success of life and the sustainability of life. Bumps, and in particular breaks, create problems for life. But life must come in discrete units as well. We have to defend ourselves from outside forces. We are mortal beings and we are under attack from predators, enemies, and others who wish us ill. We need the pause that occurs after creating the thought in the discrete unit to get our defenses up and become ready to defend ourselves. The continuous thought or continuous life at this point would be in jeopardy and vulnerable to the predators who wish us ill. The discrete unit allows us security within that discrete unit. We can protect ourselves at this point. It has a hard shell. When we are ready to create our second discrete unit we do so and put it in a hard shell of its own. The discrete unit is the survival mode, the individual survival mode of each and every Enotitan and human being.

"What do you think about the dialectic and synthetic process and its effect on Enotitan and human thinking?" I asked.

"The dialectic process or some variant of it is responsible for most advancement in how we come to understand this world." she said. "A thesis or idea arises and out of it comes the antithesis or opposite idea. The two coexist parallel in the world until a synthesis of the two arises. Then out of this synthesis, or new thesis, arises a new antithesis, and so the process goes. It is more than just finding common ground. The conflict between the two brings the greater truth out of each. This new whole is greater than the sum of its two parts. Neither thesis nor antithesis sees the synthesis at the outset of the confrontation. Both believe they are immutable truth. The truth seeking desire of our mind energizes a dialectic, synthetic thought process whereby we increase our understanding of ourselves and our world."

"History and human relationships are a series of epochs between confrontation and cooperation." I said. "As one era finishes the other starts up only to peak, wane, and become a new era of the first."

"All truth is reality. Whatever is true, that is reality." I said. "Each person examines all the information that comes to that person in the light of his or her own life experience. We come to a body of knowledge which we deem as truth. We deem it as truth because we receive consistent results every time we apply it to a new situation. Inconsistent results modify the truth and accordingly lead us to a new truth. Consistent results further reinforce the truth. This truth development process is ongoing. The process is a building process. Each person develops his or her own perception of reality, but in the process most people also entertain other people's perception of reality. You may adopt any portion of another person's reality based on its consistency with your own reality. You may adopt any portion of another person's reality based on your experience of consistency with the other person on previous matters of knowledge. In essence, you trust the other person. The person has proven to you that he or she has command of a certain quantity of known information. Because of this you are willing to trust him or her in certain areas of information claimed to be known by him or her, but as yet are unknown to you."

"The avenues by which we perceive reality are essentially sensory, sometimes rational, and possibly, on certain occasions, spiritual or immaterial." Akmazo said. "The main guiding principle behind the search for

consistent results in our perceptions is information that fosters our mortality. It is information that seeks to prevent harm to us, mortal or otherwise, and strives to improve our physical lives. It is information we use for survival. The minor guiding principle behind the search for consistent results in our perceptions is knowledge for knowledge's sake."

"We take in sensory information and place a value on it based on its ability to help us avoid death, avoid pain, and make life more pleasant to live." Periergeia said. "Sensory information is empirical information. Empirical means that the information is observed, measured, and evaluated by one or more of the five Enotitan or human senses: sight, sound, touch, taste, and smell. Empirical information seeks to protect, preserve, and comfort the individual. It is survival oriented."

"We accept rational information through the reasoning processes of the mind." she said. ""The reasoning may not appear to have any kind of empirical basis. Upon close examination, however, some or a majority empirical basis may exist. An example of this might be in your historical, rational statement "All men (people) are created equal." This rationality may have been arrived at through logical argument or it may have been found to be an intuitive, inalienable truth. You will never find a reasoning or a right in a test tube. But if you look behind the rational quality of this statement you may find a physical, empirically verifiable analysis going on. This analysis may show that it is in the analyzer's best interest to take the equality position. If he or she doesn't take this position, then others would be permitted to do likewise. The other people, if permitted, will probably take the position that they are superior to you. Therefore, you will be injured physically or materially in some way if you do not take this position. Nevertheless, some reasoning will always have no other basis than an abstract logic or an irresistible intuition.""

"Assuming a human being can receive information spiritually or immaterially, then that information by definition is from another world, dimension, or whatever." I said. ""How could physical self-interest be involved here? It will be if you analyze the information in light of how it will affect your spiritual or immaterial life on earth and/or any spiritual or immaterial life after death. For example, consider the statement "There is but one true path to heaven and the path I am describing to you is it." This statement may be accepted for its own merits or it may be accepted on the

basis that not accepting it could have injurious consequences. These consequences could occur in this life and/or in any life to come. Nevertheless, some spiritual knowledge is based solely on affection for and trust of the knowledge provider.””

“We can say with time tested human confidence that reality or truth does exist independent of the person who experiences it.” I remarked. ““Rene Descartes said “I think, therefore I am.” It therefore follows that if “I am”, there is something and there must be something else also. A true reality exists for all things. Our duty is to find that reality. We struggle with it daily to eliminate the false and preserve the true. The only impediment to finding that reality would be in the limitations our humanity puts on us. Our human limitations will prevent us from ever knowing reality perfectly. We can only know reality as far as our sources of information input are allowed to go. We can only know reality well enough to survive, flourish, and explore the universe.

“What would be the one situation that would forbid us from ever knowing any reality?” Akmazo said. “It would have to be an omnipotent Deity that has cynically chosen to cause or allow us Enotitan and human beings to have universally consistent false results. What we perceive as truth is in fact fiction. Only the Deity is capable of knowing the reality we are in.”

““If this was the case, a case producing the worst living conditions humanly possible, would there still be a reason for living? Would there be a “Why” to our lives?”” he said. “The answer is yes, and it is two fold. First, we should live to make our lives physically the most comfortable we can for all of us for whatever time we have remaining. Comfort is better than discomfort. Second, we should attempt to change our situation by going to the source of the problem and pleading with Him to change our condition. It might seem reasonable that for someone even to approach this task he or she must have some good in them. It would also seem reasonable that all people have at least some good in them and some have a considerable amount. The Creator, likewise, must have some element of good in Him to have created someone or some people with some good. How could He create good if He did not possess good Himself? If we were created with the ability to change, it is possible the Creator possesses the ability to change also. We must call upon Him/Her/It for this. He/She/It may do it. We can do no more.”

H. The individual and the corporate.

"That was extraordinary, Akmazo." I said. "What do you think about the relationship between the individual and the corporate? It is the relationship between any individual person and a group of any kind."

"Give me your initial thoughts." he said.

"The test for the future of humankind is for everyone to become interdependent without losing the basic, core independence of the soul." I said. "This is in some way comparable to the irresistible force and the immovable object analogy. But it has to be done. There must be a way of analyzing and structuring this relationship where we are all interdependent but nevertheless retain a core independent soul."

"Most people will be afraid that if you adopt a cooperative or nurturing ethic, as opposed to an individual, egotistical ethic, that you may have people attack you because you are vulnerable." Akmazo said. "Because you appear cooperative, they perceive you as weak. You will have a moment of surprise if they turn on you and attack. But because you have chosen not just the higher road but the more advanced road in evolution and history, you will be able to gather yourself together and respond with a greater force than they perpetrated on you. They will have mistaken your weakness for long-term strength. You will have to respond with self-defense once you are gathered together. But you should have greater strength than them because you are responding with group strength. This assumes before you started and made this change to cooperation and a world future that you were roughly equal with them in individual internal and external strength."

"Well, Akmazo, as you said earlier," I said, ""In the relationship between the individual and the corporate here on planet Earth, the human race is a family. Actually to be most precise you are "becoming" a family. As the people of the Earth become closer, and even to a minor extent nations become closer, the human race becomes a family. You are in fact a legitimate biological family as well. You do all have a common Adam and Eve ancestor. We don't know exactly when those two lived. But it seems to have

been in East Africa roughly 200,000 years ago. It all depends on when you decide that the *homo sapiens* race has begun.””

“Our bodies are made up of individual parts or organs.” Periergeia said. “When combined and integrated with the other parts they form an Enotitan or a human being. This whole is greater than the sum of its parts. We create bodies in business, politics, and society from an aggregate of individual parts. In business we create the corporation. In politics we create the city, the state, and the nation. In society we create the organization or association as well as marriage and the family. These bodies have an existence all their own. The business and political bodies have a legal existence all their own. The societal bodies may have a legal existence. Marriage certainly does.”

“Individuals acting as a body can create a dynamic greater than the sum of its parts.” she said. “Results are achieved in the group that could not be achieved if all the members work at the same goal individually and those efforts are all summed up. The results phenomena of the group may be explained as the dynamics of group members interaction with one another. Interaction stimulates creativity and production that otherwise would not result.”

“In the case of an Enotitan or a human being,” she continued, “the corporate or human body created by the sum of the individual parts or organs is superior to each individual part and the sum of the parts. This corporate body has a real, measurable life all its own. In the case of all other corporate bodies, such as businesses, states, and nations, the life of each individual member of each corporate body is superior to any kind of life the corporate body may possess. This is certainly the view of your people in Western Society. It is the most evolutionary on your planet at this time. But you must consider that in the Eastern Society the value of the group exceeds the value of the individual. The survival of the group is more important than the survival of the individual.”

“Many cultures honor the person who goes along with the group or society.” I said. “We Americans are a very individualistic society because we have had to be governed by self-reliance. We were a pioneer community and we had to depend on our own resources not just to survive but to advance the community across the country.”

“In the future,” I said, “we will have to rely more on group reliance. We cannot give up self-reliance, and it ultimately is the last word in reliance. But we must increasingly rely on group reliance. We must trust some of our survival abilities and success to the survival and success of the group. That group can be a local community, the nation, or in particular, the human race on planet Earth. We are going to have to take some chance and trust the group, at least to some extent. This is the essence of the concept of interdependence.”

“The status of where humankind stands in relation to how much personal life they can experience individually and as a group will depend upon the state of development of the civilization.” Periergeia said. ““As the civilization starts out as a pioneer community it has a high level of individual responsibility and a low level of group responsibility. As the civilization blooms and develops the level of group responsibility increases. The question is: “Do you have the ideal amount of group responsibility assigned for the level of advancement of the civilization at any one time?” The group here can be any corporate entity. That would include the city, the state, the nation, and the entire planet.””

““The analogy between individual liberty and rights as compared with the group or human race rights is similar to the analogy of the nature of light.” Akmazo said. “The individual corresponds to the photon or massless particle. The group corresponds to the wave. I suggest we examine the nature of light how it is both a photon and a wave at the same time but still possesses the individual qualities of the photon and the wave to describe and understand the relationship between the individual human being on planet earth and the group which is the human race on planet earth. The question within the relationship is: “How do we have the individual fully express his or her individual rights and personality while we have the group wholly express its individual rights and personality?””

“In trying to decide which is more important, the individual or the group,” he said, “we might rationalize that it is the individual. That is particularly true in your America where the individual is so supreme and exalted. We can rationalize it also in that we came into this world individually by birth and we will leave it individually by death. But consider also the group aspect in this sense that the human race, like the Enotitan, race has developed along a constant line from the beginning through

evolution. It is a wave and we have individually been born out of that wave. Likewise, we will individually leave the wave at some time. The wave has been born as it has developed through evolution constantly in Earth history. In its distant future, it too will die. But I think this analogy shows how the individual is not necessarily more important than the group. It seems to explain an equal relationship between the individual and the group. It mirrors the equal relationship in analogy between the photon and the wave."

"Your personality and your attitude towards life and people will develop based upon the nature of the world you live in." I said. "If you live in a world that demands individual action and individuality you will be strongly independent and self-sufficient. If you live in a world that demands conformity or group action and interdependence at a minimum, then you will develop a group oriented collective minded personality that doesn't challenge the world unless the group collectively challenges the world. If things go bad for the world that's oriented to the group phase, then the people will revert to the individualistic, independent only attitude towards the world and life. It's a simple survival action and response in relation to surviving and staying alive where you are."

"The test or the dividing line in judging whether or not the burden of life is on the individual up towards society or on society down towards the individual always falls in favor of the former." I continued. "The driving impetus for life is of the individual in the environment struggling to survive on his or her own within an ocean of other individuals. The opposite of this is the individual relying on that ocean of other individuals, society at large, to provide them a living. This cannot be sustained. In fact, we came into this world naked and alone. We shall so exit it as well. It is up to the individual to succeed. There is always a presumption that it is the individual's fault if they have not succeeded. It can only be rebutted by strong evidence that the Society conspired against them to succeed. It requires evidence that indeed directly shows Society did succeed in defeating them. It's a very high standard. Everyone is struggling to survive. There will never come a time where society will reach such a peak that it overcomes the individual need for success and responsibility for their own actions. But it is the ultimate goal then that all of the individuals working together for the total group goal achieve the greatest possible world and civilization for the human race."

I. Happiness

"What has been your experience with Happiness, John?" Periergeia asked.

"That is a great subject, Periergeia." I said. "Why don't you tell me your thoughts first."

"Personal happiness is being satisfied with who we are individually." she said. "It is accepting one's identity as an Enotitan or a human being. It is accepting life. It is accepting a willingness to do something positive with that life. We are a special species, probably ones with a life after death. Happiness arises out of recognizing who we are in the broadest context and then doing something about it."

"The doing part may be accomplished through a profession, an avocation, special personal efforts made in the human contacts of our day-to-day life, or the good raising of children." she continued. "The part about recognizing who we are as opposed to what we do is the core and probably the more important of the two. The doing part, however, brings more intense day to day satisfaction. Adopting a personal attitude that you will work in some way to leave your world a better place than you found it is the greatest avenue to happiness."

"Even if you are not doing the job you would like to do but are doing a job that makes money for you to take care of yourself and your family, you are contributing to the general wellbeing and improvement of your community, your nation, and your world." she concluded. "You can take great pride in that accomplishment. You may not have been able to do your most fulfilling calling. But you were able to do a calling that contributed to the common good of everyone else."

"I would sure like to develop a philosophy with its core as Happiness." I said. ""We have established that the purpose of life is to flourish. Many people believe the purpose of life is to get rich. Others believe it is simply to be happy. The context of the word "flourish" includes both economic fulfillment and spiritual or personal fulfillment. The goal of America may be for every individual to get rich. Consider the goal of the country of Bhutan. Their goal is happiness. We have a gross national product. They have a

gross happiness product. To flourish includes both of these. I believe we must place happiness ahead of the goal of making money. Seeking happiness first along with seeking economic prosperity second must systematically work together in some sort of concert or even marriage. That is our goal and our purpose in life first personally, secondly as a nation, and finally as a world.”

J. Honesty.

“What do you think is the core value?” I asked of both Periergeia and Akmazo.

“Honesty is the core value.” Periergeia said. “We came into this world alone and we will exit this world alone. Honesty is our ultimate guide to navigating the course of life from one end to the other. If we are not honest with ourselves and our understanding of the world we will lead ourselves into harm or death. The will to survive will not permit us to do this. We want to survive to continue the journey.”

“Times will occur when honesty may not be pushed to its ultimate limit.” she continued. “These times are few, far between, and of limited content. Love for a fellow Enotitan or human being may spare being honest with this person to some extent from time to time. We are not a perfect race and have an imperfect understanding of the world. The imperfection margin permits a relaxation of honesty on rare occasions. But not outright dishonesty. Rigorous honesty should be the rule of the day.”

“Love is honesty's partner and counterpart.” she concluded. “Love and honesty are united in many ways. In close interpersonal relationships love dominates. At all other times, honesty controls.”

“I would agree that Honesty is the core value.” Akmazo said. “I would include that Integrity is the byproduct of Honesty and as such is the core byproduct value. As your famous English playwright, William Shakespeare, once said in his play Hamlet “This above all: to thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man.” (Ham. Act 1. Scene 3. Lines 78-80). It sets forth unequivocally that the core

moral value is honesty. Living by this principle develops Integrity. Integrity sets forth that no matter what ill befalls us, no matter how bad things go, we cannot allow our circumstances to cause us to change our character or our views – as long as we were right in the first place. As part of that we cannot allow ourselves to descend into revenge or retribution because of affliction poured forth on us by others. We must remain above that, we must be the superior Enotitan or human being. We cannot degenerate to the reaction of a lower planetary species. We must remain the spokesperson for the greatest truth and the greatest good for the Enotitan or human race. If we can do that, in the long run the greatest number of people will come to see the truth of our position. In the long run when the other sides withdraw as negative emotions and reactions subside, they will see that you were the mature and correct individual. They will see that believing you was the right thing to do -- even though at the time it was definitely the most difficult thing to do.””

“That is at the crux of the issue.” he said. “It is not doing the easy, normal, animal like reaction to your situation. It is doing the difficult reaction – difficult but correct and necessary. It is doing it every time, every situation, and without exception. It is doing it without missing a step, without any indication your demeanor, your character, or your presence was changed or affected in any way whatsoever. You remain the same person throughout. It is a classic example of “deferred reward”. You are willing to endure temporary ridicule, alienation, and isolation for the future satisfaction of seeing those who opposed you coming to agreement with you.””

“The power that enables an individual to be honest and have the discipline to do the right thing for all people is the disciplining power of personal integrity.” I said. “It is the power derived from refusing to allow one's personal view of himself or herself to be compromised by yielding to an improper influence or temptation. It is the power of refusing to lie to the person in the mirror. It is the power of personal self-respect for one's honesty and position. It is not the external threat of judgment and punishment. It is the internal threat of not living up to your own standard.”

K. Equality.

“John, what do you think is the most important rule for the

advancement of the human race?" Akmazo asked.

I said, "I believe the most fundamental rule of self-realization and group-realization for the human race is equality."

"Why don't you give me your thoughts on that?" Akmazo said.

"All human beings are equal." I said. "All men and women are equal. All of the races and ethnic groups are equal. Equal here means moral, legal, and spiritual or immaterial worth, not necessarily skills, talent, or abilities. No person has a greater worth in the eyes of the human family than any other. Our common specieshood bestows upon us equality. In this context we are all brothers and sisters. If the human race is going to survive, and particularly if it is going to flourish, this doctrine of the equality of humankind must be paramount."

"I fully agree with you, John, on this. It is the same way on Enotita." he said. "What do you think is the greatest way to facilitate the human race realizing this universal doctrine of equality?" he asked.

"I believe first of all we must see our planet as a whole and undivided home as an astronaut would see it from space. There are no borders dividing us politically, ethnically, or religiously. Secondly, I would advocate travel throughout the planet to see and experience the different cultures. Through that we will come to realize that certain of our own cultural aspects may not be the best. We could learn and even adopt some of the aspects of other cultures on the planet. I would agree with the words of the famous American author Mark Twain who said "Travel is fatal to prejudice, bigotry, and narrow mindedness." Finally, I would say we need to spend time communicating with the people in our own nation as well as the people of other nations who are different from us. It is from this communication that we will all come to see we really are equal citizens on this planet simply by being members of the human race."

"Well said, John." Periergeia said. "You are on the right track towards bringing about a realization by all members of the human race of their essential equality. But your race, like ours on Enotita at this critical time some centuries ago, is about to face a great challenge."

"The great challenge for the future of the human race on the issue of equality will be the supercharging of the human brain, or the supercharging

of human thinking power." she said. "The human brain can be supercharged in two different ways. The first way is by tinkering with the DNA and genes of the brain to make the brain bigger and faster. The second way would be to merge or meld computer chips with the human brain so that the human brain is assisted and accelerated by the power of the computer chips."

"The idea is that the more powerful the human brain is, then the more that individual will be able to advance in society. It is so powerful that it affects the concept of equality at a level greater than just skills, talent, or abilities. It will actually lead to moral worth. If we could trust that individual to be completely altruistic in their goals, then it might be safe. But what is an equally plausible result of this would be an "arms race" to get smarter and to ultimately dominate the society and the technology in which the supercharged brain people live. The smartest people would takeover society. They would dominate the less intelligent human beings. It would be a two class society -- the smart people who dominate, and a less smart people who serve the dominators. If allowed to go unchecked it would only get worse. The supercharged smart would accelerate their thinking to establish and perpetuate their dominance. It is the unleashing of greed by the individual upon everyone else."

"You could compare it to the moral equivalent of an entrepreneur who is so skilled at his craft that as in your game of Monopoly he takes everything and bankrupts everyone." she said. "He has all of the cash, all the hotels, all of the houses, and all of the other property. Everyone else has nothing."

"What is the solution to this?" she asked rhetorically. "We have already dealt with this problem on our home planet. You must recognize this danger but know it will be impossible to generally stop the advancement of personal brain power. Nevertheless, you must recognize that it is in your societal interest not to let it get out of control. It is the equivalent of nuclear weapons in that context. It is a technology you cannot stop. But you must control it for your future safety and well-being in a civilized society. It must be controlled to have a society where everyone has an equal chance. It must be controlled to have a society that is as fair as a society can be to everyone. You need some kind of a collective way of limiting and constricting the ability of individuals to become super intelligent. The Golden Rule can be applied here in that we all act to limit everyone's brain supercharging to a

small extent, so everyone can survive and prosper with general or at least qualified equality. It is the greater good. This is what we did on Enotita.”

L. Liberty and responsibility.

“What do you think about the concept of liberty and responsibility, John?” Akmazo said.

“I believe that individual liberty is the greatest single possession of each citizen of the United States of America.” I said. “Liberty is freedom to go where you want, do what you want, and choose your own course in life. It is the right to learn whatever you can without restrictions and base your decisions on this knowledge. It is the right to stand or fall based on your own thoughts and deeds. Liberty is the right to form relationships with whomever you choose. The taste of liberty in the mouth of each partaker is so sweet that it ought to inspire each partaker to guard it zealously. It is guarded by exercising responsibility. Liberty should naturally create responsibility that liberty would not be decreased in the future. Liberty is a self-fulfilling prophecy. Liberty combined with responsibility creates more liberty.”

“Liberty without responsibility will self-destruct.” I said. “Liberty without responsibility injures other people and takes resources from them. They will rise up and take your liberty from you to protect themselves and their property. As we live closer and closer together, we must temper our exercise of liberty more and more with responsibility. As population density increases linearly, conflicts in the exercise of liberty increase exponentially. We must not and we shall not ever give up the fortress and essence of our individual liberty. The fortress and essence of our liberty is the right to determine our own destiny. It is the right collectively to choose our government and all of our laws. This fortress and essence must actually expand in the future. Direct democracy should become a greater part of our government. But as our population density increases in the future we must accept more responsibility for our individual and corporate actions. The best single method to assure this personally and corporately is the invocation of the Golden Rule before all actions and words. If we can't exercise

responsibility voluntarily, then we must legislate it. Presently, in the United States of America, I believe there is a greater need for responsibility than liberty.”

“I can tell you from experience that the ultimate first principle in this area is that as world population increases, the ability of individuals to assert their personal civil rights will become less and less.” Akmazo said. “You have to become more cooperative. You have to become more like a community of women than men. You have to become more cooperative and less individualistic.”

M. Love

“What do you think is the role of love, Akmazo, in the relationship of our respective species to one another?” I said.

“Love is the giving of one's self to another expecting nothing or little in return.” he said. “Love comes in four forms. Love may be a combination of any two or three of the forms and can be all four of the forms united together. The four forms are: 1. Relationship 2. Mating companionship 3. Friendship 4. Concern for others. Relationship has to do with love because the loved one is related to the lover by blood or marriage. Mating companionship has to do with love because of personal affection for and sexual attraction to the loved one. It includes a desire to be in the company of this person. Friendship is personal affection for another Enotitan or human being usually based on common interests or understanding with that person. It usually includes a desire to be in the company of this person for at least certain periods of time. Concern for others is simply a desire to help other people meet their needs and solve their problems. In the perfect marriage the first three forms exist and the fourth form can exist. Sexual love is in the mating companionship form. It is a love of both desire and, in marriage, duty. It brings great pleasure and it propagates the species. In certain cases just one of the four areas of love for a person may be so great that it outweighs the sum of two or more areas of love for another person. An example of this would be the love of someone with a family life that was poor for a very close best friend.”

"Love is the strongest force in the universe available to humankind." he continued. "Honesty is its partner and counterpart. Love and honesty are united in many ways. Times occur in close interpersonal relationships when honesty is more important than love; though honesty at these times could be viewed as a greater form of love. Honesty is what this loved one needs at this time. It is because of love for this person that one is honest with him or her. The honesty is in his or her best interest. In the normal day to day existence, when life is routine and extremes are not being met, love is dominant in close interpersonal relationships."

"Love may be mixed with other values, but none as important as honesty." he concluded. "We came into this world alone and we will exit this world alone. In the interim we associate with a number of people, objects, and ideas. When it comes to our relationship alone with the universe and all it contains, honesty is paramount. When it comes to our relationship with other people, love comes to dominate the closer the other people come to us and is paramount with the closest people. Honesty is a value involving survival. It involves physical survival and leads to intellectual survival. Intellectual survival is being personally satisfied that one's understanding of something is correct or is as correct as it can be for this person at this time. Love is a goal of survival. If we survive, we can love. We can love the most when we are secure and satisfied with our understanding of ourselves and our place in the universe."

"Love is caring more about the happiness and well-being of the other person for their own good, whether or not you are going to be with them," I said.

N. Man and Woman.

"What do you think about the role and relationship of man and woman in the modern world, Periergeia?" I said.

"Women have a different attitude about their relationship to other people in the world than men in one primary respect." she said. "They are more concerned about getting along with each other and supporting life. This is probably due to the biological and social role they have always played

in raising a family and nurturing children. They are less likely to stand up for a principle and more likely to find some compromise or middle ground on an issue that allows a relationship to continue and peace between the parties to continue. In this respect they are less likely to declare war on other people or nations.”

“In this respect they would be better in government if it comes to maintaining peace.” she said. “If their influence was at least half of what a nation's decision was in regards to its response to aggression, then there would probably be a compromised, or muted at least, response to this. Cooperation is what they would seek. Given that their attitude should have a representation in the overall equation of how a nation responds, then it would affect generally the current state of international relations. Decisions like this by and large have traditionally been made from a male centered perspective.”

“The danger in having a woman centered decision-making process is it's very serious vulnerability to a male centered process that does not care about cooperation, peace, or getting along.” she continued. “If it asserts getting its own will over the woman centered group at any cost and is not concerned about how it will affect feelings or relationships with these people, then the male centered force will probably succeed. It will crush and scatter the female centered force. It will be a long time before balance is restored. Whether or not it would be restored to an equal position or certainly a superior position would be serious conjecture at this time. But with the evolution of women having an equal say in the affairs of society and world affairs, then all things are possible. Ultimately, the female worldview would have to affect enough men so that they bought into it making it a supermajority position. That is the only way it would in the long run defeat a male oriented, self-centered, or ego driven attack on their ethic of behavior.”

“I have always believed,” I said, “that the issue of men having the greater physical brute strength is the essential point of difference in the sexes. It is their ability in an amoral world to dominate the females. Men and women are the same in moral, legal, and spiritual worth. Some people are able to live a single life. They are psychologically and emotionally equipped for a life without a mate. Most, however, are not and are incomplete without a mate. A slight difference exists in the way men and women approach the world and other people. Men slightly favor truth seeking. Women slightly favor relationship seeking. Men base their relationship with other people on finding intellectual common ground. Emotional considerations are secondary. Women also base their relationship with other people on intellectual common ground. However, they place a higher priority on finding emotional common ground. In long term relationships the emotional common ground can exceed the intellectual common ground.

"From what I have generally seen, both biochemistry and history are responsible for the slight difference." I said. "The biochemistry may be grounded in a difference in the resulting effects between the male Y chromosome and the female X chromosome. Studies have shown that men tend to use a greater portion of the logical left hemisphere of their brain. Women use the same amount but it is more balanced between the logical left hemisphere and the creative right hemisphere. Men and women have certain different hormones. Men, for example, have testosterone. Women have estrogen. These two hormones relate directly to the reproductive processes. Each hormone, however, seems to have a slight effect on how the brain processes information in viewing the person and the outside world. Other biochemical differences may exist also."

"The historic roles of the sexes in society until recently have had an effect on how members of each sex viewed the world and other people." I said. "Even for people in the civilized nations until the beginning of the 20th century, life could be described in the Hobbesian terms of short, nasty, and brutish. Life expectancy was about forty years and the infant mortality rate was high. Traditionally man has been concerned with the physical survival of the family. Man was viewed as the provider of the necessary external resources to maintain the family. Man was also viewed as the protector of the family and the procreative or nurturing effort. Traditionally woman has been concerned with the emotional survival of the family. Woman was viewed as the provider of the necessary internal resources to maintain the family. Woman was viewed as the receiver of the protection and the primary agent of the procreative or nurturing effort. She was also responsible for the care of the man. This arrangement was necessary for the propagation of the species. Today, primarily due to technology, these roles are reversing. Technology has become a great equalizer."

"Until the present, the truth seeking ethic, which is the primary ethic for both men and women but is slightly favored by men, has been the dominant ethic in shaping world culture." I concluded. "As the planet becomes more and more crowded resembling a human house with a family residing therein, the relationship ethic, which women employ in a greater degree, will need to take a higher priority."

I think in analyzing the relationship between man and woman there is a revealing analogy in the relationship between the continuous and the

discrete unit. It is an analogy that has a comparison to the nature of light as well." Akmazo said. "As an infant, as a child, and to some extent even an adolescent we have the need for continuous, uninterrupted support. That is the relationship method. Women are the strongest in this. They bear us and maintain our most intimate connection with the world the younger we are. As we get older we begin to develop the need for and the action of making individual decisions. These are analogous to the discrete unit of the nature of light and those comparisons. So you can see how the nature of the male, or the nature of individual decisions and discrete units of thinking, become more dominant and pronounced the older we get. Perhaps there could be some argument that in the last years of life we regress, if that's the word, into more of the relationship mode. As we become weaker and weaker we need the continuous support. We are not concerned as much about individual, abrupt, discrete unit decisions."

"From the beginning of time woman's role has been one of being the mother and housekeeper of the family." Periergeia said. "The external defense of the family unit was left to the male. This was not just for the individual family but for the tribe, the city, and the nation. Being centered on the family, the woman's attitude was much more inclined to cooperation versus confrontation. She has to work with adult males and children to take care of them and see that life is sustained in a day-to-day situation. When the honorable self-defense of the family, tribe, city, and nation turns and becomes aggression towards other families, tribes, cities, and nations there is great turmoil amongst the people of the planet. Some males actually revel in this kind of activity. It is an activity that as we become more and more populous on the planet cannot be sustained. Worse still as our weapons increase in their destructive capacity, even small fights have the potential for many deaths and much destruction."

"The males of this planet in the future must adopt more of the attitude of the females in cooperation versus confrontation." she concluded. "They must learn to get along with other males in the same relationship that females have been getting along with males in the family relationship for eons. When they see the whole world as the space of an individual family, which in this case is the human race, they will see the challenge they have in changing their attitude about living on this planet and their relationship to everyone else. They will see their place on this planet in a different way from before. It will require a change in fully ingrained evolutionary attitudes about

their role in society and their priorities in carrying out that role. It is a long way from the caveman to this new man. It will not be an easy transition. But it can and must be done. Having said that, it is also true that the priorities they have had for these thousands of years of human civilization must still be accounted for completely. Human nature, like Enotitan nature, will never be cured of the bad side of the evolutionary survival characteristics. They will remain with us until the end of the Universe. They simply have to be suppressed and controlled. In this new world there will be a place for confrontation. There will be times when confrontation is absolutely necessary to sustain life and the human race. But by far the larger ethic of our behavior must be built around cooperation. With this in mind for the future it bodes a greater role of leadership for women than the present. It could and should be the equivalent of their proportion of gender in the population. It could be more."

"Given our human biological way of reproducing our species there is a 50/50 chance each new person could have been born a woman." I concluded. "The relevance of this is that it is the ultimate core reason under the Golden Rule ethic why we must have an equal system and society for women. There was a 50/50 chance I could have been born a woman. Had I been born a woman, then I would want to be treated equally like a man. This would include recognizing some differences that can't be changed biologically. But those items are like female apples compared with male oranges. They are differences that balance out and have no bearing on equality."

O. Hope.

"What do you think of the notion of hope, John?" Akmazo said.

"Hope is the notion that good will flourish and evil will subside; that life affirming will triumph or at least advance, and that life destroying will perish or at least retreat." I said. "Hope is the force in the cosmos attempting to keep good dominant over evil. It is the antidote to sadness. Sometimes hope comes naturally. One need do nothing to see or experience it. At other times it must be sought. Hope needs to be cultivated. It is there

and will always be there. We could not survive without it. But it must be grounded in fact. Hope springs from the facts upward to the desired. It springs from the present world to the imagination. If you search hard enough you will find the facts to make the leap.”

“Hope is an essential element of our psychological condition.” I continued. “As long as we believe things are getting better we will not feel a need to change our situation and what we are doing. That's because we have hope for the future and it's getting better. But if we are not confident of the way things are going, then we want to make a change. We want to make an improvement. Because we cannot tolerate a condition of life where we don't see things getting better.”

P. Endurance.

“What do the two of you think about the notion of endurance?” I asked.

“We all have a general reason to live.” Akmazo said. “It is to flourish individually and as a corporate, human civilization. In times of great pain, torment, or adversity we may need to find a more specific, immediate reason to live within that general reason. Everyone who maintains a reason for living can survive extreme amounts of pain, torment, and adversity. Providing the traumatic event is not medically fatal to the person and he or she maintains a reason for living, then anyone can survive extreme amounts of pain, torment, and adversity. The mind must be able to focus continually on the reason for living. The mind captures, controls, and overrides the pain, torment, and adversity. Again, the proper circumstance is having a reason for living -- a reason for staying alive further -- and focusing on it.”

“Examples of survivors would be prisoners of war who endured unspeakable pain because they wanted to return to their country and family.” Periergeia said. “They had a reason to live. This reason was far greater than any reason material wealth could provide. Material wealth under these conditions will definitely not be adequate. Another example would be people who were lost in the wilderness or shipwrecked. Still another example on a more common level would be people who faced

persecution or suffered serious economic deprivation. People in these types of situations who had a reason for going on -- made it. This reason may have been: 1. They wanted life. They were not ready to die right now. They still wanted to see what life had to offer. 2. They were concerned with seeing some other human being survive so that person or persons could see what life had to offer. This other human being was probably a family member such as a child, a spouse, or a sibling, etc. This other human being may have been in the same distress as the survivor or may have been home in relative safety but required the survivor's future support."

"An example of someone who would not be likely to survive would be someone whose reason for living was suddenly removed." she continued. "The death of a spouse or child would be a good example of this. Another example would be someone whose life was his or her work and suddenly he or she was no longer able to do this work or anything similar. People in these kinds of circumstances who have lost their reason for living will be unable to endure any significant amount of pain."

"You can get through it if you want to." Akmazo said. "You have the ability to endure extreme amounts of pain, torment, and adversity providing it is not a medically fatal wound. You have a general reason to live. In times of great pain, torment, and adversity you may need a more specific, immediate reason for living within that general reason. Find it, focus on it, and persist in it."

"A successful life has one prerequisite." I said. "It is the act of you being in charge of your life and being in charge of your world versus your environment being in charge of your life and world."

Q. Sacrifice

"What do you think about the concept of sacrifice?" Akmazo said.

"Sacrifice is an absolutely necessary part of our life." I said. "It is a necessary part of our individual life and a necessary part of the life of any group where we are a member. We are finite beings. We cannot possess everything. No human being, nor the government, is in our debt. We have

rights but we also have responsibilities. To get what we want rightly we must get it on our own. No one owes it to us. Because we have finite resources we must give up something to obtain something else in return. This human, earthly condition is sacrifice, and this condition is somewhat painful. In a world where only pleasure is sought and pain is considered unacceptable, sacrifice ranks somewhere between loathing and accursed. Sacrifice can never become the dominant theme of our lives. We have needs that must be met. But sacrifice must be part of our lives and our daily activity. It is prioritizing our lives. We must sacrifice our freedom proportionately as it increasingly impinges on the rights of other people. We must give to get. In many instances, the more we give -- the more we get. Progress only comes with sacrifice. We must, as a normal daily routine of our life, be willing to sacrifice or defer temporary pleasure for our long term superior reward. This is the mark of a successful life."

R. Work.

"What do you think about the ethic of work?" Periergeia asked.

"Work should be desirable for everyone." I said. "Everyone should desire the work they do. One should set as a goal an occupation that one enjoys doing more than anything else. You should wake up in the morning looking forward to your work. You should enjoy your work throughout the work day. You should go to bed at night looking forward to the next day of work. Work consumes the prime time of your day, week, year, and life. Exhaust these hours in doing something you like. You only have one life. Some people, due to the pressures of modern life, will have a job where income is the reason for work and not enjoyment. These people should pursue their desires as an avocation. Perhaps an opportunity will come where they can transfer their enterprise to their heart's desire. They should seek to do this."

S. Personal production versus consumption.

"What do you two think about the idea of personal production versus personal consumption? Is that a conflict for you on Enotita?" I asked.

"It should be everyone's goal to produce more than they consume in this life." Akmazo said. "Ideally, this would be an attitude that everyone would innately possess. Essentially, it means earning your keep. It has a built in safety margin to do two things. First, it compensates for the surplus of consumption that people generate who are truly more dependent on society than not. Second, it creates the optimism that life in this world is getting better and better. This optimism is a self-fulfilling prophecy in and of itself."

"As a society, whether on Enotita or on Earth, we must enforce a government and economic system that promotes this ethic." he continued. "If not, the people who produce more than they consume will lose heart and cease to produce more than they consume. Our Enotitan or human spirit for excellence and success will dissipate. Our material requirements for our desired lifestyle will cease to be met. Society will degenerate. We will be overcome by people who do not produce more than they consume. No easy way to life or prosperity exists. It comes only through hard work. The work may be physical, intellectual, or both. With the advancement of technology work will become increasingly intellectual and less physical. But it will always be work, and the greater the work, the greater the reward.

"Our societies must by consent agree how to excuse an individual from this requirement of surplus production." he concluded. "The level of assistance society provides for a person should be directly proportional to the need of that person. The level of a physical or mental handicap will produce a commensurate level of assistance. Physical or mental incapacitation will produce total assistance. This reasoning should be seen as common sense. Needs beyond the physical and mental handicap should only be considered in the broadest context of promoting the personal productivity ethic. They should have a purpose and design to restore the production versus consumption balance in favor of production. They should create an independent, self-sufficient, and productive Enotitan or human being. Gratuitous personal or private charity is more than welcome and encouraged for whomever the giver finds worthy. But charity beyond the above principles, however, is not the duty of the government."

“In dealing with the juxtaposition of doing something with your life in this world as compared with not doing anything, just being lazy, and soaking up the assets of the world, there is an ultimate answer in what is right.” Periergeia said. “If you do something with this world you will make the world better and you will make your life easier and better for yourself and others. The more you do, the better it will be. Many people have gone before you and done the same thing as well. If they had not done that, you would not have it as good as you have it now.”

“But for the person who does nothing,” she continued, “imagine that being multiplied by everyone who had gone before us and done nothing. There would be nothing here of any civilization. We would be cavemen and cavewomen. We would be hunter-gatherers. Is that the life you want? This is the turning point on whether or not it is good to do something positive for the world or just to lay back, be lazy, and soak up the assets of the world.”

“The more we do – the better it will be.” she concluded. “Can we do too much? I suppose it is possible. If all we did was do, then we would never be able to enjoy the fruits of our doing. We must take time to enjoy those fruits also. But as long as there is something to do to make it better, then how can we not do it. We have to fight to overcome the lazy streak in our Enotitan and human nature. That goes for all of us.

T. The environment.

“One of the great juxtapositions or dichotomies in our world is how we relate to nature.” I said. “The question is: Do we control nature or do we allow ourselves to be controlled by nature? Our ancient Greeks developed the idea that “Man is the measure of all things.” It seems to elevate man above nature. They were the first ones, also, to develop scientific thought. The God of the Bible in our Judeo-Christian tradition, said “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.” in Genesis 1:28. How does this concept of nature dominance relate to our evolution as a human species here on planet Earth and in the

Universe? Or, to put it another way: How much is our seizing control of nature part of evolution and therefore part of nature itself?""

"The seizing of nature is grounded in the curiosity of understanding nature and then controlling it for our benefit." I said. "But the allowing of ourselves to be controlled by nature is allowing our life-support system to dominate our lives and keep our lives and environment healthy and livable for us. So what do we do?"

"Along these lines of controlling nature versus being controlled by it there is another important aspect." I continued. ""That would be how we can allow ourselves to be controlled by nature when faced with an "arms race" for intelligence. If we are forced to constantly stay ahead of ourselves in intelligence whether due to enhanced brains or artificial intelligence through computers --how can we back off and allow ourselves to be controlled by nature? Would we not run the risk that some adversary would gain a technological advantage and then dominate us?""

"We should view planet Earth as the interior of our house." Akmazo said. "Humankind has an absolute need to work and to recreate productively in this house in order to survive, to maintain life, and especially to flourish. We cannot sit in our house idly and starve to death in cold darkness. But what are we willing to tolerate right here in this generally closed environment where we live in order to provide work and recreation for ourselves? In this view it is easy to see the side effects of our efforts at using natural resources, those effects upon ourselves, and those effects on other people around us."

"We are masters of our environment but only to the extent that our mastery is limited to actions that will not cause irreparable damage." he concluded. "Our actions may in some way undeniably change the environment, but the environment must remain sustainable. We can master the environment in use and protection. We cannot exploit the environment. As world population continues to grow, this protection must grow proportionately. If certain unforeseen ecological dynamics occur, then the protection may need to grow exponentially. An example of such a dynamic would be two manageable forms of pollution combining to form a third unmanageable form of pollution. Another example would be the global warming and climate change caused by the release of carbon dioxide and greenhouse gasses into the Earth's atmosphere."

"Tribal people lived in a relationship of total harmony with the environment." Periergeia said. "Their goal was to do nothing to disturb the natural order. They just wanted to blend in with it. Europeans came to North America and wanted to exploit the environment for all of its natural wealth and resources. So it begs the question -- which attitude is right? The answer must be somewhere between the two extremes. If civilization is going to flourish, if it is going to progress and develop, then the exploitation attitude must become the curious, benevolent, exploration attitude. This kind of exploration attitude must lead the way. We must understand nature to understand ourselves. The exploration of nature is led by science. It is through Science we all rise above a hunter/gatherer culture. With over 8 billion people on planet Earth and growing you cannot successfully move into the future unless you take control of yourselves and your environment by understanding both. This understanding must be tempered with the principles of God (as seen through Theism and common intuition), Humanism, and Reason. The ethical rules developed by these three principles must control Science. For a successful and peaceful world civilization living in harmony with nature, we must all submit to these three principles as well as science."

CHAPTER XI. How Do We Organize Ourselves Economically?

Akmazo and Periergeia told me they needed to return to the Mothership. They thought they would be back again in seven days. We said goodbye and I watched them walk up the hill in the now deep snow. The next day was the shortest day of the year. Three days later it snowed on Christmas Eve. We got about nine more inches. Christmas came and I cooked the biggest meal I had prepared in weeks. It was beef, potatoes, and corn all from cans. I also had some canned peaches and dark chocolate with almonds. Instead of my usual coffee for this meal I made hot tea.

On December 27th Akmazo and Periergeia returned to my campsite. I welcomed them both back. "It's good to see you again, John." Akmazo said. "Did you enjoy your Christmas?"

"Yes I did, Akmazo." I said. "It's good to see you again. Is all well on the Mothership?"

"All is well." he said. "And all is well with my family back on Enotita. We were able to exchange media discs of each other using our quantum teleporting equipment. It was great to see their faces and hear their voices again. I'm sure they enjoyed seeing me also. Periergeia was able to do the same with her family. She has a husband and two children."

"I did not know that, Periergeia." I said. "Tell me about them."

"I have been married for about 10 of your Earth years." she said. "My husband is a government minister on Enotita. We have two daughters ages eight and five. He is looking after the children while I am on this mission. I miss them all very much. But, like Akmazo, I am dedicated to the exploration of the Universe. Fortunately, my family understands that."

"That's amazing." I said. "It's so good to see you both again. What would you like to talk about this time?"

"Well, we have talked about the existence of God, the purpose of life, and various concepts, values, and ethics." she said. "Maybe we should talk about how we all make a living. Let's talk about economics."

"It would sure be great if we could find some kind of Unified Field Theory about economics." I said. "It would be a theory that naturally flowed from the nature of our world that we have previously talked about. It seems like it would be made up out of a common source of individual freedom unified with a political or social government. It would be an economic system that makes it fair for people all over the world. A system where the difference between the rich and poor greatly diminishes."

"Your English word for economy literally means "house". Akmazo said "It is a house we must order with our business affairs for the purpose of providing a living for each and all. It is also a house -- our home planet -- we must keep clean and livable environmentally."

"If people's motivation for doing good became something natural, the world would totally change and it would be fairly close to a Utopian heaven on earth." Periergeia said. "At present the only way to cause that motivation to change is to appeal to the "better angels" of your citizens. It is to have some kind of an inner conversion to doing good and that doing good is better than making money or anything else. The human race needs to try to change the motivation for doing good from the classic humanitarian appeal - - to one where people see it in their best interest, as broadly as best interest can be defined, to be doing good. The gut level best interest someone sees from their solely human survival and personal improvement aspect, becomes the gut level motivation that it is in their survival and personal improvement best interest to do good and be benevolent and meet people and their needs where they live."

"What has been your experience with economics, John?" Akmazo said.

"The economic system most honored and favored by the doctrines of personal liberty and individual freedom is capitalism." I said. "The individual is subject to stand or fall on his or her own merits. The inner dynamics of capitalism are largely self-policing. They are ultimately grounded in the doctrine of the "Invisible Hand" as espoused by the Scottish philosopher and economist Adam Smith as found in his most famous work An Inquiry into the Nature and Causes of the Wealth of Nations published in 1776.* He first wrote that "It is not from the benevolence of the butcher, the brewer, or the baker, that we can expect our dinner, but from their regard to their own interest."** Later he wrote that "By directing that industry in such a manner as its produce may be of the greatest value, he intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention."***

*Footnote: Heath, F. Eugene. "invisible hand." *Encyclopedia Britannica*, 22 Mar. 2024, <https://www.britannica.com/money/invisible-hand>. Accessed 14 May 2024.

**Footnote: YouTube, The Fraser Institute, "The Essential Adam Smith: The Invisible Hand", Mar 11, 2019. Run Time 2:03. <https://www.youtube.com/watch?v=NdUa2zrJL0g>

***Footnote: YouTube, Korczyk's Class, "Adam Smith and the Invisible Hand Theory Explained", March 8, 2021. Run Time 4:59. <https://www.youtube.com/watch?v=tciWE7gorN0>

"Likewise, good work will produce reward and poor work will not produce reward." I continued. "You may like to work or you may not like to work, but you certainly do not like not eating. The more you work, the more you eat. The better you work, the better you eat. Your reward is directly proportional to your quantity and quality of work. Excellence is the goal. Productivity is the result. Government action from an economic perspective is generally unnecessary except in capitalism's one area of fundamental flaw. Capitalism is the closest system in modern times to an economic system that would naturally evolve if people of modern times had no system and were immediately put in a situation of having to create one. Capitalism is freedom of choice applied to the law of supply and demand."

"On Enotita we believe that the test for a fair economic system is "Are you willing to trade places with the other guy in the system?" Akmazo said. "Another way of looking at it would be "Is everyone in the system willing to trade places with everyone else?"

"The same test would exist in a fair political system." he said. It is "Are you willing to trade places with the other guy in the system?" Another way of looking at it would be "Is everyone in the system willing to trade places with everyone else?"

"Our experience is that capitalism is not purely the natural economic system if people have a say in what system they want to embrace." he said. "If economic democracy reigned the choice would not be one that favored either people with the gift of entrepreneurship or with a personal abundance of capital. Not everyone has the gift of entrepreneurship, and most people do not have a personal abundance of capital. Along those capital lines let's face it -- it takes money to make money. The people would invoke a system that permits the individual freedom of capitalism but levels the playing field fully for the non-privileged people. We first had numerous national votes on what kind of economic system we want, and then world votes. In capitalism do you want the wolves in charge of your life, or the shepherd? Who will better protect the sheep?"

"Tell me what you think is the fundamental flaw with capitalism." he said.

"The fundamental flaw with capitalism is that it equates labor, the one human component of capitalism's four, with the three non-human

components of capital, physical plant/machinery, and raw materials." I said. "Human beings have needs that the other components do not have. They cannot come and go from the workplace at the arbitrary will of the employer. They cannot stand idle or unemployed for long periods of time without negative results. They cannot accept physical injury as an inanimate object can. They cannot be transplanted over a nation or the world without repercussions. They cannot be discarded when their useful life is finished. Government regulation of business and unions have addressed this flaw in the past so its effects today are not as bad as they might be if unaddressed."

"The ultimate solution comes in recognizing this fundamental flaw and placing a fundamental correction in the system that negates the flaw." I continued. "Ideally, it would be that each entrepreneur recognizes the special, superior role of labor and accordingly structures his or her business to meet these requirements. Profit is not permitted until minimal, necessary labor conditions are met. In calculating the cost of doing business, the labor factor is added using the entrepreneur's objective perception of fair pay and conditions, even if government rules would permit less. If not done voluntarily, then the mechanisms of democratization of the workplace, profit sharing, and employee stock ownership programs are the next best vehicles to work towards this end. They all address the fundamental flaw of capitalism in a dynamic way. When employed they can actually increase production and ultimately profit for everyone. Government regulation and unions would be a third choice. When the fundamental flaw in capitalism is recognized and corrected, capitalism truly becomes free enterprise. The system is free enterprise because it is fair enterprise. Entrepreneurs are free to pursue their enterprise as aggressively as they choose. This liberty is only fair. Employees are free to pursue fair work with fair pay under fair conditions."

"I believe to correct the fault in capitalism we need to subdue the level of the spirit that drives the will to succeed in your parlor game Monopoly." Periergeia said. "The goal in that game is to bankrupt all of the players and grab all of the cash, land, buildings, and businesses for yourself. The goal should be first to get enough wealth for a comfortable living for yourself. But second, the goal should be to permit the other people to get a share of the wealth as well, even though it may not be as big of a share."

"Freedom of the entrepreneur is the greatest at the individual level. It should decrease proportionately as the wealth increases." she said. "It's not

as fun because someone does not get to win super-big. But it is Utopia because all have at least basic needs met. All survive and prosper to some extent.”

“The entrepreneurs want a pure capitalist system of economy because that is their gift and they want to be in charge.” Akmazo said. “It’s like the best athletes in the country wanting an economy based on everyone’s athletic ability. They will dominate. The same would apply to an economy based on your artistic ability. This second argument may impress the entrepreneur more as they are less likely to be gifted artistically as they are athletically.”

“From what we have seen the government of the United States is set up to advance the cause of the entrepreneur.” he continued. “They are the special people of America. Advance capitalism is the mantra. Advance the corporation. Make the businessman rich. Make the corporation rich. It does not consider people who do not have the gift of entrepreneurship. If all people are so gifted, then this issue is minimalized. If a portion, or more particularly a majority of the people, are not so gifted, then this marginalizes them.”

“If all men or people are created equal as our Declaration of Independence says, then it seems a person should always be able to quit working at a trade and go into business for himself/herself?” I said. “The spirit and the innate knowledge to run our own business are somewhere deep down in all of us. But for some people, however, these are limited gifts. Some people are truly more productive when working for somebody else. Some people are measurably inept with the business end of an endeavor. An example of this would be a scientist or an artist whose primary concern is with his or her direct work. Some people simply choose not to accept a leadership role in an enterprise. They do not want the responsibility of leadership. When the work day is over they want to go home and have no further involvement with the business. In other cases external factors will dictate that an individual work for someone else. One example of this would be where the government controls a career field such as the military. A second example would be where the government highly regulates an industry such as public utilities. A third example would be where the entrepreneur recognizes that the startup costs are too great to begin a business on his or her own now.”

“The entrepreneurial talent should be rewarded as any talent in the

sciences, arts, or the humanities." I continued. "It has a special dynamic to it that justifies a special reward. It is the energy which makes a whole from the sum of its parts, and this whole is usually greater than the sum of its parts. In a mature business and business community the role of the entrepreneur will become less absolute. The role shrinks somewhat as an individual catalyst for creativity and expansion. Some democratization will occur. Leadership in the business changes to one focused more on management. The entrepreneur may want to seek a new level for the business at this point or else find a new enterprise to build. The general principle is: the more frontier the community, the greater the role of the entrepreneur. If the business just becomes something managed and does not have a spirit of searching and moving on, it will likely fade from its position in the face of any competition."

"I have studied your history in preparation for our mission here and I can tell you that a raw capitalistic economic system is as appropriate to your 21st Century as a rigid monarchical government would be." Periergeia said. "The systems are parallel in that they lack fairness to some, if not the majority, of the people so affected. It is a dominion of the strong over the weak and enshrines power in a certain few people or a group."

"The relationship between raw capitalism with ordinary people is the same as the relationship between government as a monarchy or aristocracy with ordinary people." she continued. "You may say raw capitalism is not the equivalent of a monarchy because ordinary people can choose not to work for their capitalist employer. But that is the moral equivalent of saying they can choose not to eat, drink, or have shelter over their heads or clothing on their bodies. These are things they have to have. We can provide them a system that provides a fair way to make a living. It's a balanced system between the rights of the entrepreneur and the rights of the worker. It gives both rights. They are not exclusive to the entrepreneur."

"The basic goal of capitalism is to win the battle amongst your competitors and defeat them to everyone else's exclusion." Akmazo said. ""The question posed is "Will we beat out the other guys?" The idea that this will create losers is not considered. It is strictly a survival oriented ethic that you must be the winner. You just don't care about the losers. You must be the winner.""

"To be sure without a strong motivation to succeed, good work will not be accomplished." he said. "But we must view this economy in a bigger picture. We must include the desire for each person to do their very best."

But there has to be a concept of not having simply a winner and a bunch of losers. It is not the concept of everyone comes out equal. But it is a concept of the common good where some people come out better than others, but people who do apply themselves well are not losers. They will have some reward. Incompetence, bad work, dishonest work, etc. will not be rewarded at all. But people who strive to do good and simply finish second or even third in the race deserve to have some reward as well. We must ultimately view the whole economy, statewide, nationwide, and worldwide from the standpoint of the common good and not from the standpoint of everybody has to strive to be the winner. If you are not the winner, then you are a full loser. This will clearly require some kind of universal law or principle governing that particular level of the economy and in particular the overall level of the economy."

"We must view this race at all levels as to how the race affects our ability to have a successful economy for all people." he said. "We must all succeed at some level. At the same time we must have the internal, self-motivated discipline to strive to do our very best at all of the work in which we engage. If after establishing that system there are still people who are lazy, incompetent, or dishonest, then they can fail and suffer the consequences."

"The core of corporation formation is the contribution of capital by numerous shareholders." Periergeia said. ""What if this core was not exclusively the contribution of capital? What if it was capital plus something more that was not severable from the capital? That something "more" is contributing to the betterment of the community and the world. It is doing good for its employees in a big picture. It is not just providing them with wages. The union between the investment of capital and the commitment to a community bettering goal of the corporation must be inseparable. For any advantage to be granted to a corporation it would not be fair unless this requirement existed. This is a requirement that does not exist for the individual entrepreneur. They may choose to be a benevolent boss. But there is no law requiring it. A corporation is a special entity created by human beings to make money. It must have this second aspect of an absolute, indivisible core promoting the betterment of society.""

"The question would be raised that won't a corporation, perhaps a foreign corporation, rise up that was solely concerned with profit margin."

she said. ""This corporation would be able to exploit that advantage they had of not having to "do good". They would be able to undercut the benevolent corporation. This would cause the demise of the benevolent corporation. Then all that would be left is the aggressive, for profit, maximum profit corporation.""

"This philosophy presupposes that people of at least modest economical means will reward the benevolent corporation." she concluded. "As long as the economy is able to support at least a middle class level for its citizens, then they will choose the benevolent corporation over the solely for profit, maximum profit corporation. That is also as long as profit margins or price differentials are not very serious. It can become a self-fulfilling prophecy as well. By rewarding the benevolent corporation, they will become more profitable and be able to do even more good. This will be felt by the citizens and consumers and they can reward the benevolent corporation even more."

"The markets – Wall Street, NASDAQ, and all the World Markets – are places to buy and sell corporations, commodities, or currency." I said. "It's a buy, sell, and trade exchange. It is viewed as the pinnacle or apex of the economy. I believe we need to go above the exchange ethic and make our economic goal creating an entity that produces the needs of the world. The energy spent on buying and selling to get a tactical advantage and profit would be directed at the production of the goods, services, or whatever people need."

""The concept of the "Market" is the key to the capitalist system."" Akmazo said. ""The object is to understand and define the "Market". The most prolific entrepreneurs have a sense of the "Market". The Market is an ancient institution as old as the first groups gathering to start civilization. It is the Greek "agora". With a history and universally acknowledged need, the concept can be embraced by all people both locally and worldwide. It is an evolutionary and advanced market in the 21st Century. It postulates a planet where more than one person exists. It postulates a planet where the individual economic desires of any one person are not absolute, unfettered, and advanced to the exclusion of everyone else. We live in a group of people and we are all equals. We must have a system that is fair to all.""

"It is the relationship of government to the market in each individual country that sets the environment for economic development and prosperity

in that country.” he said. “Likewise, it is the relationship of any kind of government entity larger than a country to regional or global markets that sets the environment for economic development and prosperity in that region or the world.”

“Without any government interference at the country or larger level the market would totally dictate the allocation of resources and the creation of wealth.” he said. “It would dictate who gets rich and what geographical area gets rich. Under certain circumstances it could dictate other groups that would get rich such as ethnic groups, racial groups, language groups, religious groups, families, etc. The sole arbiter and basis of all power in the world would be the economic wealth of the individual or the group.”

“To deal with this we must look down upon the Earth and its multitude of nations and individual markets.” he said. “We must see how the government of each individual nation is dealing with the market in their own country. We must see how that individual government deals with its neighboring nations and their markets. Likewise, we must see how they deal with their regional markets and the global markets.

“With that vision in mind”, he continued, “we must establish sufficient government power at the state, regional, and global level so that the good aspects of capitalism and market forces are allowed to continue. But the negative force of complete selfish greed is overcome and neutralized for the benefit of the individual human beings in the state, region, and world.”

“This government power must be one that creates the greatest amount of good economically for the consumer, to the exclusion of creating the greatest amount of good for the entrepreneur.” he continued further. “This would be called a genuine freedom of the marketplace. It would also be called the entrepreneur being subjected to reasonable control by the people in the market. When properly balanced we can truly say it will be the system both economic and political that creates the greatest amount of economic good humanly possible for the individual and all individuals. It is dependent upon the individual people's desire in the marketplace for goods and services and the availability and allocation of resources to all of the individuals in a fair and just manner.”

“Having said all that, we must still recognize that the core value of raw capitalism, the law of supply and demand, is still a primary basis for the

operation of the system." he concluded. ""All of the dynamics and values of "supply and demand" continue to underlie the system and control it as well.""

"It sounds like you might be advocating the development of an economic system based on the concept of a social business rather than a capitalist model." I said. ""The Nobel Peace Prize Laureate Muhammad Yunus has done that in his creation of Grameen Bank and other financial institutions he founded that have a business model of a social business. He has summarized this concept by saying:

"A social business offers an alternative to the capitalist model. The essence of social business is to create a business that is focused on solving human problems rather than making a personal profit. It is a non-dividend company designed to address a social objective within the framework of existing marketplace. It is different from a nonprofit because the business should seek to generate a modest profit, which would be used to expand the company's reach and improve the product or service. Social business has to be sustainable and is able to return the amount invested. But investors do not receive any further dividend after that point."

That sounds like something going in your direction.""

http://www.cnn.com/2013/11/15/opinion/yunus-microfinance-grameen-bank/index.html?hpt=hp_t4

"The concept of economic democracy is the concept of people having a voting say in how their economy is run. Periergeia said. "It puts the people in a democratic forum in charge of their economy. The people are represented through the government in this case. It is not standing back and just letting whatever the market will do -- do. It is not Wall Street in charge of the economy. It is the people that are in charge. As we said before: the word economy means house. It is the people's house. The people should run it."

“The trade-off in allowing a business to charge “Whatever the market will bear.” is allowing some concepts of economic democracy to infiltrate the marketplace.” she said. “It is allowing people through their votes to have some control over how the business conducts business. It is allowing the people to have some vote which will permit some control in establishing the price that the market will bear.”

“The key ethic of raw capitalism is to “Exploit”. she continued. “That is the driving factor that makes it go. The capitalist must exploit the factors of capitalism: capital, raw materials, labor, and physical plant for maximizing profit. The key to making capitalism a viable and desirable economic ethic for a country and the world at large is structurally changing that ethic from “Exploit” to “Integrate””.

“The primary if not sole underlying ethic or *raison d'être* of a corporation is to make money.” Akmazo said. “It is to maximize financial profit. That is its nature and its Articles of Incorporation basically dictate that. If not explicitly spelled out as such, the company could be sued for not doing their job to maximize profits for the shareholders.”

“Such an ethic is not necessarily the ethic of a human being.” he said. “It may be the ethic of a human being, but it may be just one in a group of equally ranked ethics of a human being. Likewise, it may be a second, third, or lesser ranked ethic for a human being.”

“So therein lies the problem in advancing the cause of corporations.” he said. “The ethic of the corporation in fact and law is different from the ethic of an individual running his own business. Allowing corporations to make decisions that impact us is allowing a group or organization larger than any individual and probably most non-corporate businesses to affect us and the world through decision-making based solely on maximizing their profits. The corporate board room and CEO are functioning not on their own individual, personal morality, but on the morality of the corporation. They would do things as a corporation thinking they are doing the right thing because of their corporate-based morality that they would not do on their own as an individual human being if they were the only one making the decision. The average individual personal morality would have a greater component of fairness to others. It would not necessarily be angelic, but it knows it would not make decisions that would not be compatible or sustainable in the community in which they live.”

"In order for there to be fairness in the economic world at large this morality of the corporation must be tempered with law that makes the morality comparable to the morality of the individual." he continued. "There is no justification to make corporations greater than individuals. If corporations are going to be "People", then they have to have the morality of people. If they are not "People" then they have to be regulated to cause this inequality to be neutralized. Either way it requires external government legal intervention in the structure of how corporations are created and defining their ultimate mission or purpose."

"The corporation was originally created for the purpose of limited liability." he concluded. "The liability was limited to the assets of the corporation and you were not allowed to get into the personal assets of the shareholders or certainly the board members or the executive officers. Ownership of a company by an individual where the company is not incorporated would make the individual personally liable for the misdeeds of the company and not have his liability limited to just the assets of the company. This structure has evolved to have the unfortunate consequence described above where this very, very large organism has a morality that would not be acceptable for any individual. That is a morality that is solely focused to maximize profits – and nothing else matters."

"I don't believe in unbridled capitalism." I said. "I believe in bridled capitalism. It's like riding a horse and directing the horse through a bridle. We have to harness the horse and the horse's head. We must bridle the horse's head and bring him or her into the control of the rider. We must bridle the heads in the economic structure to bring about an equitable system of generating wealth for human beings. We cannot accept the huge gaps in income between the very rich and the very poor in unbridled capitalism."

"This causes me to think back about our earlier discussion concerning "Am I my Brother's Keeper?" I said. "Being your Brother's Keeper is the ethic, method, and underlying principle for the future cohesion and advancement of the human race on planet Earth. It is by looking out for the safety and best interests of each other and ultimately everyone else that we will be able to have a civilization that lives in peace and advances. It must be part of our consciousness that this particular attitude towards people is our attitude. It begins with the person closest to us in both physical

proximity and relationship. But it extends on to everyone in the world. It extends to every member of the human race. The antithesis of this attitude is "I don't care about anyone else. I am here only to advance my own interests. I think if they are having problems, then that's too bad for them." If you are your Brother's Keeper, then you are concerned about their welfare. Nevertheless, you are still more concerned about your own welfare. It is a balancing concept and equation.""

Akmazo reminded me of what he said at that time on this subject. ""The concept applies in the area of economics. People may chafe at the idea that this would undercut the individual drive of personal Survival and doing all you can to get maximum food, water, and shelter etc. But they must understand that the person in the Survivor analogy is alone in the world or alone on an island. There is no "Brother to Keep". So that is the situation where you are looking out for your own interests first, or in greater part. Raw capitalism could be compared to that individual survival ethic also. The problem with raw capitalism is that it is done in an environment with other people. Those people are Brothers. We need to look out for their interests also. The "Brothers" are not the moral equivalent of any of the other three elements of capitalism – capital, physical plant, and raw materials. The "Brothers", which are labor -- the fourth element of capitalism in this equation -- are greater than the moral equivalent of all the other three factors combined.""

"In my opinion we can improve the quality of United States manufactured goods as compared to goods from highly industrialized foreign countries in four ways." I said. "First, we must have a greater goal in manufacturing than just making the most money possible. We must have a purpose for our endeavor. I would suggest it is pride in workmanship. Likewise, it may be an industry that produces a socially important product. Second, we must be willing to accept lower corporate profit margins in order to be competitive. Third, for the indefinite future we should primarily apply profits towards research and development. Finally, we should gauge a portion of employee wages to corporate profit margins and permit a commensurate amount of workplace democratization."

"We can take other measures that will not directly improve the quality of United States products, but in the long run will improve the quality of life for people worldwide." I continued. "We should be willing to require other countries to employ locally comparable American health and safety standards in the workplace if they wish to market their products in this country. We should also require that a reasonable minimum wage be paid

based on the local economics of that country.”

“As we discussed earlier pricing under capitalism is based on fixing the highest price it is anticipated a consumer will pay for the product.” I concluded. “The price is whatever the market will bear. This price is the so called fair market value of a product. In a dog eat dog, survival of the fittest jungle, this is how things are done. But is this the way things should be done? The jungle I mention is the bottom line from which ethics in capitalism can sink no lower. A truly ethical, affirmative, and enlightened method of pricing would be the Cost Plus basis. Every reasonable factor in determining the cost of production of the product is considered. Any money spent in even the most remote way is counted. This accounting includes all costs of research and development. From this figure you add a profit margin. Ten percent is about right. Under this method no person will be fabulously wealthy overnight. But each person will earn enough to sustain his or her own self and by expanding the volume of the business will increase his or her wealth. This method is a rule of ethics applied to economics. We should seek to incorporate it into the present economic system to whatever extent the people will permit it.”

“Cost Plus is the Ultimate and Utopian method of pricing in the best economic system available.” Periergeia said. ““The cost will also be far less than the “Whatever the market will bear.” price. The economic controls exercised by government over the economy and the marketplace are there to perform one philosophical change in the economic world. They are there to change the pricing of goods and services from a “Whatever the market will bear.” concept to, as much as possible, a “Cost Plus” concept. It is an enforced morality upon raw capitalism. Otherwise, the system is capitalism.”“

“The best next sea change in your world thinking would be for the rich countries and the rich people of the world to cease being willing to tolerate the abject poverty of the many poorer nations and people.” she continued. “They will no longer tolerate such great disparities of wealth. They agree that full equality is something that can never be achieved. They simply want the gap between the rich and the poor to significantly shrink.”

“A nation's wealth is directly dependent upon its natural resources as well as its people.” I said. “Some nations are fortunate enough to have great material wealth in the land. Sometimes they exist side by side with nations

lacking in material wealth. Compare, for example, the United States and Mexico. Compare also oil rich Saudi Arabia and Ethiopia. Only the Red Sea divides them. Consider for a moment the American supermarket and its vast storehouse of foods on display for the consumer to select at his or her leisure. In this supermarket several if not more brands compete for your purchase. Most of these foods are home grown. Is there a greater example of abundance of developed natural resources--at least agricultural resources? Consider also the large American department store with its vast quantities of consumer goods. Here again several if not more brands compete for your purchase. Increasingly, though, a majority of these goods are now imported and sold online."

"People who have been given much have a responsibility to give much in return." Akmazo said. "No one is required to give more than they receive. To move beyond this point is purely voluntary on the individual's part. We have an obligation of stewardship with our natural resources. Stewardship is basically an attitude. It's an attitude of thankfulness, management, and willingness to share. Sharing does not mean giving up control of the majority of one's wealth. It is simply applying the Golden Rule to this activity. It also means looking for more natural resources and making better use of the ones you presently have."

"Your oceans are an increasingly important source of natural resources including fresh water in the future." Periergeia said. "Ocean farming of fish and shellfish is possible. The seabed of both the continental shelf and the deep sea may be mined to a much greater extent than at present. Minerals presently dissolved in seawater could be extracted and returned to dry land. One result of this would be farm soil erosion in reverse. Following necessary technological developments, desalination of seawater could become a fundamental source of fresh water for personal, industrial, and even agricultural purposes. All of these future possibilities raise major environmental concerns. Nations will have to be more cooperative with each other in the future and more conscious of each other's existence."

"The land is good. The water is good. The harvest of the land is good. The catch of the waters is good." she concluded. "Enough exists for all, providing you manage it. Less fortunate nations will have to trade what they can with the more fortunate nations. The more fortunate nations must apply an attitude of seeking to make the less fortunate nations at least

economically independent. The long term goal is for each nation to be economically independent. In the process, however, they will undoubtedly become interdependent. An analogy to the way your fifty United States interact with each other is a good one. Interstate trade is free, unfettered, and abundant. The relationship between the fifty United States is one of mutual cooperation. Each state provides for the needs of the other states and in turn is served by the other states."

"We have no new land frontiers awaiting discovery to meet our natural resource needs in the future." I said. "Every possible land frontier on Earth today has been discovered and has some nation exercising control over it. In the case of Antarctica it is a group of nations. We must find and develop our natural resources within the present structure of land and nations."

"You know I have a lot of other general questions about economics now that we have been on the subject for a while." I said. "For example, what is it that justifies our level of income? How does that relate to our lifestyle? How much must I work to enjoy my current lifestyle? Does my 40 hours a week in America justify the reward I get? Am I being over rewarded? I wonder if there is a Universal Rule that we can establish that will state with authority how much reward you get, in relation to both America and the world, for your amount of work? The amount should include both physical and mental effort and include the degree of difficulty with both."

"I think we must explain the moral justification for a graduated income tax." I said. "I think it has to be that it takes money to make money. Along with that people have a minimum standard or threshold for sustaining human life. Below this there can be no tax. But just above that level you cannot tax at the level of people who are rich. You have to move gradually up to that level. Hence a "graduated" income tax. This is the true "Fair" tax."

"I wonder what will be the next economic boom, like the industrialization of America and China, that will cause economic prosperity for America and the world?" I queried. "What can we build? What can we invent like the computer and software revolution that will by its intrinsic nature bring that kind of prosperity and let us pay off our national debt? We don't want to end up like Italy or Greece living in the past glories and just showing off the ruins of our Forum, Coliseum, and Parthenon. We want to discover and build the 21st Century Forum, Coliseum, and Parthenon."

"I believe we need an ethic that changes work from an ethic of surviving and eventually getting rich to an ethic of working to achieve personal and group complete fulfillment." I said.

"Do you remember when we were talking a while back about the subject of Equality?" Akmazo inquired. "We discussed the subject of supercharged brains and how it could relate in real life economics to a scenario like your board game of Monopoly. The same method we discussed of dealing with supercharged brains can be used in the kind of control that must be exercised on the individual entrepreneur in unbridled capitalism. Without the control over a person or persons who have extremely great gifts in entrepreneurship, then that person or persons will end up owning everything. Everyone else owns nothing and is bankrupt. This is not what we want as a society. The Golden Rule of we must all act together to place some limits on ourselves so we can all survive and flourish at an acceptable level will need to take over."

"We cannot terminate entrepreneurship." he said. "It is actually something that is good and must be cultivated. But because of its ability to become a monopoly, which is not in anyone's self-interest except the entrepreneur, it must be controlled and adjusted. It is only through this communal effort that society can actually flourish in the long run. It will be a society that honors the individual efforts of people, but it also recognizes that the group must have power and must limit to some extent the power of the entrepreneur at a level commensurate with the entrepreneur's amount of influence in the society."

"Yes." I said. "It's kind of like having a speed limit on the highway. Or, like limiting the power of engines in street licensed automobiles."

"The development of the economic system and in particular future technology is based on a combination of two forces." Periergeia said. "It requires the guidance of the government. Within that guidance it requires the releasing of the creative mind of individual people to develop those new and future technologies that will permit the world to eat, drink, and live advanced lives on less and less natural resources and energy. The individual inventors, scientists, and entrepreneurs must be allowed to get rich from their work. But it must be done through the general guidance of the government. We cannot allow ourselves to just sit back and hope somebody

comes up with some idea that will save us in one or various world need circumstances. We have to guide and direct the process.”

“America's original purpose for existence was to set up a system that would allow the maximum exploitation of all of the natural resources of the country to increase the wealth of all the citizens who could maximize it.” I said. “We need to change our purpose to one of setting up a country where the goal is to maximize the opportunity for all of its citizens to survive and flourish economically. But it must be done within the confines of knowing our natural resources are limited and must be protected as well as preserved. It is seeing the country first as a whole which can sustain life for millions of its citizens. But it is not seeing it as a vehicle to allow this maximum exploitation without a larger plan that includes the resources and the cleanliness of the environment that is necessary whenever resources are exploited. There must be a long term, controlling plan to manage the resources and the environment.”

“It is the ability of an individual to deliver value in the form of wanted goods and services to people that establishes his or her value in the economic system and his or her wage merit.” Akmazo said. “The greater that person's ability to deliver something other people want, the greater their ability to demand a higher wage, salary, or remuneration for their work. This applies to a system where all men and women are expected to be employed as well as an older system where primarily it was just the men who were employed. With practically twice as many people seeking arguably the same number of jobs, there is going to be a negative effect on wage, salary, and remuneration expectations. Add to this the increase in automation and the expansion of the digital world into our society and you will find the potential number of overall jobs should be going down. This will continue unless a new social dynamic arises to be applied to the present economic system.”

“It all boils down to how much work is available for someone or everyone to do.” he continued. “Unless each person has something to do, there can be no wage, salary, or remuneration for them. Food, water, shelter, and the desirables of life are not free. In fact, none of it is free. It has to be earned somehow and in a just society it must be earned in a manner all people feel is legal and acceptable. We need to begin working on developing this new social dynamic now. Things are not going to change in this area. They are only going to get worse indefinitely. Like it or not this new social dynamic is going to have to put more controls on the way we do business not only in this country but worldwide. If it is not applied worldwide, then this country, and all other countries who put themselves in the same situation, may expose themselves to becoming like fruit that withers and dies on the vine in the face of quick profit raw capitalism economies.”

"The ultimate expression of the social dynamic would be economic democracy." he concluded. "Again, that's not just for this country but for all of the countries of the world. Economic democracy means that people have a say in how their economic system runs and develops. This is at the local, state, national, and international level. It is a mixture and balance between the rule of the entrepreneur and the rule of the people. The balance point is about 50-50. This democracy is necessary to ensure that all people at all levels of society have a future where they know they can earn enough money to take care of their basic human needs and some luxuries. This hope and knowledge of future economic survival and success will not only continue, but it will actually grow in a flourishing system. Applying this democracy to the economic system is like applying ecology to the future health and welfare of this planet. We have to work together in a symbiotic relationship. Nevertheless, it leaves open the opportunity for the people who want to and are so gifted -- to get ahead. They will become leaders and get a greater reward for their efforts."

CHAPTER XII. How Do We Organize Ourselves Politically?

Akmazo and Periergeia said they had to go again. This time it would be a little longer than the previous times. They had some extra work to do on the Mothership. They told me to look for them in about two weeks. I thanked them for their company and conversation. I watched them wade through the deep snow up the hill towards their landing spacecraft.

Temperatures now around dawn were averaging between 0° and 10°F. The daytime highs were around 15°F. The New Year came and went. Later in that week I ventured out from the shelter to the partial clearing about 100 yards away. I had my snowshoes on. As I was coming out of the trees into the general area of the clearing I saw a large buck Whitetail deer struggling through the snow to get to the other side of the partial clearing. With every step he took he sank up to his torso and underbelly. His speed was about half of the speed of an average man walking on the sidewalk. I knew with my snowshoes on I could run him down if I wanted to. If I was out here in a pure survival situation and it was him or me, that's what I would do.

Fortunately, I was not in that situation. Also, there are game laws and I could not take that deer legally. But if this was absolutely a survival situation and it was clearly him or me, that's what I would do. I would have to face any legal repercussions from it once I was able to extricate myself from the scene. Needless to say this is the only time of year where a human being can run down a deer in an open area.

It snowed again that night and a good part of the next day. The following day I ventured out again just to do a little exploring and enjoy the forest in the winter. I crossed the partial clearing where the deer had been a couple days earlier and ventured up the gentle hill. As I got into the trees I noticed very fresh tracks from what appeared to be a snowshoe rabbit. They have huge hind feet that look like they could be trail snowshoes. I decided to follow this trail. He was hopping through about 6 inches of fresh snow. I hadn't gone but 30 yards when I came upon fresh rabbit droppings. I pushed a couple of them down in the snow with a stick and saw that they had not even frozen yet. I thought he could be nearby so I went ahead as cautiously and as quietly as I could. The tracks went underneath some heavy brush and I had to go around that brush. When I came back to them and looked forward a little ways, I saw him. He had stopped to browse on the needles of a young Douglas fir tree that was just popping up out of the snow. He was wearing his winter coat of pure white. It changes for camouflage purposes in the winter to pure white. For the rest of the season he is mostly a rusty brown with a little white and black. There was no way I was going to be able to run him down. He had on his own "snowshoes". The game laws for me would not have permitted it, anyway. But I thought back to my survival instructor days. If I was with my crew of 10 to 12 students I would have instructed them to carefully move out on both his sides and surround him. Then we would slowly close the circle. At some point he would bolt between two of us. One of them would have to dive on him. We were allowed to take game under the law as survival students in that area. We had to do it by primitive means. That meant no firearms or BB guns. We reported all game taken and it was replaced to the environment. Capturing a snowshoe rabbit under those conditions would have been a big morale boost to any group of Air Force survival students. Likewise, they would have greatly appreciated the dietary supplement he would've provided at dinner that evening. We would have used every part of the animal. We would have eaten all of the meat, the heart, liver, and kidneys. We would have skinned the animal as if he were big-game. This would have provided one whole piece of warm fur

once dried and cured by the fire. It would have made a great hat or scarf. It would have made at least one glove and probably two. We would have used the brains to help with the tanning process. The eyeballs have salt in them. I know it may sound gross. But in the situation where it's them or you -- if you want to stay alive -- it's going to be them.

I watched the snowshoe rabbit, which is really a hare, until he saw me. When that happened he decided it was time to move on and I let him go. I continued my general circle around the shelter and came upon a couple of dead, standing lodgepole pines. I pushed two of them over and picked each one up from their lower end placing each under an armpit. I then dragged them both back to my shelter for firewood. I was mighty glad I had my own set of snowshoes on for this trek.

The days continued to go by. I tried to stay warm in anticipation of my alien friends returning. Sure enough, after two weeks on January 10th they appeared at the front door of my shelter about 9 AM in the morning. I was just finishing breakfast.

"Akmazo and Periergeia!" I exclaimed. "I'm so glad to see you again. How are you? Would you like some coffee?"

"Hello again, John!" they said. "We are both fine. It's so good to see you again. Yes, we would like some coffee. Have you been keeping warm?"

"I have been doing my best." I said. "Is all well on the Mothership?"

"Yes." Akmazo said. "Our level of work has been stepping up. What would you like to talk about this time?"

"Well," I said, "we have talked about the existence of God, the purpose of life, concepts and values, and what kind of economic system we should have. I think the next logical step would be: How should we govern ourselves?"

"That sounds great!". Periergeia said. "What are your initial thoughts on the matter?"

A. First principles of government.

"I think we need a Unified Field theory of government." I said. "The ideal form of human government would be a common source of individual freedom unified with a group and social government. I think it would be the greatest union that causes us to flourish personally and as a group, nation, and world. As we look back at the Earth from space, as I know you have been doing for some time now, the question must be posed: Can human beings, the people living on this planet, govern themselves? Some people would say that life is the difference between following the rules and not following the rules."

"Your society has been moving from one based on people following pre-established rules to one based on maximizing the human potential for self-fulfillment, at least without doing harm to anyone else." Akmazo said. "'The old rules were established due to the shortness and difficulty of life to better insure the survival of the species, race, and nation. 'Follow the rules and conform. In the long run we will all be better off.' is the concept.'"

"Maybe this explains why God in our respective societies is moving from one of harsh rules in a linear mode, to one of encouragements in a relational mode." he said. "As we evolve, the true God opens up our method of responding to Him, Her, or It."

You are a tribe of one." he continued. "The remainder of your family as it expands outward is the rest of your tribe. In any issue involving the tribe having influence or being influenced, you need to understand that amongst the many tribes there is your own personal tribe. That is your immediate family."

"The history of government is one that moves from a tribal government to a communal government." Periergeia said. "It starts out with one man being the top person in that particular tribe or culture. It moves to one where the individual has a choice in the deciding of who will be the top person in the group, and therefore generally the tribal qualities of the group become less emphasized."

"It becomes an animal with multiple heads and multiple minds or ideas." she continued. "'Fortunately, the principle of 'There is wisdom in a multitude of counselors.' should be an important aspect of this new situation. Is there any way to better organize this government than the

multiple headed one? Is there any way that would be better in the long run? Certainly we can say the tribal method is not good generally because it leads to an authoritarian dictatorship. It also leads to rivalry with neighbors. It is totally dependent upon one person being an excellent leader. Even more so, to that person being a benevolent leader.””

“We need a personal worldview that moves away from just taking care of our person first and only.” I said. “We must leave behind a worldview based solely on maximizing oneself only. That maximizing is usually in the form of aggregating money. We must move to one that is looking out for self, then nation, then world in that order.”

“The status of where humankind stands in relation to how much personal life they can experience individually and as a group will fluctuate with time and will depend upon the state of development of the civilization.” Periergeia said. “As the civilization starts out as a pioneer community it has a high level of individual responsibility for the individual to shoulder and a low level of group responsibility for the individual to shoulder. As the civilization blooms and develops the level of group responsibility for the individual to shoulder increases. The question is: Do we have the correct amount of group responsibility assigned for the level of advancement of the civilization at any one time? Along with that we would have to define how big is the group. Does it include not just nations, but the entire world?”

“Is a State only the sum of its parts, that is the sum of its individual citizens?” she continued. “Or, is it greater than the sum of its parts? Does it create an entity that’s bigger than the simple addition of a bunch of people in one group. I believe it is an entity greater than the sum of its parts and whether we know it or not when we create one we have created something bigger than ourselves individually and collectively. In comparing it to a corporation, if a corporation is a person – then so is a State a person. It must be dealt with as such.”

As I have said before: “It seems that the two motivating powers of human behavior are Wealth and Power. The key to having an effective and successful government is managing all individuals’ desires for these two personal commodities. They must be managed and controlled by a greater common good for everyone. These two motivations are the primary motivators for everyone from the time they are in diapers until they die. Altruism is a third and minor commodity in relation to Wealth and Power.”

“”This also causes me to think back about our earlier discussion concerning “Am I my Brother’s Keeper?”” I said. “”Being your Brother’s Keeper is the ethic, method, and underlying principle for the future cohesion

and advancement of the human race on planet Earth. It is by looking out for the safety and best interests of each other and ultimately everyone else that we will be able to have a civilization that lives in peace and advances. It must be part of our consciousness that this particular attitude towards people is our attitude. It begins with the person closest to us in both physical proximity and relationship. But it extends on to everyone in the world. It extends to every member of the human race. The antithesis of this attitude is "I don't care about anyone else. I am here only to advance my own interests. I think if they are having problems, then that's too bad for them." If you are your Brother's Keeper, then you are concerned about their welfare. Nevertheless, you are still more concerned about your own welfare. It is a balancing concept and equation.""

Akmazo reminded me of what he said at that time on this subject. "This same concept applies in the relationship of nations to other nations. Therefore, it applies in the concept of politics. The concept in politics, however, will occur only after the concept advances in economics. That is because differences in politics and States are greater than differences in economics. They are much more rigid and inflexible. They are grounded in nationalism as well as other more intractable concepts."

"The question of good government and the proper form of government at any time is the balance between individual rights and group rights." he continued. "If one is advancing the cause of individual rights when the balance is actually still in favor of individual rights, then while it may appear to advance the cause of individual rights, it will in the long run cause the reduction of individual rights. That is because the maintenance of individual rights is contingent on the maintaining of the group rights. It is contingent on society, the government, and the State to ensure the preservation of those individual rights. So by conclusion, it stands to reason that the advancement of individual rights when the balance is not correct is counterproductive to the advancement of individual rights. It is the conclusion that advancing the group rights idea under these circumstances actually increases individual rights. That is because it leads the equation between individual rights and group rights in the direction of where the balance should tilt under the circumstances. It leads it in the favor of group rights. Under these circumstances this will enhance individual rights. It will keep the environment for exercising them at its peak."

"The goal of the human race on planet Earth is to have a society where everyone is free from the fear of being conquered or dominated by other people." I said. "It is a place where they can express their lives fully and seek their highest aspirations as long as it does not generally conflict with the seeking of the highest goals and aspirations of everyone else."

"This would be a society that does not necessarily have itself divided into sovereign nations." I said. "But it must have government to realize this goal. It is the ultimate realization of individual rights reaching their apex and

the rights of the group reaching their apex. It is the individual totally expressing his or her own self in the community. It is the group having safety from the individual taking advantage of it and each other. It is the group expressing its collective will successfully."

"We are all, ultimately, animals out in the wilderness scrounging out a living trying to stay alive individually." I said. "It is survival against the world only for those most capable. But like the pack of wolves or pride of lions, it is possible to collectivize our efforts to greater enhance our individual survival by working at group survival."

I remembered some things I said when we were talking about the purpose of life. "Consider for a moment that you are a survivor stranded on a deserted island and forced to live with another small group of survivors until rescue. Consider that rescue may never occur. The island has limited space and limited natural resources. Each member of this group must survive with each other's personality and these limited resources. You must find enough food from the land, the shore, and the surf. You must provide fresh water for yourselves. The island may not have any open source of fresh water. You must protect yourselves from the elements. The weather may include extreme heat, cold, wind, and rain. You may get sick while on the island. If basic human needs are not met on the island you may have to protect yourself from each other. Will the strongest, most violent bully in the group be the sole survivor with perhaps a few chosen servants to attend him? Or will the group form a value system and a government of sorts that permits everyone an equal opportunity at survival?"

"Consider an even more poignant scenario where the island is changed to a lifeboat." I continued. "The lifeboat is filled to capacity and adrift on the open sea. No real hope of rescue exists for the foreseeable future. Living quarters are much, much closer. Each member of the lifeboat group has essentially no privacy. Food and fresh water resources are far more critical. Exposure to the elements is far more serious. Violence by any member of this party is not only dangerous towards the other members but could well result in destroying the lifeboat causing all aboard to go into the open sea and eventually perish. Will your group be able to work together with their very limited resources? Can they get food from the sea? Can they get fresh water from rain, survival kit devices called solar stills, or possibly new technology survival kit desalination filters? Can they protect themselves from the elements? Will some physically strong but mentally weak member of the boat seek to overpower the others in an attempt to save himself, and bring about disaster for everyone? How will you react when you determine

that your basic human needs of food, water, and shelter are not being met, and you can seriously feel it?"

"The island scenario and the lifeboat scenario are necessary examples to help us understand our inner selves." I concluded. "They help us better understand what makes us tick. They teach us what are the real values in life. To know abundance you sometimes have to know deprivation. Most particularly, they lay the groundwork for the necessity of a government. Government is not necessary if you are the only one on the island or the lifeboat. But if there is more than one of you present, there is going to be conflict. So government is there at a minimum to prevent conflict. But it can do much more. Just as two heads are better than one, government has the potential to increase abundance over deprivation. If the goal of the government is actually the common good of all of its constituents, then the whole of the government is greater than the sum of its parts. Abundance will increase exponentially and the society will flourish."

"The key in establishing a balanced and appropriate government of the people is in striking a balance between taking care of others and maximizing the individual liberty of everyone to take care of themselves." Akmazo said. "That is particularly true in the economic area. The tension is between people who really do have economic needs that they can't provide for themselves, and people who want to be left alone to maximize their economic opportunities and get wealthy. This is the sweet spot where government needs to be. It is the current absolute solid middle of where the human race needs to be in its attitude towards government. This is the political philosophy that should be maximized."

"Your attitude towards government is the fundamental fulcrum in American politics." he continued. "Some people believe government is good and is a help to the people, but they may not worry much about how to pay for it fully right now. Some people believe government is generally bad for the people, but a limited amount is necessary and we will pay for it fully. The union of these two creating the one perfect party is the idea that government is good and helpful to people. But it must be paid for completely every step of the way up front. That is where we need to be politically and that is one party that could truly and rightly dominate the government, provided it had effective internal checks and balances to keep it from becoming corrupt over time."

“Uniting the seemingly incompatible concepts of government supporting people's needs compared with government allowing people to earn their own living independently is the same as finding the union of the two incompatible aspects of light.” Periergeia said. “You are uniting the incompatible idea that light is a continuous wave, and light comes in discrete units called photons. Any country can have a dictator. It takes a country where its people are dedicated to democracy to have a government run by the people.”

“Concerning the nature of the civil liberties versus rule of law argument as it relates to the power of government, we can make some observations.” she continued. “We can make it personal. From your own point of view do you want other people to have the opportunity to do bad, civilly liable, or criminally liable things and be able to get away with it? You could call it a general forgiveness. Or, do you want to make sure that if people do these things they will not get away with it, they will get caught, and they will get punished? Whatever balance we choose in this analysis to be morally correct, if we apply it to others, then we must apply it to ourselves as well. So the question is: Are we willing to accept for ourselves personally this same regimen of civil liberties versus rule of law? It begs the biggest question of all which is: Can we personally live up to the standard ourselves that we wish to place on other people? I think we need to maximize the limit of what we ourselves will be able to tolerate as a rule of law versus our civil liberties. If we can behave ourselves, then there's no reason why others shouldn't be required to do the same. Nevertheless, we do need to apply the principle that some people are more able to conform their behavior to the requirements of the law. We need to use the standard that we would accept not just for our own personal selves, but for people who are family or friends who are not as easily adaptable to live under the law as we are.”

B. Government by Consent

“What do the both of you think is the absolute core value of a

legitimate government?" I said. "If we are going to be free people, how can we put restrictions on our behavior?"

"The absolute core value of legitimate government and the only way available to put restrictions on our behavior consistent with freedom is consent." Akmazo said. "Consent is an exercise of freedom and creates order. The order replaces other freedom which is abandoned. Ideally, consent would occur on an individual basis. Each citizen would vote on each law passed. The majority would rule. Human and physical limitations, however, on developing planets like yours have reduced the consent mechanism to a representative form. Also, consent would ideally reoccur for each succeeding generation at an appropriate time. Consent would not be automatically conveyed forever by being born into the consensual environment. All laws would automatically require reenactment every generation. A generation may vary between twenty and thirty years. On Earth human and physical limitations, however, presently require succeeding generations to take affirmative steps to revoke consent in areas their parents have given it. Technology and the advent of the home computer along with other digital devices can make direct democracy or some variant of it possible in the future. People would be voting on issues right in their home, or wherever."

"Consent is the only legitimate form of government. It is the only form consistent with the doctrine that all people are created equal." he continued. "A representative government must allow for consent to be withdrawn from time to time at least as to its leaders. Consent cannot be given just once and from then on it is a dictatorship. Times change and people change. Once having given it, however, the government must be allowed to enforce its granted powers. Consent is a *quid pro quo*. You give up something but you get something in return. You give up freedom; you get order. It's a contract. It's a deal. Where do you want to set the balance for us all? How much freedom do you want? How much order do you want? It has to be enforced across the board."

"A government by the consent of the governed is the right or best government for human beings, but is not necessarily a righteous government." Periergeia said. "The government may not always be right. The government may make mistakes. The government is still composed of human beings. The general rule is: the greater the participation of individual

citizens in the government, then the greater the rightness and success of government actions. Only as individual citizen participation in government rises does the whole of government begin to exceed the sum of its parts.”

“A democracy can only be as good and smart as its people.” she continued. “If the people are reasonable, smart, and benevolent, then the government will be as well. If the people are a mob only out for themselves regardless of what it will do to the group, then the democracy will fail and the government will collapse. A strong man will step in and take over to create order. It will be the order the strongman so desires.”

“A cause exists in promoting democracy.” I said. “A foundation exists for establishing that democracy is the evolutionary end of government. It is in the idea that people want to have an influence on their government and want it to do what they think is right or best for them and the nation. They may not choose to be the leader themselves. But they are not content to have a leader or leadership that is autonomous and does not have to respond to the will of the individual and to the group of people.”

“Democracy in order to survive is based on truth telling.” I continued. “Truth telling of the people to the leaders, and truth telling of the leaders to the people. As in America we take it for granted and consider it the norm. We consider it to be the way all governments must run. But for nations that have a history of monarchy, emperors, or dictators democracy is not the norm. Their norm is autocracy. In order for an autocracy to survive it is not only necessary but in many ways is normal for the leader to lie to the people. This is essential for maintaining power in an autocratic system. The leader must lie in order to keep the people deceived about his basis for power and his actions. He must keep them thinking that what he is doing is in their best interest. They are not allowed to talk back to him lest that facade of authority and legitimacy be broken.”

“In order for ordinary average citizens to become involved with a democracy and the activities of their government they have to see a positive outcome in their actions.” Akmazo said. “It must be an outcome that will influence the government to produce a positive result for them. Democracy for democracy's sake is only strong enough to keep a minority interested in doing the work of running a government. This is why there is such difficulty in getting large voter turnout in elections. People must see a clear goal of their government in order to be interested and involved with the democratic

process. They have to see an end. It needs to be a clear, unambiguous, well-defined vision for the future. Without this, they are willing to just let the government run itself and they will go about their own business not caring all that much about what happens. That is, unless something directly happens to them as a result of their government's actions that they clearly don't like. The vision must come both from the individual citizens, and the leaders. It could start with either one. Ultimately, it must be developed and put forth by the government. It is a government composed of human beings. There is no "government" in the sense that it is completely separate from the individual human beings that are part of it. It is ultimately an individual human being or human beings that set forth the vision. They just happen to be in the government. This vision should be for the local governmental unit, state, nation, and world to flourish and prosper. From that grand idea you must figure out the exact plan and tactics to achieve it."

"Democracy and participating in democracy gives the individual citizen a vested interest in the outcome of the country." Periergeia said. "Because of that these people will be more interested in how things go in their country and what the government is doing with their country. This is in contrast to a government that is authoritarian and not controlled by the people. The people are not that interested in what their government is doing just as long as they are not being hurt directly themselves by the government. Individually they cannot stand up to the government and because of the authoritarian nature of the government they cannot organize collectively to stand up to the government. For people to have a vested interest in the government and to want to see it succeed they must have a say in the government. That begins with the ability to vote for representatives. That begins with a democracy. Increasing citizen participation beyond a simple democracy that elects representatives makes the people that much more invested in their government. The ultimate investment would be direct democracy on all issues. But that is not generally possible."

"For a world government to succeed all of the citizens of the world must have a stake in the outcome." she continued. "All of the citizens of the world must be vested in that government at least minimally through democracy in electing its representatives. The citizens also need to have an attitude of personal involvement with the government similar to the attitude and desires they have with the personal ownership of property. As an analogy consider a person who works in the service of his or her

government. It is not unusual for them to have a much stronger desire to look after property they own personally than the property available to them through the government. We must consider our government personal property as well and give it the same amount of personal attention and commitment. The stake in the government everyone has is more than just electing officials and having a say. It is a personal property stake as well."

"In one of our earlier meetings I said "Liberty without responsibility will self-destruct. Liberty without responsibility injures other people and takes resources from them. They will rise up and take your liberty from you to protect themselves and their property. As we live closer and closer together, we must temper our exercise of liberty more and more with responsibility. As population density increases linearly, conflicts in the exercise of liberty increase exponentially. We must not and we shall not ever give up the fortress and essence of our individual liberty. The fortress and essence of our liberty is the right to determine our own destiny. It is the right collectively to choose our government and all of our laws. This fortress and essence must actually expand in the future. Direct democracy should become a greater part of our government. But as our population density increases in the future we must accept more responsibility for our individual and corporate actions.""

"A fundamental crux or turning point exists between the liberal and conservative perspective in a democracy." I continued. "The liberal believes that government is a force for good in improving society. The conservative does not. He believes only in the power of the individual to change society. I believe, like the conservatives, that to succeed the individual, once convinced they are necessary, must personally make the changes society now demands. But like the liberals, I believe if the individuals are motivated to do this action, then the most effective and universal way to accomplish this action is through the government, with ongoing individual supervision. Only the government can extend it completely throughout the population and then be responsible for supervising it indefinitely."

"What, if anything, does the government owe us?" Akmazo queried. "The government owes us the duty to be honest with us, treat us equally, and treat us fairly. It owes us the duty to give strong consideration to our desires, but must also consider that which is in the best interest of all. The best interest of all includes that which is in the long term best interest of all."

Put another way, the government has a duty to educate us when it sees our group long term interests are better served by choosing a different course. If the government after diligent effort is unable to educate us to their point of view, then they should pursue the majority opinion. They should be standing by to see if the people will be willing to make a change if the people's plan does not work. Put another way, they should be leaders. The government owes us the duty to hold periodic elections on the member's tenure in office."

"What, if anything, do we owe the government?" he continued. "We owe the government our respect and honor. We have elected them. We could have run ourselves. We owe them the duty to let them lead us. We owe them the duty to let them educate us. We owe them the duty to examine their position and ask ourselves the question "Is this indeed in the long term best interest for us all?" It is not simply the question "Is this in my best interest?" If the answer to the first question is "Yes", then we owe them the duty to follow. We owe the government the tax dollars the laws require. We will get the government we pay for. We will get what we spend. Paying taxes could even be considered like tithing in a church. It is a duty that you should offer to the government freely and cheerfully. It is a necessity and should be looked upon favorably. It can be more than 10% if you want services that cost more than 10%."

"Leaders, if they are going to be leaders, should face up to the challenge of tough questions and problems." Periergeia said. "It seems a common problem with many political leaders that they are only interested in finding and advancing the lowest common denominator of the public. They have to get re-elected. Everyone wants to keep his or her job. These people, however, are being elected as our leaders. They must lead us. They cannot lead beyond what their electorate is willing to go. But they can lead a great distance beyond the lowest common denominator from their district."

"The most fundamental requirement for public office must be a willingness to lead beyond the lowest common denominator." she said. "This requirement is a condition that will not unnecessarily expose the public servant to rejection. It will properly establish his or her role relative to being a leader and at the same time having to represent the desires of his or her own constituency. We must recognize when our elected officials are in fact doing this. We don't have the time to fully devote to the job as they do."

"We should reward them when they perform this way." she continued. "Conversely, we should reject them when we see them pandering to the lowest common denominator. Reject them when it is obvious they have chosen to abandon any attempt at legitimately solving a problem, and seek only the security of the lowest common denominator. In a democracy the people will get the government they deserve. Our government will only be as good as we are. If we are willing to be strong and answer the tough questions head-on, then our leaders will be also. Our attitude will be their attitude. We should be constantly challenged to answer the most difficult questions we can reasonably imagine. Hopefully, then, our leaders will be also."

C. Investigatory System vs. Adversary System of Justice.

"One way we can improve our citizens' attitude towards the individual – government relationship is changing our judicial system." I said. "We inherited our adversary system of justice from England following the American Revolutionary War. England in the 18th century was still a strong monarchy, not a democracy. The concept of government by the consent of the governed had not yet taken root. Strong legal force was necessary to properly counter the absolute authority of the King. The adversary system is reasonable for an authoritarian monarchy, but not an open democracy. The United States took a monumental step by establishing democracy through its Constitution in 1787. Democracy seemed very unruly and even chaotic to many people of that time. Changing the method of the inherited justice system at that time would have been too much upheaval for the infant nation to bear. But now we can do it. Now the time is right."

"We should change the method of our justice system to an Investigative justice system." I said. "It is a system that rewards honesty. The goal for both sides in any justice system should be getting at the truth. The present adversary system of justice rewards victory. The extreme way of describing the adversary system would be that one lie when compared with an opposing lie produces the truth. In this case the lie is called advocacy. In its most pristine and aggressive form it is called zealous

advocacy. It is strongly encouraged or required for all lawyers. The judge or jury must decide for one side or the other. Philosophically two lies cannot produce or equal the truth. By abandoning the advocacy method it is possible that every forced, imaginable element of an argument might not be attained. But every reasonable element of an argument will be fully investigated. Most particularly, if the goal was truth seeking, then the energy directed aggressively at advocacy would go to truth seeking. Truth would be found--at least in far greater percentages than in the adversary system. Truth finding is directly proportional to justice. Additionally, society will be adopting a process that better comports with and cultivates human relations. Citizens in the future will have a cultural climate more favorable to reason out problems than to attack one another. Likewise, honest people will not fear unjust treatment in the system. The reward for society and justice will far outweigh any drawback."

"I am familiar with your system." Periergeia said. "I have studied it in the transmissions we received before your year 1965 as well as in recent transmissions we have received on the Mothership. The problem in the adversary system begins when one simply is directed to take a particular side of an argument and advance it. No controls exist except the personal morality of the advocate to restrain him or her in this quest. If you are going to be judged by whether or not you win, then there is a built in ethic to do and say whatever it takes to win. Such is your present system. One notable exception would be in the criminal justice system where a prosecutor has a dual role. The prosecutor is both a minister of justice and an advocate. As a minister of justice the prosecutor must seek and present the truth as well as advocate the government's case. If the system were changed, the reputation of lawyers and the legal system itself would increase dramatically."

"The scientific method of gathering evidence would be the format for a truth seeking justice system." she said. "The lawyers in such a system function as scientists seeking evidence to prove or disprove their theory of the case. They initially work in an effort to support their theory of the case, however, they are willing to follow the evidence wherever it leads them. If it leads towards proving the other side's case, then they acknowledge this. They have a responsibility to inform the judge or jury when this occurs. The judge or jury may fully participate in this investigative process. They may pose questions to attorneys and witnesses for both sides."

"The attorneys will not be rewarded by the judge or jury for trying to twist or manipulate the evidence." Akmazo said. "If the judge or jury believes the lawyer is manipulating the evidence, then that will be held against him and the client as he is attempting to distort the truth. The object is truth, not victory. The attorney should go as far as he possibly can in trying to get at the truth. With a scientific attitude and in a scientific forum the attorney should put forth all the evidence he or she has accumulated to prove his or her theory of the case. Each side has all cross-examination rights with the other side in a scientific attitude and in a scientific forum. The journey must be sincere. The judge or jury gathers all of the evidence presented by both sides. The judge or jury once satisfied there is no more evidence to present, then decides through reason whether or not the complaining party has proven its case to the appropriate standard."

"If the public had a better understanding of the present justice system it would be extremely desirous of changing to this proposal." I said. "It is because of ignorance that the change has not occurred sooner. Most people believe the system is a search for truth in the same model that they employ in their family. It would require considerable adjustment for the presently practicing lawyers. But they can make the change. They are basically good people. It is the flawed system that makes them the often undesirable public personalities we see. They are in fact leaders in society. They are capable of creating and managing a system of truth and justice. They hold the keys to one of the institutions we all value most dearly in society: the place where we find out what really happened in a particular human or Enotitan encounter. The people of the United States and the fifty states have a right to this."

"No good reason exists why we should not have a system of justice that seeks truth in every respect, both in theory and in practice." I said. "The citizens of the United States and the fifty states deserve it. They are capable of making the most just decisions providing they are fully and properly informed about everything involving the case and not prevented from hearing about anything involving the case. As a child this is how you were treated. As a parent this is how you treat your children. It's our justice system. Let's establish it the way we all want to live under it. It is time for the judicial branch of government to catch up with the other two branches."

D. Universal Human Rights protected and advanced by government. The United Nations Universal Declaration of Human Rights adopted in 1948.

“What do you think about human rights?” Akmazo asked. “Do you have some thoughts on what are Universal Human Rights?”

“We human beings possess at least ten inalienable rights.” I said. “We are entitled to their enforcement both nationally and internationally. They are: 1. To choose our leaders in periodic, free, and fair elections. 2. To communicate freely both nationally and internationally, but peacefully. 3. To peacefully communicate with elected leaders at reasonable times for a reasonable period of time. 4. To be valued, respected, and treated as an equal human being with all other people of our respective nation and the world. 5. To be free to pursue whatever occupation one's skills will permit. 6. To be free to marry whomever one chooses. 7. To receive a public education that would at least qualify an individual to function at a minimal effective level in society and would make available the educational opportunities to function at a moderate level. 8. To the vigorous and equal enforcement of laws that protect basic human rights to life, liberty, and property as both a victim and a defendant in a court of law. 9. To practice the religious faith of one's choice providing it does not interfere with the rights of others. 10. To be free from torture as well as cruel inhuman or degrading treatment or punishment.”

“These are my own thoughts on the matter.” I said. “But the United Nations Universal Declaration of Human Rights adopted in 1948 is a universally recognized full, fair, and comprehensive statement of inalienable human rights. It is an international minimum standard for human rights. My above listed ten rights are included in and expanded upon in the Declaration.”

“As the Universe has a structure both at the atomic level as well as the cosmological level, so does human society have a structure.” I continued. “Both are evolutionary and have developed over long periods of time. The best example for the structure of a modern society of human beings is found in the United Nations Declaration of Human Rights. Not all of the rights have

been realized by all of the countries. Some countries have realized many more than others. But the Declaration does set out the ultimate structure and goal of the most fair and just State, group of States, and World Society humanly imaginable at this time.”

“I happened to bring a copy of them up here for my winter retreat.” I said. “Let me show them to you.”

At this time I showed Akmazo and Periergeia my copy of the United Nations Universal Declaration of Human Rights. It reads:

PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.

Everyone has the right to life, liberty and security of person.

Article 4.

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.

No one shall be subjected to torture or to cruel, inhuman or degrading

treatment or punishment.

Article 6.

Everyone has the right to recognition everywhere as a person before the law.

Article 7.

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8.

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9.

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11.

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.

(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16.

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is

entitled to protection by society and the State.

Article 17.

(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20.

(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Article 21.

(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22.

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23.

(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24.

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25.

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26.

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be

compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27.

(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28.

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29.

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.*

*Footnote: United Nations. "Universal Declaration of Human Rights (UDHR)", Proclaimed by the United Nations General Assembly in Paris on 10 December 1948 (General Assembly resolution 217 A),

<https://www.un.org/en/about-us/universal-declaration-of-human-rights>

"That is indeed a most noble statement." Akmazo said. "It is a full statement of the human rights for every citizen on your planet. It says it all. It's too bad you had to fight a horrific Second World War to get them."

"Let's hope the citizens of your planet do not have to fight a Third World War to keep them." Periergeia said.

"I couldn't agree with you more." I said.

CHAPTER XIII. How Do We Organize Ourselves for Truth Seeking? Is it as a Religion? GHRs: God (as seen through Theism and common intuition), Humanism, Reason, and Science. The Quaternity.

A. How do you think someone comes to know if something is true?

Akmazo and Periergeia had to leave once again. But they promised they would return. "We hope to see you in about two weeks." Akmazo said. With that we shook hands and I watched them depart up the hill in the tracks they had worn in the snow to their landing spacecraft. It was around 4:00 PM. With the overcast sky it was starting to get dark.

I stoked the fire in the burn barrel and started preparing dinner. It was going to be another cold night. I anxiously awaited the return of my two spacefaring friends. The weather cleared the next day and we had a beautiful day of clear skies and bright sun followed by two days of partly cloudy. But then the skies became ominously gray. The clouds settled in right on top of my little camp. The wind picked up and then the snow started blowing. It carried on for almost 36 hours. All previous tracks and trails that had been broken were completely covered up. I had to beat the snow off the parachute roof of my shelter every three hours or so. It was stacking up deep around the edge. I had to go outside and brush it back from where the parachute roof met the log wall I used long pine boughs to do that. Effectively, I had an igloo now with a parachute roof.

Finally, the blizzard began to subside. I once again strapped on my snowshoes and ventured out to gather more firewood. It's a hard life taking care of yourself in these kinds of conditions. But if you have enough food, water, shelter, and clothing it is absolutely exhilarating to be out in them. There was a calm in the wind following the blizzard for about twenty-four hours. All of the fir, spruce, and pine trees were fully laden with snow and looked like icicles standing up from the ground. The sound of silence at these times in this place is deafening. It seems as if there is no other place in the world except the one little place that you are in.

The two weeks finally came to an end as I anxiously anticipated seeing Akmazo and Periergeia again. As before around 9 AM I heard footsteps trudging through the deep snow outside the now very narrow entrance on the uphill side of my shelter.

"Akmazo! Periergeia!" I said. "It is so good to see you again. How have you been? I hope all is well on the mothership."

"Yes, John." Akmazo said. "We are fine and all is well on the mothership. It looks like you have had a real storm since we last saw you."

"It was a major blow and dumping." I said. "Please come in and have a seat. Would you like some coffee?"

"Thank you." Periergeia said. "We would like some coffee. What would you like to talk about this time?"

"Well," I said, "we have talked about the existence of God, the purpose of life, concepts and values, what kind of economic system we should have, and what kind of political system we should have. I think the next logical step would be what kind of a truth seeking system or religion we should have – if any. What would it look like? I think the everyday working definition of religion should be that it is a system purposed to help human beings to determine if something is true? It leads us to a deep understanding of the complete material and immaterial world."

"This causes me once again to think back about our earlier discussion concerning "Am I my Brother's Keeper?" I said. "Being your Brother's Keeper is the ethic, method, and underlying principle for the future cohesion and advancement of the human race on planet Earth. It is by looking out for the safety and best interests of each other and ultimately everyone else that we will be able to have a civilization that lives in peace and advances. It must be part of our consciousness that this particular attitude towards people is our attitude. It begins with the person closest to us in both physical proximity and relationship. But it extends on to everyone in the world. It extends to every member of the human race. The antithesis of this attitude is "I don't care about anyone else. I am here only to advance my own interests. I think if they are having problems, then that's too bad for them." If you are your Brother's Keeper, then you are concerned about their welfare. Nevertheless, you are still more concerned about your own welfare. It is a balancing concept and equation."

"As we have discussed earlier, I believe that the "I Am My Brother's Keeper" concept applies to religion as well." Akmazo said. "But this concept will not advance until advances occur first in economics and then in politics. This is because religion is the most intractable of all the concepts. To violate a religious concept or precept one does not just place their own personal fortune or national identity in jeopardy. One places their mortal soul in danger. They face not just retribution here in their earthly life, but an eternity doomed to burning hell fire. Challenging that is the ultimate challenge."

"You know our English word *religion* comes from the Latin *religio* meaning a supernatural constraint, sanction, or religious practice. That may come from the Latin *religare* to restrain or tie back. This may be in a sense of *to rely*."* I said. "As you can see it refers to constraint or restraint. I'm looking for a method where someone determines whether something is true or not. It is liberating. It is setting free. It is releasing the truth. It is not constraining or restraining. Nevertheless, I can understand how if someone focuses only on the method and does not focus equally on the spirit behind and within the method, then it could become a traditional religion of sorts for that person. It would constrain or restrain that person's mind. You would worship the process rather than simply use the process as part of a greater quest."

*Footnote: "Religion." Merriam-Webster.com Dictionary, Merriam-Webster, <https://www.merriam-webster.com/dictionary/religion>. Accessed 15 May. 2024.

"Well that's very interesting, John" said Akmazo. "So tell me – how do you think someone comes to know if something is true."

"The four elements necessary to determine if something is true are: 1. God (as seen through Theism and common intuition). 2. Humanism. 3. Reason. 4. Science. You can call it GHRS. All four are equal. All four make a Unity. They are all part of a great Quaternity. Quaternity means a union of a group of four.* A similar word and meaning is quadrality. But its usage is not as common.** Here, quaternity is used to mean a group of four closely related concepts, methods, or ideas. They are a Unified Field. All four complement each other and are complemented by each other. God (as seen through Theism and common intuition) is generally in the immaterial world. Humanism is largely in the material world but is partially in the immaterial. Reason is largely in the immaterial world but is partially in the material. Science is in the material world. They are the four legs of a stool that we can rest on which leads us to the truth about ourselves and our world." I said.

*Footnote: "Quaternity." Merriam-Webster.com Dictionary, Merriam-Webster, <https://www.merriam-webster.com/dictionary/quaternity>. Accessed 15 May. 2024.

**Footnote: "quadrality" – WordSense Online Dictionary (15th May, 2024) URL: <https://www.wordsense.eu/quadrality/>

"All questions must be examined by all four quadrants to see if that particular quadrant has any relevancy to the answer. Most questions may be answered entirely within one quadrant. Many will be a combination of two. Some questions will be a combination of three. A few questions, the biggest and most complex ones, will require a combination of all four quadrants." I said.

"Let me explain a little further." I said. "I believe God wants us to move into a system that recognizes four things. First, God is the Universal overall God of Heaven, Earth, and all of the human race. The principles of God are those that have been recognized by all human beings in general since the beginning of the human, *homo sapien*, civilization on planet earth. The principles, doctrines, and dogma of all established religions of all tribes, peoples, and nations are recognized to the extent they are consistent with the principles of each of the other three quadrants of the system. Those other three quadrants are Humanism, Reason, and Science. Each of these four quadrants establish a quaternity. The quaternity is a whole and is four individual parts at the same time. The whole is greater than the sum of its parts. The reality we the human race experience in this universe is both a material reality as well as an immaterial reality. But it is the desire of God that we as a human race move forward into our practically infinite future pursuing our understanding of reality more strongly by exercising the quadrants of Humanism, Reason, and Science. Humanism is the closer quadrant to the values previously held by the established religions and help to explain better the immaterial universe. Reason is the transition quadrant between the immaterial world now moving into more humanism and the fully material world of science. Reason is what separates our human minds and nature from that of all the lower animals. Science is the final and total arbiter and explainer of the material world. Science can go a long way in explaining the nature of God. It can be viewed as getting an understanding of God's nature by seeing the infinite aspects of the creation, both large and small, both micro and macro, as a reflection of the one true God and coming either directly or indirectly from a Creator Deity."

"Why don't we go over each one of those quadrants?" Periergeia said. ""We spoke a number of weeks ago about whether or not there is a God and if so can we describe His/Her/Its character. Now it seems you are talking about the extent of this God's relevancy and involvement with our life."

"Yes, Periergeia." I said. "I believe that is the case."

B. God (as seen through Theism and common intuition)

"You say that your God is based on Theism." Akmazo said. "If your understanding of God is like ours, then you are talking about God. That's the God of Everything. God. You're not talking about subordinates or lesser deities. I would agree that the way we get to know God – the God of Everything -- is through the principles of Theism. The one distinguishing feature the God of Everything has from the God of all the major religions is that the God of Everything has no name."

As I said when we first met, "God is the conscious sum total of all of the living structure of the Universe at all levels both macroscopic and microscopic and all dimensions including dimensions we presently do not know. He/She/It would include all spiritual dimensions, material dimensions, and dimensions which have an effect upon material dimensions but we do not know their actual source such as dark matter and dark energy. He/She/It would include all Universes in the Multi-verse, if other Universes exist. He/She/It would include all spiritual worlds such as heaven if that world or these worlds exist and whether or not they exist independent of all the other worlds and dimensions."

"In studying your civilization from afar," Akmazo said, ""we have noticed four references to a Supreme Being in your American Declaration of Independence. They are:

1. the separate and equal station to which the Laws of Nature and of Nature's God entitle them, (Paragraph 1)
2. that they are endowed by their Creator with certain unalienable Rights, (Paragraph 2)
3. Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, (Last paragraph)
4. with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor. (Last paragraph)

We also noticed that paragraph two of the Declaration begins with the words "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness." The fact that these "truths" are "self-evident" is an indication these people believed there was something intuitive, something that was universally true, that did not need a Divine specific revelation of any sort, or any human proclamation of any sort for the whole human race to understand. They are the basics and all of us know and understand them.""

""The God of Theism does ultimately in the most general terms answer the question "Where does everything and everyone ultimately come from?"" Akmazo continued. "If there was a Universe or Universes before ours it/they had to come from somewhere. One could go back in time and space infinitely and track down previous Universes. They could go back eternally and infinitely. But at some point they must come into being and the only thing that genuinely answers the intuitively questioning mind and heart of the normal Enotitan, and I trust the normal human being, is that someone brought them into being at some time. Either He/She/It brought them into being or they have always existed with He/She/It. This He/She/It we call God. He/She/It is the God of Everything. I think I can say that if the above truths about our equality and our basic human rights are self-evident, then the even more basic truth about there must be a Creator source of the Universe or Universes must be even more self-evident."

"An underlying supposition of the God of Everything is this concept that all human beings are equal." Akmazo continued. "Otherwise, there would be no need to make sure all of us had protection from each other in certain basic areas. Without equality it would be acceptable to take advantage of certain human beings in these areas because they are not equal to your particular status."

""The role that the God of Theism plays in answering the question of "How do we know something is true?" Akmazo concluded, "is that we must include in our understanding of an event the existence of a Universal Creator God who may choose to have some influence on that event. The best way to understand the nature of the Creator is to study the nature of the Creation. That will reveal His/Her/Its character and perceived intentions for all human behavior."

“Even the Christian Bible,” Periergeia said, “makes reference to a human, intuitive understanding of the most basic nature and principles of God. We saw it in the book of Romans 1:19-20.

19. [B]ecause that which is known about God is evident within them; for God made it evident to them. 20. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

The words indicate that some knowledge of a Universal God is printed on the hearts of all human beings from birth.” she said.

“I think we can come up with some basic rules of behavior that are also intuitively, universally understood by all Enotitans and humans.” she continued. “Again, in your Christian Bible there were Ten Commandments given in Exodus 20: 2-17. I think numbers six, seven, eight, and nine are arguably rules that are intuitively discernible from the God of Everything. They are:

13 "You shall not murder.

14 "You shall not commit adultery.

15 "You shall not steal.

16 "You shall not bear false witness against your neighbor.

Without them you cannot have a civilization that will survive, much less flourish.”

“Yes. I agree.” I said. “My understanding is very close. I think we can say that this Universal God tells us we as human beings cannot murder, rape, commit adultery, steal, trespass upon, or lie to one another. They all relate to the basic social behavior of human beings that are the most extreme and the most destructive. They all lead to the self-preservation of the species. They are all references of things that all normal human beings would not like to have done to them.”

“But I think we can say that there is a much greater Universal Rule which is intuitively understood as a self-evident truth by all human beings from birth.” I said. ““We talked about it in the first meeting where all three of us were together. It’s the Golden Rule of the Bible, found at Matthew 7:12

and again at Luke 6:31. The pertinent part of the Matthew passage states "In everything, therefore, treat people the same way you want them to treat you,". Our society has come to know this rule from the older King James Version translation as "Do unto others as you would have them do unto you." The Golden Rule is built into the hearts of all of humankind naturally without any specific revelation from God or an immaterial source. It goes well with the God of Theism. It just doesn't require anyone or anything telling you so. You already have it. It is the underlying principle behind the God of Theism when He/She/It is carrying out His/Her/Its Karma like action in answering the questions "Why be good?" and "Am I my brother's keeper?" We discussed those also in our first meeting. Thus, the Golden Rule is built into the hearts of all of humankind naturally without any specific revelation from God or an immaterial source -- even if it does come with a built-in Darwinian self-preservation aspect to it.""

"It's possible to retain the outer trappings of all religions, and still maintain a Theistic belief." Akmazo said. "You can still worship the true God of Everything. You can use the name of your local deity or religion. But you must focus mentally, emotionally, and spiritually on the Theistic one true God of the Universe. The symbols, icons, and images can all be used and incorporated into a worship service. But the focus is on the Theistic God of the Universe. It's a focus on your intuitive understanding of His/Her/Its existence and principles for all of life and humankind in the Universe."

"The reason we have such a difficult time focusing on the one true God of the Universe is because He/She/It is so remote and distant." he continued. "It is easier to focus on the local deities who are much more accessible on Enotita or Earth."

"A major question for understanding the God of Theism is how do we relate to the revealed supernatural element of the various religions?" Periergeia said. "How much of it do we incorporate in our God of Theism? What part of the supernatural do we retain? How do we handle it? How do we control it? Do we ignore it entirely and only focus on the distant Theistic God? How much of the revealed religion supernatural information and evidence do we acknowledge and live by under the idea of the God of Theism?"

"In the area of the God of Theism the overriding principle is that "We must keep our own head." she continued. "While we believe in a God and we

agree He/She/It does have some power over us, ultimately we must keep our own head and make our decisions based upon what we know being informed by the God of Theism principles and the principles of Humanism, Reason, and Science.”

““You may ask “Where do all of the major religions of the world as well as all of the other religions with smaller numbers of people fit into the bigger picture of GHRS?” The answer would be that the ethics parts of those religions would apply in GHRS.”” she concluded. “But the hard-core you must believe in a specific way to get to heaven and worship a specifically named God would not apply. That would fade away. It fades away into the one true God of Heaven, the Universe/Multi-verse, and Earth. It fades away into the character and principles we can deduce about Him/Her/It from observing the Creation at every level. All books of religious text purporting to be revealed by God must be judged in light of their credibility with GHRS. The test for all of them is how do they square with GHRS.”

C. Humanism

“The second element of the quaternity that is necessary to determine if something is true is Humanism.” I said. “It’s the second leg of the stool. Its purpose is to advance the welfare of each individual human being and the human race as a whole. I brought three documents to consider up here in the forest for my winter retreat. I think all three very well set out the tenants of humanism. Let me show them to you. The first is from the American Humanist Association.”

1. Humanist Manifesto III

Humanism and Its Aspirations: Humanist Manifesto III, a Successor to the Humanist Manifesto of 1933

Humanism is a progressive philosophy of life that, without supernaturalism, affirms our ability and responsibility to lead ethical lives of personal fulfillment that aspire to the greater good of humanity.

The lifeway of Humanism—guided by reason, inspired by compassion, and informed by experience—encourages us to live life well and fully. It evolved through the ages and continues to develop through the efforts of thoughtful people who recognize that values and ideals, however carefully wrought, are subject to change as our knowledge and understandings advance.

This document is part of an ongoing effort to manifest in clear and positive terms the conceptual boundaries of Humanism, not what we must believe but a consensus of what we do believe. It is in this sense that we affirm the following:

Knowledge of the world is derived by observation, experimentation, and rational analysis. Humanists find that science is the best method for determining this knowledge as well as for solving problems and developing beneficial technologies. We also recognize the value of new departures in thought, the arts, and inner experience—each subject to analysis by critical intelligence.

Humans are an integral part of nature, the result of unguided evolutionary change. Humanists recognize nature as self-existing. We accept our life as all and enough, distinguishing things as they are from things as we might wish or imagine them to be. We welcome the challenges of the future, and are drawn to and undaunted by the yet to be known.

Ethical values are derived from human need and interest as tested by experience. Humanists ground values in human welfare shaped by human circumstances, interests, and concerns and extended to the global ecosystem and beyond. We are committed to treating each person as having inherent worth and dignity, and to making informed choices in a context of freedom consonant with responsibility.

Life's fulfillment emerges from individual participation in the service of humane ideals. We aim for our fullest possible development and animate our lives with a deep sense of purpose, finding wonder and awe in the joys and beauties of human existence,

its challenges and tragedies, and even in the inevitability and finality of death. Humanists rely on the rich heritage of human culture and the lifestance of Humanism to provide comfort in times of want and encouragement in times of plenty.

Humans are social by nature and find meaning in relationships.

Humanists long for and strive toward a world of mutual care and concern, free of cruelty and its consequences, where differences are resolved cooperatively without resorting to violence. The joining of individuality with interdependence enriches our lives, encourages us to enrich the lives of others, and inspires hope of attaining peace, justice, and opportunity for all.

Working to benefit society maximizes individual happiness.

Progressive cultures have worked to free humanity from the brutalities of mere survival and to reduce suffering, improve society, and develop global community. We seek to minimize the inequities of circumstance and ability, and we support a just distribution of nature's resources and the fruits of human effort so that as many as possible can enjoy a good life.

Humanists are concerned for the well being of all, are committed to diversity, and respect those of differing yet humane views. We work to uphold the equal enjoyment of human rights and civil liberties in an open, secular society and maintain it is a civic duty to participate in the democratic process and a planetary duty to protect nature's integrity, diversity, and beauty in a secure, sustainable manner.

Thus engaged in the flow of life, we aspire to this vision with the informed conviction that humanity has the ability to progress toward its highest ideals. The responsibility for our lives and the kind of world in which we live is ours and ours alone.*

Humanist Manifesto is a trademark of the American Humanist Association

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*Footnote: American Humanist Association, "Humanism and Its Aspirations: Humanist Manifesto III, a Successor to the Humanist Manifesto of 1933", Published 2003. <https://americanhumanist.org/what-is-humanism/manifesto3/>

"I can agree with all of it." I said.

"That is a powerful and comprehensive statement about humanism and this second element of the quaternity." Akmazo said.

"Yes." I said. "Secondly, The International Humanist and Ethical Union published a document in 2002 which was a 50th Anniversary update document to the first document they published in 1952. They then as Humanists International updated it again at its 70th Anniversary in 2022. Here is a brief historical introduction to the three documents followed by the two most recent actual documents themselves." (The 2022 document also has a narrative and text video to it on the Footnote webpage.)

2. The Amsterdam Declarations of 1952, 2002, and 2022.

In 1952, at the first World Humanist Congress, the founders of the IHEU agreed to a statement of the fundamental principles of modern Humanism. They called it "The Amsterdam Declaration". The Amsterdam Declaration of 1952 was a child of its time. For example, it was set in the world of great power politics and the Cold War, and it asserted that "humanists have confidence that the present crisis can be surmounted".

As befits the nature of Humanism — friendly to evolution, anathema to dogma — the statement was updated in 2002. The 50th anniversary World Humanist Congress in 2002, again meeting in the Netherlands, unanimously passed a resolution known as "The Amsterdam Declaration 2002". Following the Congress, this updated declaration was adopted unanimously by the IHEU General Assembly, and thus at that time became the official defining statement of World Humanism.

In 2022, at the 70th anniversary World Humanist Congress in Glasgow, Members and Associates of Humanists International once again reviewed and democratically agreed upon an update to the statement; The Amsterdam Declaration 2022. This new statement now serves as their definitive guiding principles.

The Amsterdam Declaration 2022

Humanist beliefs and values are as old as civilization and have a history in most societies around the world. Modern humanism is the culmination of these long traditions of reasoning about meaning and ethics, the source of inspiration for many of the world's great thinkers, artists, and humanitarians, and is interwoven with the rise of modern science. As a global humanist movement, we seek to make all people aware of these essentials of the humanist worldview:

1. Humanists strive to be ethical

- We accept that morality is inherent to the human condition, grounded in the ability of living things to suffer and flourish, motivated by the benefits of helping and not harming, enabled by reason and compassion, and needing no source outside of humanity.
- We affirm the worth and dignity of the individual and the right of every human to the greatest possible freedom and fullest possible development compatible with the rights of others. To these ends we support peace, democracy, the rule of law, and universal legal human rights.
- We reject all forms of racism and prejudice and the injustices that arise from them. We seek instead to promote the flourishing and fellowship of humanity in all its diversity and individuality.
- We hold that personal liberty must be combined with a responsibility to society. A free person has duties to others, and we feel a duty of care to all of humanity, including future generations, and beyond this to all sentient beings.
- We recognise that we are part of nature and accept our responsibility for the impact we have on the rest of the natural world.

2. Humanists strive to be rational

- We are convinced that the solutions to the world's problems lie in human reason, and action. We advocate the application of science and free inquiry to these problems, remembering that while science provides the means, human values must define the ends. We seek to use science and technology to enhance human well-being, and never callously or destructively.

3. Humanists strive for fulfillment in their lives

- We value all sources of individual joy and fulfillment that harm no other, and we believe that personal development through the cultivation of creative and ethical living is a lifelong undertaking.
- We therefore treasure artistic creativity and imagination and recognise the transforming power of literature, music, and the visual and performing arts. We cherish the beauty of the natural world and its potential to bring wonder, awe, and tranquility. We appreciate individual and communal exertion in physical activity, and the scope it offers for comradeship and achievement. We esteem the quest for knowledge, and the humility, wisdom, and insight it bestows.

4. Humanism meets the widespread demand for a source of meaning and purpose to stand as an alternative to dogmatic religion, authoritarian nationalism, tribal sectarianism, and selfish nihilism

- Though we believe that a commitment to human well-being is ageless, our particular opinions are not based on revelations fixed for all time. Humanists recognise that no one is infallible or omniscient, and that knowledge of the world and of humankind can be won only through a continuing process of observation, learning, and rethinking.
- For these reasons, we seek neither to avoid scrutiny nor to impose our view on all humanity. On the contrary, we are committed to the unfettered expression and exchange of ideas, and seek to cooperate with people of different beliefs who share our values, all in the cause of building a better world.
- We are confident that humanity has the potential to solve the problems that confront us, through free inquiry, science, sympathy, and imagination in the furtherance of peace and human flourishing.
- We call upon all who share these convictions to join us in this inspiring endeavor.*

*Footnote: Humanists International, "The Amsterdam Declaration 2022". Published 2022. Web page includes a video. Run Time 6:57. <https://humanists.international/what-is-humanism/the-amsterdam-declaration/>

The Amsterdam Declaration 2002

Humanism is the outcome of a long tradition of free thought that has inspired many of the world's great thinkers and creative artists and gave rise to science itself.

The fundamentals of modern Humanism are as follows:

1. **Humanism is ethical.** It affirms the worth, dignity and autonomy of the individual and the right of every human being to the greatest possible freedom compatible with the rights of others. Humanists have a duty of care to all of humanity including future generations. Humanists believe that morality is an intrinsic part of human nature based on understanding and a concern for others, needing no external sanction.

2. **Humanism is rational.** It seeks to use science creatively, not destructively. Humanists believe that the solutions to the world's problems lie in human thought and action rather than divine intervention. Humanism advocates the application of the methods of science and free inquiry to the problems of human welfare. But Humanists also believe that the application of science and technology must be tempered by human values. Science gives us the means but human values must propose the ends.

3. **Humanism supports democracy and human rights.** Humanism aims at the fullest possible development of every human being. It holds that democracy and human development are matters of right. The principles of democracy and human rights can be applied to many human relationships and are not restricted to methods of government.

4. **Humanism insists that personal liberty must be combined with social responsibility.** Humanism ventures to build a world on the idea of the free person responsible to society, and recognizes our dependence on and responsibility for the natural world. Humanism is undogmatic, imposing no creed upon its adherents. It is thus committed to education free from indoctrination.

5. **Humanism is a response to the widespread demand for an alternative to dogmatic religion.** The world's major religions claim to be based on revelations fixed for all time, and many seek to impose their world-views on all of humanity. Humanism recognizes that reliable knowledge of the world and ourselves arises through a continuing process of observation, evaluation and revision.

6. **Humanism values artistic creativity and imagination** and recognizes the transforming power of art. Humanism affirms the importance of literature, music, and the visual and performing arts for personal development and fulfilment.

7. **Humanism is a lifestance aiming at the maximum possible fulfilment** through the cultivation of ethical and creative living and offers an

ethical and rational means of addressing the challenges of our times. Humanism can be a way of life for everyone everywhere.

Our primary task is to make human beings aware in the simplest terms of what Humanism can mean to them and what it commits them to. By utilizing free inquiry, the power of science and creative imagination for the furtherance of peace and in the service of compassion, we have confidence that we have the means to solve the problems that confront us all. We call upon all who share this conviction to associate themselves with us in this endeavor.*

*Footnote: Humanists International, "The Amsterdam Declaration 2002", Published 2002. <https://humanists.international/policy/amsterdam-declaration-2002/>

"Both of these two are also powerful and comprehensive statements about humanism and this second element of the quaternity." Periergeia said.

"Yes again". I said. ""Finally, the webpage TheHumanist.com published a document in 2013 preceded by an explanatory comment. It is titled "The Humanist Ten Commandments". Here it is.""

3. The Humanist Ten Commandments

by Christian Hagen • 30 October 2013

At a summit of Nobel Peace award winners in Warsaw, Polish Nobel Peace laureate Lech Walesa called for a "secular Ten Commandments," a guide for universal values that transcend religious beliefs. The response has been a heated debate among secularists about what could constitute such a guide. And while some have criticized the idea for being too dogmatic, others have embraced the notion of a set of rules which might bridge the gap between evangelicals and nonbelievers.

Thus we propose herein to provide such a list, a Humanist Ten Commandments, that it might serve to aid those questioning the moralities of the universe regardless of their religious belief or nonbelief. Many of the ideas behind these commandments are inspired by the tenets of humanism,

as outlined in the Humanist Manifesto, and by the Kochhar Humanist Education Center's Ten Commitments.

First, though, it must be said that the idea of a secular Ten Commandments should best be viewed not as a set of rigid, unbreakable rules (for what punishment should a humanist fear from breaking them?). Rather, these should be read more as strongly-worded suggestions for living, the kinds of ideas that, if everyone followed them, might make the world a better place all around.

THE HUMANIST TEN COMMANDMENTS

- 1) Thou shalt strive to promote the greater good of humanity before all selfish desires.
- 2) Thou shalt be curious, for asking questions is the only way to find answers.
- 3) Harm to your fellow human is harm to humanity. Therefore, thou shalt not kill, rape, rob, or otherwise victimize anyone.
- 4) Thou shall treat all humans as equals, regardless of race, gender, age, creed, identity, orientation, physical ability, or status.
- 5) Thou shalt use reason as your guide. Science, knowledge, observation, and rational analysis are the best ways to determine any course of action.
- 6) Thou shalt not force your beliefs onto others, nor insist that yours be the only and correct way to live happily.
- 7) If thou dost govern, thou shalt govern with reason, not with superstition. Religion should have no place in any government which represents all people and beliefs.

8) Thou shalt act for the betterment of your fellow humans, and be, whenever possible, altruistic in your deeds.

9) Thou shalt be good to the Earth and its bounties, for without it, humankind is lost.

10) Thou shalt impart thy knowledge and wisdom gained in your lifetime to the next generation, so that with each passing century, humanity will grow wiser and more humane.*

*Footnote: Christian Hagen, The Humanist.com, "THE HUMANIST TEN COMMANDMENTS". 30 October 2013.

<https://thehumanist.com/commentary/the-humanist-ten-commandments>

"Those are words to live by." Periergeia said. "We can all get behind them, just like the first three documents."

"Yes." I said. "Notice the first two sentences in the fifth commandment above: 5) Thou shalt use reason as your guide. Science, knowledge, observation, and rational analysis are the best ways to determine any course of action. That brings us to the third element of our quaternity which is Reason. It also introduces us to the fourth element which is Science. It is science through rational analysis."

D. Reason

"Reason is the basic survival skill for the apex species in the food chain." I said. "Reason is a survival skill. It enables you to stay alive. It enables you to avoid being eaten by predators. It enables you to find food, water, shelter, and clothing. It enables you to avoid being overtaken or killed by other humans who are averse to your interests. It generates hope you will be able to continue to do all of the preceding for at least tomorrow and ideally indefinitely. It distinguishes humankind from the other animals

and is the reason why humankind is able to dominate the other animals. Reason states that the world can be logically understood through understanding the relationships between the ideas and objects of the Universe.”

“The online reference source Dictionary.com gives several meanings for the verb reason when used without object. They would include thinking or arguing in a logical manner. Also forming conclusions, judgments, or inferences from facts or premises. Likewise, it would include urging reasons. These are reasons that should determine a belief or action.” I said. “The source goes on to give several meanings of the verb reason when the word is used in a sentence with an object. They include thinking through logically, as a problem. This is most common when the word “reason” is followed by the word “out.” Reason can also mean here concluding or inferring. Additionally, reason can mean convincing or persuading by reasoning. Finally, reason can mean supporting with reasons.” *

*Footnote: Dictionary.com, “Reason” – verb, Accessed May 18, 2024. <https://www.dictionary.com/browse/reason?s=t>

“Another reference source, The Collins English Dictionary, gives a couple of meanings for reason when the verb is intransitive meaning it has no object. First, it can mean thinking coherently and logically. That includes drawing inferences or conclusions from facts that are known or assumed. Secondly, it can mean arguing or talking in a logical way” I said. “Reason may have multiple meanings when used as a verb transitive in a sentence. It can mean thinking logically about, thinking out systematically, or analyzing. It can mean arguing, concluding, or inferring. It can mean supporting or justifying with reasons. It can also mean persuading or bringing someone into or out of something by reasoning.” *

*Footnote: Collins Dictionary, “Reason” – verb, Accessed May 18, 2024. <https://www.collinsdictionary.com/us/dictionary/english/reason>

“Most of us would think we know reason or reasoning when we see it.” Akmazo said. We on Enotita also have risen up above the animals thanks to reason. It is the same with us. Seeing your various definitions shows us that you have to exercise reason even to see if the definitions comport with what you know you have been doing with the higher functions of your brain all your life. It truly is what separates us from the animals. When we fail to regularly exercise it we return to the realm and fate of the animals.

Individually we cease to progress as an Enotitan or a human being. Collectively we cease to progress as the race of Enotitans and the human race on planet Earth.”

“Reason’s greatest triumph is its subjugation of base animal instinct or emotion in our governing thought life.” Periergeia said. “This has been the battle since both of our planets’ caveman and cavewoman days. It allows us to move out of the hunter-gatherer culture into a larger, more organized civilization. It enables us to live together in peace, if we so choose. It empowers us to understand our world, and if we use it rightly – to flourish.”

“You have to keep your head.” I said. “Reason and rationality must triumph over emotion and instinctive animal impulse. If you can do that you will always survive and win at whatever you do. When the going gets tough you have to double down on reason and rationality. The one who holds out to the end will be the ultimate victor.” *

*Footnote: For an excellent article on the subject and history of “Rationalism” please see: **Contributor:** Brand Blanshard, **Article Title:** Rationalism, **Website Name:** Encyclopædia Britannica, **Publisher:** Encyclopædia Britannica, Inc. **Date Published:** July 22, 2016, **URL:** <https://www.britannica.com/topic/rationalism/History-of-rationalism>

E. Science

“The purpose of science is to know our world inside and out so we can make our lives better in every possible way.” Akmazo said. “This is from the tiniest subatomic particle to the Universe as a whole or the Multi-verse. We make our lives better by making them longer, healthier, and more fulfilling. They are more fulfilling by giving us the satisfaction of knowing where we came from, where we are, and where we are going. It gives us an ever increasing control of our world and our destiny.”

“One reference source,” I said, “the Collins Online Dictionary, has considered science as a systematized knowledge that has been obtained

from observation, study, and experimentation. The scientists geared their actions to determine the nature and principles of what was being studied.”*

*Footnote: Collins Dictionary, “Science”, Accessed May 18, 2024.

<https://www.collinsdictionary.com/us/dictionary/english/science>

“Another reference source,” I said, “dictionary.com, has referred to one specific study within the broad subject of science as being a branch of knowledge or study that deals with a body of facts or truths. It is systematically arranged and shows the operation of general laws.”*

*Footnote: Dictionary.com, “Science”, Accessed May 18, 2024.

<https://www.dictionary.com/browse/science>

“Success in Science in helping us to understand if something is true comes by doing research following the Scientific Method.” I said. An additional reference source, The Merriam-Webster Dictionary, indicates that the Scientific Method consists of the principles and procedures leading to the systematic pursuit of knowledge. These principles and procedures involve the recognition and formulation of a problem. Proceeding from that they involve the collection of data through observation and experiment. This leads to the formulation and testing of hypotheses.*

*Footnote: Scientific method.” Merriam-Webster.com Dictionary, Merriam-Webster, Accessed 18 May. 2024. <https://www.merriam-webster.com/dictionary/scientific%20method>.

“The Online Internet Encyclopedia Wikipedia has an excellent article on Science including the Scientific Method.” I said. It is well organized and documented with 266 footnotes. Most of them have hot links. Please allow me to quote and paraphrase from it. “Science is a systematic enterprise that builds and organizes knowledge in the form of testable explanations and predictions about the universe. Modern science is typically subdivided into the natural sciences which study the material world, the social sciences which study people and societies, and the formal sciences like mathematics. The formal sciences are often excluded as they do not depend on empirical observations. The disciplines which use science like engineering and medicine may also be considered to be applied sciences. Success in Science in helping us to understand if something is true comes by doing research following the Scientific Method. The scientific method seeks to objectively explain the events of nature in a reproducible way. An explanatory thought experiment or hypothesis is put forward in its simplest and most economical

form. The elements from the hypothesis seek the linking together of principles from different disciplines and should fit well with other accepted facts related to the phenomena. This new explanation is used to make predictions that can be proven false by testable experiment or observation. The predictions are posted before a confirming experiment or observation is sought. This will be proof that no tampering has occurred. If you disprove a prediction it is evidence of progress. You will at least know that one piece of the puzzle is not true. Both observation of natural phenomena and experimentation that try to simulate natural events under controlled conditions as appropriate to the particular scientific discipline are the methods to test the hypothesis. In the observational sciences, such as astronomy or geology, a predicted observation might take the place of a controlled experiment. Experimentation is especially important in science to help establish causal relationships. Just because a tested phenomenon is observed in close proximity to some other tested phenomenon does not necessarily mean that the first phenomenon is the cause of the second phenomenon or had an effect on the second phenomenon. It may have had no effect on the condition of the second phenomenon." *

*Footnote: Wikipedia contributors. "Science." *Wikipedia, The Free Encyclopedia*. Wikipedia, The Free Encyclopedia, 9 May. 2024. Web. 19 May. 2024. <https://en.wikipedia.org/wiki/Science>

"When a hypothesis proves unsatisfactory, it is either modified or discarded." I continued. "If the hypothesis survived testing, it may become adopted into the framework of a scientific theory. A theory is a logically reasoned, self-consistent model or framework for describing the behavior of certain natural phenomena. A theory typically describes the behavior of much broader sets of phenomena than a hypothesis. Generally, a large number of hypotheses can be logically bound together in a single theory. As you can see a theory is a hypothesis explaining various other hypotheses. So it follows that theories are formulated according to most of the same scientific principles as hypotheses. In addition to testing hypotheses scientists may also generate a model. The model is an attempt to describe or depict the phenomenon in terms of a logical, physical, or mathematical representation. The model attempts to generate new hypotheses that can be tested based on observable phenomena." *

*Footnote: Wikipedia contributors. "Science." *Wikipedia, The Free Encyclopedia*. Wikipedia, The Free Encyclopedia, 9 May. 2024. Web. 19 May. 2024. <https://en.wikipedia.org/wiki/Science>

While performing experiments to test hypotheses, scientists may have a preference for one outcome over another." I continued again. "Therefore,

it is important to ensure that science can eliminate this bias. Careful experimental design, transparency, and a thorough peer review process of the experimental results as well as any conclusions can achieve this. It is normal practice for independent researchers to double-check how the research was performed after the results of an experiment are announced or published. They will follow up by performing similar experiments to determine how dependable the results might be. Taken in its entirety, the scientific method allows for highly creative problem solving while minimizing any effects of subjective bias on the part of its users. This is especially true of the confirmation bias. The confirmation bias is the tendency to process information by looking for, or interpreting, information that is consistent with one's existing beliefs. In the greatest part, this biased approach to decision making is unintentional. But it often results in ignoring inconsistent information." *

*Footnote: Casad, Bettina J. and Luebering, J.E.. "confirmation bias". Encyclopedia Britannica, 14 Feb. 2024, <https://www.britannica.com/science/confirmation-bias>. Accessed 18 May 2024.

"The philosophy of science seeks a deep understanding of what these underlying assumptions mean and whether they are valid."* I concluded. ""The philosopher of science, Karl Popper, sharply distinguished truth from certainty. He wrote that scientific knowledge "consists in the search for truth," but it "is not the search for certainty ... All human knowledge is fallible and therefore uncertain." ** As I said earlier, I believe the preceding article from Wikipedia does an excellent job of explaining what Science is and the Scientific Method""

*Footnote: Wikipedia contributors. "Science." *Wikipedia, The Free Encyclopedia*. Wikipedia, The Free Encyclopedia, 9 May. 2024. Web. 19 May. 2024. <https://en.wikipedia.org/wiki/Science>

**Footnote: Popper, Karl Raimund (1996) [1984]. [In search of a better world: lectures and essays from thirty years](#). New York, NY: Routledge. ISBN 0-415-13548-6. <https://books.google.com/books?id=L33XSZE770kC>

F. Conclusion

"I believe God wants us to move into a system that recognizes four things." I said. "First, God is the Universal overall God of Heaven, Earth, and all of the human race. The principles of God are those that have been recognized by all human beings in general since the beginning of the human, *homo sapien*, civilization on planet earth. The principles, doctrines, and dogma of all established religions of all tribes, peoples, and nations are recognized to the extent they are consistent with the principles of each of the other three quadrants of the system. Those other three quadrants are Humanism, Reason, and Science. Each of these four quadrants establish a quaternity. The quaternity is a whole and is four individual parts at the same time. The whole is greater than the sum of its parts. The reality we the human race experience in this universe is both a material reality as well as an immaterial reality. But it is the desire of God that we as a human race move forward into our nearly infinite future pursuing our understanding of reality more strongly by exercising the quadrants of Humanism, Reason, and Science. Humanism is the closer quadrant to the values previously held by the established religions and help to explain better the immaterial universe. Reason is the transition quadrant between the immaterial world now moving into more humanism and the fully material world of science. Reason is what separates our human minds and nature from that of all the lower animals. Science is the final and total arbiter and explainer of the material world. Science can go a long way in explaining the nature of God. It can be viewed as getting an understanding of God's nature by seeing the infinite aspects of the creation, both large and small, both macro and micro, as a reflection of the one true God and coming either directly or indirectly from a Creator Deity."

"GHRs, God (as seen through Theism and common intuition), Humanism, Reason, and Science, are the four elements necessary to determine if something is true." I continued. "All four are equal. All four make a Unity. They are all part of a great Quaternity. They are a Unified Field. All four complement each other and are complemented by each other. You can call it a religion if you want. But it is really about truth seeking. It is freedom. It is freedom of the mind, the heart, and even the soul. It is the antithesis of mind control. By liberating the mind to think freely and the heart and soul to move freely, the individual and thus the human race can go on to flourish, to make a better world, and to be better off than we were. Its persistent teaching at every level of society will cause it to become the dominant force in this world leading the world to a better place. In the case of GHRs, it will be a New World."

"Well spoken, John." Akmazo said. "You definitely are on the right track."

"I definitely agree with Akmazo, John." said Periergia. "You need to get this message out to all of your people."

With a deep sigh, my space travelling friends informed me that they needed to get back to their spacecraft. They had work to do. "We will see you in about three weeks." Akmazo said.

"Very well." I said. "Enjoy your time up there. I will be counting the days until your return." I watched as they again trudged uphill through the deep snow to their planetary lander. I prepared for one more isolated period of exquisite anticipation. The date was January 24th.

CHAPTER XIV. What Is Our Future as an Individual Human Being and as the Human Race on Planet Earth?

It had been right at three weeks since I last saw Akmazo and Periergeia. Today's date was the 14th of February. Fortunately, the weather had not been too bad during this time. We had a front come through about a week after our last meeting. Following that we had some cold mornings. A couple of the days began with the temperature well below 0°F. I must confess it was an excellent excuse to sleep in until 10 AM. The days were consumed with gathering firewood and recording notes about my previous conversations with my extraterrestrial friends. I would go up every day to look at the spacecraft. It stood in a well surrounded by a 7 to 8 foot wave of snow that tapered off as it expanded outward to the general 5 foot depth that was the general level of the snow in my area. I had a gut level feeling that the coming encounter would be our last.

As I sat in my shelter finishing up lunch and drinking coffee I heard the rustle of footsteps outside my refuge door.

"Hello John." Akmazo said. "May we come in?"

"Akmazo." I said. "It's so good to see you. It's so good to see you too, Periergeia. Yes, please come in. Can I interest you in some coffee? I'll put a fresh pot on."

"Yes." Periergeia said. "We would love some coffee. How have you been?"

"I've been real well." I said. "The winter has been challenging so far. But we didn't have a blizzard in this period like we did in the one before I last saw you. I am so glad you're here."

"We have had a lot of work to do on the Mothership." Akmazo said. "I am afraid that this will be our last meeting with you here. We will be returning to Enotita. Our Mothership will be moving on to another star system. We have found a star with one planet in particular that we believe could support Enotitan or human life. It's about 50 light years away from you in the same direction of travel we came to get to Earth. We haven't detected any electromagnetic spectrum signals to indicate intelligent life. But the conditions do appear favorable there to support our carbon-based life system. That star is a little younger than your sun. It's not quite 4 billion years old."

I readied the coffee as we all sat together in the early afternoon with sunlight filtering through the multi-colored parachute canopy that was the roof of my shelter. I threw a couple extra logs in the burn barrel. "Given that this is our last time being together, John, what would you like to talk about?" Akmazo said.

"Well, given that," I said "let's talk about where all of this is heading. Let's talk about what lies ahead in the future. Let's talk about the end game. How will this all end?"

A. War in the future.

"Okay." Akmazo said. "Where would you like to start?"

"Do you think there will ever be an end to war?" I said. "What is the best prospect? War has gone on since the dawn of humankind. Human beings have always had something to fight about. Usually the subject of the fight has something to do with wealth or economics. Sometimes, however, the subject matter is a particular belief, value, or religion. It does not appear that there is any foreseeable change in human nature in the now or distant future that would suggest that the resort to war as a method of obtaining one's desires or settling disputes will be eliminated. As the planet becomes more crowded the potential for war becomes greater because people in exercising their freedoms more easily trample on other people's freedoms. Increased social and community awareness is a mild counterbalance to this dynamic. But they are woefully inadequate to cope with the increased stress and demands of a more urban, densely populated society."

"Because we are all mortal beings and fear death, when threatened we will have to be willing to fight to preserve our own life and the life of our loved ones and friends." I said. "This fight may include taking another person's life. If we hold the belief that some values are more important than life, then we will fight, kill, and die if need be for them also. At no time in the future, near or distant, does it appear this will change. Our mortality from a self-interest motive insures it, and our desire for a certain quality of life insures it."

"In your now present nuclear age you have a new dimension to the war issue." Akmazo said. "The massive use of nuclear weapons would not only destroy the nation targeted for those weapons but would destroy the nation that launched them and the rest of the world as well. First, there would be the blast and incineration destruction in the area of each bomb that went off. Secondly, the blasts would hurl massive amounts of radioactive bomb crater earth particles into the atmosphere as huge volcanos would do. The radioactive particles of fallout that descend back to earth would kill humans, animals, and plants worldwide by their radioactivity. The remaining nature would mutate into ruin. Finally, a nuclear winter would be brought on by the massive amounts of bomb crater blast matter that remain in the upper atmosphere. The airborne matter would obscure the sun for months or even years killing all remaining vegetation dependent upon sunlight and lowering global temperatures. All remaining

human and animal life dependent on eating the plants either directly or through animals in their food chain would die.”

“The only possible way of guaranteeing the abolition of war is to require all potential combatants to be subject to a higher authority.” he continued. “This authority would be a world government with sovereignty in the area of international military conflict. The government would need to have sufficient executive and military power to enforce its decisions. A world government could evolve obtaining increasing levels and areas of sovereignty. This area of sovereignty in international military conflict is the highest and most significant area a world government could possess. If the United States of America should someday choose to participate in an evolving world government, the area of sovereignty in international military conflict is the last area of sovereignty it could relinquish. Many other areas exist before this one.”

“Major cultural differences, deep in scope and long standing in time, presently exist between the nations on planet Earth.” Periergeia said. “Some nations have cultures that are 5,000 years old or more. Many nations have cultures that are older than the United States. These nations may regard the United States as a young, upstart nation. They are prepared to stick it out in the international community over a much longer period of time. United States citizens are often very naive about how seriously many people cling to their national identity.”

“A world culture may evolve that tends to neutralize military expansionist nationalism.” she continued. “Communication, commerce, freedom, democracy, and free enterprise are the agents for this. It creates a world citizen more than a national citizen. It may be four hundred years or more before you reach the necessary cultural climate.”

“The United States, after considering the special cultural differences between all nations, should not consider relinquishing sovereignty in the area of international military conflict until it is totally confident of three things.” I said. “The three things are: 1. It is wholly in the United States self-interest at that time to yield sovereignty. 2. No other nation will ever be able to do harm to the United States. 3. No world body of nations will ever be able to do harm to it.”

“International barriers will come down, or at least nations will unite to form a collective or world government, when they realize it is in their economic interest to do so.” Periergeia said. “When they realize they will be better off economically with a union than without one, then they will enter into a form of world government.”

B. World government.

Our species has coalesced into various tribes.” I said. “They may be racial, ethnic, religious, national, linguistic, etc. They are a bonding of individuals and show our capacity to give up something of our individuality for the benefit of a larger group wherein we have at least one thing in common with the other members. In some tribes, like peoples of the Eastern Hemisphere, the tribe is greater than the individual. Unfortunately, the creation of the tribe sows the seed of destruction, or at least conflict, as the tribe tends to form hostility with the other tribes. Tribal identification can be greater than individual identification. This does not bode well for a unification of the species with or without the tribes. The impetus to be tribal is the antithesis of the impetus to be a One World. People behaving in a tribal way, in tribalism, are acting against the unification of the human race and the creation of a One World.”

“The solution must be a greater identification with the species than any tribe or tribes.” I said. “It must be a stronger common ground. An external threat can produce this short term. Ideally it would be an epiphany. The ultimate tribe is the human race. This is the united tribe that, hopefully, would exist if a tribe of interstellar travelers, like yourselves, were to visit us someday.”

“Unlike yourselves I had figured that such an alien visiting tribe would not have the same evolutionary history as ourselves or the same DNA.” I said. “Therefore, I believed our tribal identification with them would be very difficult. It would have to proceed, once genuine trust was achieved, on the same lines of common grounds for a greater good. But for a species that can travel between the stars, however, what could we really do to cause them to want to see and do what’s in our best interests. We will be at their mercy

unless by the time you get to interstellar travel the “conquer the world (universe) gene” is evolved out of us. We and they must have no concern for the common needs of life. Our lives are full and we are free to help others.””

“From what I can see at this time the solution for the ultimate in union of the tribes on planet Earth is the Internet.” I continued. “It is fast, free unlimited communication between all people of the world. It is a vehicle whereby individuals will identify less with their tribe and more with the human race all over the world. It makes One World.”

“The Western mindset and reason will eventually supplant the Eastern mindset and mysticism.” Akmazo said. “The dominance of the individual over the group will arise as well. But the concepts of the individual and the group will merge somewhat in a union of interdependent people rather than independent people. It's a result of more people living on less land and more of the people contributing to the development of the world. In some circles it's called globalization.”

“Will seeking a unified world cause an environment where the individual wander lust for self-fulfillment and discovery is blunted to the extent people no longer are concerned with individual freedom?” I asked. “Put another way, will human beings in their individualistic outlook towards life, an outlook of take the world head on, be more like people with an outlook of move into and get along with the world? Will they be more cooperative oriented and less confrontational?”

“It's a question of developing a united independent person who is also an interdependent person in society.” Periergeia said. “Likewise, it is developing a united independent nation that is also an interdependent nation amongst the world of nations. Will it ever be an independent world that is developing into an interdependent, interplanetary universe? Only time will tell. But this is a start. Someone will always have to take the lead in establishing unity with other tribes, nations, and worlds. That is ultimate leadership. No one is there to tell them how to do it. They are the first in the arena and they are the leader. His or her leadership may begin as an independent one, but develop into an interdependent one.”

“The Evolution of the human species up until this time has favored the strong to survive.” I said. “In this case strong is defined as the one physically the strongest. The one greatest in battle. This is evolving as

evolutionary time continues to move away from the strongest being not specifically the strongest physically in battle. The new strongest is the one who is able to create and lead a cooperative, self-sustaining group that enables all to survive and flourish. It is not just a triumph of a superior mind over a superior body. It is a superior mind that is geared towards creating an environment for all to survive and flourish. This is the person who will ultimately lead the world. America and other countries have founding fathers. They are considered great patriots in those countries. What we need now are founding fathers, and founding mothers, of the World. They will be the great patriots of the future World, Planet, or Earth government."

As I said earlier "The goal of the human race on planet Earth is to have a society where everyone is free from the fear of being conquered or dominated by other people. It is a place where they can express their lives fully and seek their highest aspirations as long as it does not generally conflict with the seeking of the highest goals and aspirations of everyone else."

"This would be a society that does not necessarily have itself divided into sovereign nations." I continued. "But it must have a government to realize this goal. It is the ultimate realization of individual rights reaching their apex and the rights of the group reaching their apex. It is the individual totally expressing his or her own self in the community. It is the group having safety from the individual taking advantage of it and each other. It is the group expressing its collective will successfully."

Additionally, as I said earlier, "We need a personal worldview that moves away from just taking care of our person first and only. We must leave behind a worldview based solely on maximizing one's self only. That maximizing is usually in the form of aggregating money. We must move to one that is looking out for self, then nation, then world in that order."

"Well, also as you said earlier", Akmazo said "I think we need a Unified Field theory of government. The ideal form of human government would be a common source of individual freedom unified with a group and social government. I think it would be the greatest union that causes us to flourish personally and as a group, nation, and world. As you look back at the Earth from space, as I know your Earth astronauts have been doing for some time now, the question must be posed: Can human beings, the people living on this planet, govern themselves?"

"You could add to that, he continued "If we're all in this together as Spaceship Earth, then no one person can get greatly above the other to the

exclusion of everyone else.”

“The United States came about from mutually beneficial reasons to the thirteen original colonies.” Periergeia said “Other nations have formed from coalitions of ethnic groups. Sometimes these were shotgun weddings such as the former Soviet Union as well as Yugoslavia. These unions may not last in the long run. Some have been more consensual, such as the United States, Canada, Italy, and Germany. If there is a self-interest in union that exceeds the liberty without union, the union will occur. In the future international security interests in preventing the spread of nuclear, biological, and chemical weapons to irresponsible individuals and governments will be growing. The need for a safe global environment will increase as technology further reveals the secrets of nature, and the consequences of tampering with the natural order. You must consider the view of the Earth from space. One can see no political boundaries. When you arrive on Earth you know there are political boundaries. Self-interested parochial sovereignties divide the planet everywhere. This is the empirical, visceral rationale for One World and One World Government.”

“The first great arms race was the one for nuclear weapons which ended in America overcoming the Soviet Union and bringing the nuclear holocaust potential down to a much lower level.” Akmazo said.

“The future arms race will be one for intelligence.” he said. “That is intelligence of both an enhanced brain biologically or genetically, and Artificial Intelligence. Artificial intelligence is in the form of both computers, computer chips, and devices to enhance the brain. The coming of Artificial Intelligence will be a huge problem for all of you to deal with. It could take over your planet and the human race. You will have to do as we did on Enotita. You will have to harness it and get it under control.”

“The pressure of the arms race will be for one nation to become superior to all the other nations.” he said. “It will be likely that a nation will want to be the “King” of the Earth. It will have a superior weapon of some sort. It may be a weapon of mass destruction. It may be a chemical or a biological weapon. It could be a computer infrastructure type weapon that would control the ability to launch and fly its weapons to the exclusion of any defense. It most likely would be a computer program that could overpower the computer infrastructure of the largest nation and all other nations’ own internal computer infrastructures. These infrastructures run all

of the nations' human life-support systems as well as their national defense in weaponry."

"This International Arms Race will not end until there is One World Government." he said. "It is only One World Government that can control the ability of any one nation to, through ever-increasing intelligence and technology, defeat and overcome any other nation and the world community of nations. It is only a World Government that would have the power to suppress one nation's ability to overcome another through superior intelligence. It is done through the community of nations all looking out for their own collective greater good and seeing it as superior to one other nation becoming Intelligence superior. Nevertheless, they cannot completely shut down the ever increasing intelligence powers of the superior nation. By doing so they hold themselves back as well. The action of the One World Government regulates and moderates the international intelligence expansion of the various nations."

"Ultimately, it is through this world community and sharing in a collective future that a higher morality will continue to cultivate and gel." he concluded. "It will come to the point where first individual human desire and then second individual national desire will not favor overcoming and defeating the other nations and peoples of the world. We absolutely will never become angels. The danger of one individual and one nation rising up ultimately against everyone else to overtake all other nations and peoples for their own individual purpose will always be there until the end of the Universe. We are mortal, and our individual desire for personal survival for each of us will dictate this morality of the situation. But the collective efforts of all people of good will and therefore all nations of good will with absolute determination in an irreversible, evolutionary move toward a successful human race and planet can achieve this goal. They can maintain it for what some people would call eternity, but others would simply say the end of this Universe or all Universes."

"You might call an evolving World Government "Earth Sovereignty". Periergeia said. "An evolving world union may occur as each nation's dangers of existence without such a government exceed the dangers of existence with such a government. A world government may occur at some time in the future when the leading nations of the world, and in particular the United States of America, find it in their self-interest to create one. If it

comes, the United States should be the leader. We believe from all that we can see that you are the model for the world. The United States should not participate in it unless it is absolutely certain its national security--both external and internal--and its domestic tranquility are better off with union than without union. You may then only go as far as your people are convinced in their hearts you should go."

"Usually it is a common enemy or danger that creates a union or coalition." she said. "Due to the major cultural differences that now exist between the nations, this potential union may be several hundred years away or more. Cultural differences run deep between some nations. The most that can presently be expected is a begrudging tolerance of each other. Cultural gaps will have to be bridged. Communication, commerce, freedom, democracy, and free enterprise are the agents for this. A great worldwide catastrophe or disaster would set back the process of a union forming. The idea, however, that you can go on forever, providing there is no great worldwide catastrophe or disaster in the intervening time, without some union forming is naive. The union will coalesce in much the same way as the thirteen original colonies of the United States formed their union. Like the present government of the United States which has a shared sovereignty between the federal government and the individual states, the new world government would have shared sovereignty between the federation of nations level and the individual nations level."

"The powers of the new world government would be analogous to the powers of the present federal government as they relate to the states." she said. "Specifically, the world government would only have the powers prescribed to it in a world Constitution. All other powers would remain with the nations. The level of power, likewise, at the federation of nations level would be minimal, as it was in 1787. The level would have to exceed the level of the old Articles of Confederation. The nations could add or subtract from that power in the world Constitution as they saw fit in a world Legislature. The world legislative body could have three Houses to it. One House would represent each nation individually. A second House would have representation based on population. A third House would have representation based on political, military, and economic strength."

"The powers of a world government could be limited, for example, to an international police force." she continued. "It would have a legislative,

executive, and judicial branch to combat crimes. Terrorism, smuggling, and financial crimes crossing national borders are three likely areas of jurisdiction. This world government would have enforcement and punishment powers in all countries that signed on to its Constitution. Agents of this government could cross national boundaries and bring subjects to a World Court with world rules. This World Court would be the same as any court dealing with human defendants. The world Constitution could have provisions to it similar to extradition laws that now exist between sister states in the United States. The closest thing you have now to an international police force is the Interpol. Interpol is largely an information sharing agency.”

“Another area of jurisdiction might be a modest conventional military force backed up by military support in reserve from various nations.” she concluded. “This force would intervene against internationally recognized crimes against humanity. One such example would be the genocide committed by the Khmer Rouge government against the Cambodian people between 1975 and 1979. A second example would be the genocide committed in Rwanda in 1994. A final example would be the outrageous crimes against humanity committed by ISIS, the Islamic State in Iraq and Syria, in the Middle East.”

C. Five future dangers.

“I believe we as a planet can survive indefinitely into the future providing we take positive, affirmative action to guarantee five goals.” I said. “We must: 1. Avoid a cyber apocalypse. 2. Avoid a nuclear holocaust. 3. Maintain an adequate food and clean water supply for all people. 4. Avoid an incurable biological epidemic. 5. Avoid unsustainable environmental degradation and climate change. We must take whatever steps are necessary, consistent with our own values and freedom, to see that the above five goals are accomplished.”

“Yes.” said Akmazo. “In the cyber apocalypse area you must gain absolute, uncontroverted control of the Internet and any lesser networks that have any public use. The computer of every human being, every

commercial institution, every nongovernmental organization, and every government must be absolutely secure from hacking invasions or viruses. A technological solution to this problem must be created first. Second, it must be a major crime to enter someone's computer without proper authorization from the owner. It is no different than entering someone's home while occupied. The home is the most sacred territory you as human beings possess. Your computers must be the same. The entry alone must be a major crime. Vandalism or theft of the software or information in the computer must be a major additional crime. Likewise, seizing a computer and holding its data hostage for ransom must be a huge additional crime. No one has the right to be in there except the computer owner and anyone he or she properly authorizes to enter. This principle is absolutely essential for the survival of your civilization."

"In the nuclear area you must continue to seek significant reductions of nuclear weapons in the stockpiles of Russia." Periergeia said. "You must do likewise with the People's Republic of China. You should be willing to reduce yours accordingly with them. You must seek to avoid the nuclear holocaust. The threat of terrorist use of nuclear weapons will increase in the future. You must take special steps to ensure that nuclear materials do not fall into the hands of people for their own use as weapons of terror. You must do all you can to avoid additional countries from possessing nuclear weapons."

"In the area of an adequate food and clean water supply you must preserve the means to feed your own nation and take the steps necessary to help food dependent or food deprived nations to be self-sufficient." Akmazo said. "You have been blessed with a bountiful harvest. You should not seek a reduction in your own harvest. You must seek to teach others how to expand their harvest. Why can't every nation have the equivalent of the American supermarket as the norm for its society? Water is much more critical than food. Most human beings could go 30 days without food if they were forced. But most of them could not go more than three days without water. Your most important societal infrastructure project must be an energy efficient desalinization of seawater method and accompanying distribution system. The salt has been accumulating in the Earth's oceans for perhaps 3.5 billion years. This is the beginning of reversing the situation that impairs a growing and flourishing world population."

“In the area of a biological epidemic you must include in all biological research the testing for potential harmful by-products or effects of that research.” Periergeia said. “How does this new or altered life form interact with the environment and all other existing life forms? Such harmful results could occur in creating new life forms, mixing known life forms, tinkering with the DNA of known life forms, tinkering with the RNA of viruses, or in any other way causing a new genetic code to come into existence. The test is whether or not a new DNA or RNA genetic code has come into existence. No change is too small to consider. You will need to legislate it. It requires international acceptance.”

“In the area of unsustainable environmental degradation and climate change you must be involved nationally and internationally to seek out the harmful effects that human civilization and technology have on the environment.” Akmazo said. “You must be aware that any human activity has the potential to dirty, and possibly poison, your house which is planet Earth. The issue is whether or not planet Earth can absorb this injury. Special attention should be paid to two or more forms of pollution occurring at the same time. Either one on its own may be manageable and even the sum of the two may be manageable. But the two together may form a whole which is greater than the sum of its parts and is unmanageable. For climate change you must regard your planet as the garage of your house. What will result if you start up your automobile inside of it and keep the doors and windows shut? That will kill everyone in the garage. Before that happens it would change the climate in the garage if the atmosphere in the garage was layered like the atmosphere of your planet. You need to have massive modern solar power as the rule on planet Earth. Solar panels are like the leaves of trees. Just as the leaves of trees have received and used sunlight since the dawn of time here, so solar panels do the same. They are simply spreading out their leaves, soaking up the sun, and converting it into useful energy for the human race.”

“To survive indefinitely into the future the people of the world must want to survive indefinitely.” I said. “They must have the will to survive indefinitely. Nothing is more important than that. This individual and group will must be translated into action. It will call for sacrifice on every person's and nation's part. We must ensure that acceptable minimum standards exist for human life worldwide. With that in mind the human will to survive can move from short term personal immediate satisfaction goals, to long term best interest of myself and the group goals. Reaching these goals will ensure

the long term and indefinite survival of the individual and the group -- the World."

D. Is the World getting better and better?

"What do you think John? Is the world getting better and better?" Akmazo said. "Or, are you doomed to destruction?"

"Times in the past may have moved slower and may have seemed less dangerous." I said. "A number of undesirable things about the times in the past exist that are not remembered. We easily forget how short, nasty, and brutish life was in years gone by. The problems we face nowadays may not have existed in the past. But to wish we lived in a former era and be willing somehow to erase from our memory all of the world's knowledge accumulated since that era seems unacceptable to anyone who is the least bit curious about why we are here and what this world is made of. It certainly does to me."

"We believe our world and your world are getting better and better daily through technological progress providing that the impact of the progress upon the environment is well within manageable standards." Akmazo said. "We all live longer, healthier lives. We communicate with more people, with better quality, at faster speeds all the time. We can go more places and do more things. In your developed countries you are more certain about the food supply. In your developed countries the amount of manual labor necessary for a society has reduced significantly. We all know more about ourselves and the world around us. After careful examination of all the aspects of progress it is a very rare individual indeed who would rather live in another era. If someone does, it is because he or she sees the future as an increasingly unknown and dangerous place. Our goal is to understand, control, and master the future, thus eliminating the fear."

"Progress, however, can have two negative effects." he said. "First, because we can now do with ease what was once a hardship, we lose appreciation for this particular aspect of life. We can find that technology has usurped our reliance upon ourselves and other Enotitans or human beings for the needs of life. We can become depressed about our apparent failure to

be needed and our own lack of usefulness. Some people experiencing these symptoms may choose to deal with them by adopting a lifestyle from a simpler, more primitive time. It was a time when everyone's work with his or her hands was necessary for personal survival."

"The way to respond to this first negative effect is to go forward and find new frontiers to replace the areas that are now handled by technology." Periergeia said. "The individual must examine his or her own self and seek either a frontier in the old area that possesses the human qualities technology has taken away, or, for the bold, is a new frontier area of life altogether. The key for the individual is to move courageously on to an area that he or she knows is an advancement for him or her personally. He has started out on a journey. He cannot go back. He must not consider retreat or escape as the best option. This change means the working person finds a labor that supplies the necessary level of human input for his or her satisfaction. This change means the housework liberated housewife has time to do something her heart really wants to do, whether in the home or outside the home."

"The second negative effect of progress is that technology can be used against us for harmful, destructive purposes as well as good." she said. "The same airplane that can jet you to another continent to visit can just as quickly carry a bomb to your home. The response to this second effect is to focus on the people using the technology. This effort will include most, if not all, of us. The ethics of the people using technology must exceed those of their predecessors. Your Albert Einstein said at the dawning of the atomic age that your technological knowledge is growing much faster than your ethics and that you need time for your ethics to catch up with your technology. We must all make the time to do this. We must guarantee the time to allow our ethics to catch up to our technology."

"Through evolution that develops with an emphasis on our ethics and morals catching up with our technology you can become a race, the human race, One World, where the norm is for everybody to get along." she continued. "It is only the exception when things go awry and someone, or some State, is not getting along with their fellow human being, or State. It will never be perfect where everyone is getting along with everyone and there are no problems. All flesh, human and Enotitan, is mortal. We have limited resources. We die. We want to maximize our lives while we are here. So we will be advancing our own desires and agenda. But the temperance of

an overarching World ethic and morality will limit situations of conflict to only the exceptional encounters.”

You persevered with strength and patience as the Soviet Union fell from within.” she concluded. “You can succeed in this area also. Today's people have been given more wealth and knowledge than any other generation. If they will apply themselves likewise, as previous generations have done, this process will continue. Neither your race nor our race will ever convert into angels. But we can come to a place where the norm for our individual species’ behavior will be judging our own best interest by what is in society's best interest.”

“We live in a world today with a knowledge curve that is parabolic and approaching near vertical.” I said. “We live much longer and healthier lives. We have a better understanding of humankind and the world than ever before. We have been given much; but to such a person or group of persons much is required. We have just scratched the surface of the Universe. We are merely children in understanding ourselves, our relationships with one another, and our place in the Universe. We have made it thus far. On balance, we have succeeded. We have the potential to accomplish our purpose in the Universe -- to flourish personally and to flourish as a global society. What better time in Earth's history could there be to be alive?”

“You know the Internet is the biggest vehicle for positive change in your world today.” Akmazo said. ““As I said earlier in a previous visit “Exploring and developing the Internet and all of its aspects is like exploring and developing America – particularly the American West. Laying the cables and connecting lines is like charting trails and later building roads out into the wilderness. People will follow. It is a new world. You are the pioneers. Like exploration, it is more of a young person’s world. It requires a fresh mind, curious about what’s out there, willing to sacrifice to explore, and not afraid of the change in life these new discoveries will bring. It does not have a static *status quo* to protect. But someday the development will, like the old frontier, cause it to close. Some newer progression from it will evolve. The dominant netizens of the then current era will become like the old fogies of today and yesteryear. A new frontier will emerge.””

“The world is changing from a group of individuals who make their decisions and establish their lives on an individual basis making individual decisions, to a world where the individuals make their decisions and

establish their lives on a community based decision making and information finding system." he said. "This is observed and explained in the difference between your 20th century individual who makes his or her decisions alone after gathering information, and the 21st century individual who gathers information and makes decisions in a community of people and decision-makers. This is most easily observed in the use of the Internet by people in your community to come to information and a decision. It is a group effort and you are dependent on each other in this effort."

"Forums, Facebook, Twitter, and other social media foster and inspire a group decision-making process." he concluded. "They put various forms of information out there and allow people to view them, comment on them, and then see comments on their comments. Information is gained and the individual is allowed to make his or her own individual decision about the issue. Ultimately there is a much greater likelihood there will be some consensus on this decision with the decision and information of others participating due to the collective and collaborative process. This is in spite of the potential for serious disagreement in the process."

"As I said in our last meeting here, "The reflection of modern culture is a reflection of people's attitudes about their current life and their hopes or vision for the future."" Periergeia said. "If they are punk rockers, disaffected youth, societal dropouts, people running away from the future, etc. you can see that things aren't looking very good for them. Why would they have a positive attitude? Why would they feel normal and safe inside? Why would they feel comfortable moving into the future? The only possible way for them to genuinely feel that and express it in their personality would be to be looking forward to the future. To see it as bright and not gloomy or disastrous. How can they get that way?"

"The only possible, legitimate way is to fully understand the world around them." she said. "That is both the material world how it works and the immaterial world how it works. We must then conclude that given this is the world, do we really have a future? If the answer is yes, then from the inside out we can all feel good about ourselves and the future."

"I think the answer is: Yes, we can feel good about the future given our knowledge of the material and immaterial world." she concluded. "This world is not perfect and we are not immortal at least as earthly or Enotitan beings. But on balance it is better than worse. On balance the actual God

who oversees this Universe seems to have some plan or purpose for us, even if it is seemingly quite obscure at this point. Both of our races have come a long ways as a species. There is nothing to suggest that we are terminal in the near, moderately distant, or even distant future if we can learn to live with each other. I heard what you told Akmazo a while back and I too believe the future world beyond the grave is good for us. Our life after death with the God that we believe in through Theism and common intuition is a good world. It is a much better world than this one. It is a Unified World. It should be an Eternal World. It will have judgment on the deeds we did in this life. But eventually all of us will be part of the One World in the immaterial, spiritual, supernatural, God's World."

"I believe all that we have been talking about since we first started meeting together is the way to change minds and hearts about their understanding of the world – both material and immaterial, and to show that the world has a positive place in the future." I said. "Once the individual comes to his or her understanding of his or her place in the World then they can be secure and positive about their place in this world and the future. It all comes from understanding. I believe the vehicle for understanding is GHRS."

"Guided evolution." I said. "That is the concept for the development and the progress of the human race. It is an evolution guided by the power of the mind and the will in a certain direction so that we can transform ourselves into a species that will survive, increase, and flourish developing into a successful race on this planet to go out and inhabit the universe."

E. The United States role in the future.

"What do you think is the role of the United States in the future, John?" Periergeia said.

"We are all proud of our individual nations." I said. "Nationalism and patriotism are in our blood. But now, I think we need patriotism for the human race. First, we were fighting the right wing, the Nazis." I said. "As soon as that ended we had to take on the left wing, the Communists, the

Soviet Union, and to a much lesser extent Red China. The people of America united to defeat that external enemy. When it went away they became geared to looking inward to their own country. Their caring about the rest of the world subsided somewhat. It's sort of like what happened after World War I. We turned inward and chose a path of isolation. We chose not to enter into the League of Nations. America must move on to the future. The future is an integrated world of nations, but with America as the leader. It requires America leading. To do that she must not seek to destroy the other nations. She must seek their best interest and everyone's best interest. This is the way to make a successful human race and a successful world at large. Retreat to Fortress America is not the answer. We must inspire our own people first to want to do this. We must show them that this is where history is going. We must show them this is where the future is going and there is no other way. People in this country who are not willing to move forward will retreat into their own enclave and will resist efforts to engage the rest of the world. The case must be made to everyone else to move forward and gently, regrettably, leave these other people behind. All the while we are trying to bring them to the realization that the future is with the world. They will be left behind if they don't come with us. They must understand it is better to be with the group in this day and age than on their own. They just haven't stopped fighting the outside, international war in their own hearts."

"Your future space race and your future arms race is in computers." Periergeia said. "Specifically, it is in computers that will improve individual human intelligence. It is enhancing human intelligence biologically. It is in computer chips that can be implanted in the human brain that make your brains superbrains. Likewise, it could be in computer instruments that are robots and can think at levels beyond the human brain and the super enhanced human brain, as well."

"There is a technology that could succeed the current digital internet technology." she said. "It is both mind reading and mind to mind communication. It would be based on the transmission of thought. We know that the brain works by neurons firing. Just like with digital technology it's either a go or a no go signal. If you scan the brain for a thought you will get a digital readout of the pattern of neurons firing. That would be the physical representation of the thought. This pattern could be detected with a set of electrodes attached to a skullcap."

“Digitized thoughts would then be transferred to the other human.” she further said. “It would enter the brain and thought process of this individual in one of two ways. First, if there was a portal wired into the brain like the present-day USB port, it would simply go in there directly. Second, the digitized information could go into a skullcap that actually transmits the electrified data to the appropriate neurons. The receiving person has the thought just like the transmitting person.”

“The test for whether or not artificial intelligence can replace a human being completely is whether or not human beings have a soul that exists beyond death.” she continued. “If we do have a soul then it would seem most likely that artificial intelligence could never completely replace or replicate a human being. This soul is the equivalent of what you previously talked about as mind which is well beyond the human mind generated by the brain.”

“Nevertheless, if one pushes the question of a soul for artificial intelligence even further, there are several scenarios that could provide one.” she concluded. “A soul could somehow spontaneously come into existence when the necessary critical mass of artificial intelligence is achieved. Second, a soul could evolve over time as this artificial intelligence lives its own life. Finally, if the soul is the providence of God alone, He/She/It could impart one to the artificial intelligence once the critical mass was reached in the duplication of the human being.”

“This is your future arms race.” Akmazo said. “This is the area where Americans must become so motivated as to dominate the world in this particular technology. It is like the contest between the old Soviet Union and the United States from the 1950s until the end of the Cold War in 1991. It will probably take a Sputnik type event to rally Americans to change their attitude towards math and science. It could be in the form of a foreign nation taking down your infrastructure through computer action.”

“The goal in all of this for America would be as it was in the Cold War.” he said. “The goal is to win the war and establish peace on earth. That peace was that America was not going to be dominated by a foreign nation and that all nations would be independent and free to choose their own form of government.”

"America must come to a point where it can dominate other nations technologically in the computer area." he continued. "That would give it the leverage to propose universal controls on the computer world. Those controls would be like the controls that resulted from the winning of the Cold War on nuclear weapons. Huge reductions in the stockpiles of nuclear arms occurred between the Soviet Union and United States. This would lead to the finalized development of an initial universal government. Such a government would be necessary to prevent one nation from getting ahead of another nation in computer technology and being able to destroy it through the technology. Obviously, it would apply to one nation never being able to dominate the world technologically and thus destroy the world technologically, or at least control the world for their own ends technologically, through the computers."

"Because America may already be behind in this arms race due to your status educationally in the world, you have the potential to rally the people." he concluded. "The World Government must ultimately control the computer infrastructure of nations and the world. Along with that will ultimately go control of weapons of mass destruction. The world government must allow the advancement of technology and progress in computers and robots. But it will have the duty to suppress and even terminate work that is designed to or has a strong potential to lead to one nation or ethnic group taking over the world."

"On the issue of America's role in the future and in particular as to whether or not it will be the dominant country in the leadership of other countries, here is my belief." I said. "America needs to be the leader of the other countries to bring them to a One World government. The principles of how America came to be a nation from various colonies uniting is the method. Then the principles must be maintained in the world government. The idea in the world government community of nations is that all will succeed and prosper. But no one country will come to dominate."

"Nevertheless, there are social, economic, and political forces alive in all of the countries that will cause some of them to exceed normal growth and development expectations." I said. "It is something beyond the control of unrelated countries to stop. They can only influence it to some extent. They cannot stop it. The truth of the matter is that these countries do have a right to succeed. We cannot say as human beings they cannot succeed."

Perhaps they will even achieve what we have accomplished. China is the greatest example of this at this time. But even if they do succeed at these levels with the principles of the world government and with the dynamics of the principle that no one country gets that far ahead of any other, then all of the human race individually and the individual countries will still succeed and be better off than had they not joined together in the world government.”

“All people of all countries have a right to succeed and those countries themselves have a right to succeed as well.” I continued. “This success can be greater than the individual success of individual Americans and America as a country. If we cannot accept this then we are saying that America is to be the king, political, military, economic, and social, leader of the world -- to the exclusion of everyone else – regardless of our merit. We are the boss. No member of the human race, even an American, can say that. We are all equal. We must respect our individual place in the human race and our individual place as a country on planet Earth. We must acknowledge something greater is going on here. A greater place is developing in the One World. The beauty of the ultimate goal is that we will be better off individually and as a nation in the One World than we are individually and as a nation standing alone in the world. We are better off in this future than without it. It is then that our purpose for living – to flourish individually and as the human race – can be fully realized. That flourishing is our future. Where it will take us, we can only imagine. But it is our future and our destiny. While it is not generally desirable to think in terms of one course leads to destruction and the other to salvation, we can say that this is the way of salvation. That is if you consider salvation as being success. We have no other choice. We cannot stop the development and blooming of the human race. We can, however, direct it toward achieving the Ultimate Good. Failure is not an option.”

“The great contribution America makes towards developing the One World is in the model of what we call Federalism.” I concluded. “Here the states all have less sovereignty than the Federal government, but nonetheless some sovereignty. They are supervised by the Federal government whose limits of sovereignty are defined. This is the model where we can successfully lead the nations of the world to one good world government. We are the model and teacher for the world of this path to a good, successful world government.”

"The key to the origins of the American Experience is in the idea of the original immigrants coming to this hemisphere, this country, and deciding they could remake the world." Akmazo said. "They would be remaking the old Europe that was filled with long-term national prejudices that were seemingly intractable. Your long-term results on this have been mixed in that the world has not been completely remade. However, one can say that great things have been done throughout the world by the spread of American values. That would be particularly in the area of spreading democracy and the concept of individual liberty. Likewise, to the extent that it has been a positive force, it would be in the spreading of the economic system of capitalism."

"A similar concept can be applied to the coming of the Internet." he continued. "Originally it had the potential to remake the world. It was the potential to actually unify the world in one peaceful whole. To some extent that has happened. However, the potential for great evil has crept into the system by hackers who can get in, disrupt, and reverse the intentions of all of the people, organizations, and nations that are on the Internet already. This would be particularly true of infrastructure, personal identity, and national security. I believe the same vision you had of the Internet when it first burst on the public world scene at the end of the Cold War must be renewed, amplified, and strengthened. You must gain control of the Internet. It could be likened to America taming the wild, wild West. You must make it safe for every person, organization, and nation using the Internet to be able to do straight, honest, legitimate business and communication, without having their own computers invaded. They must have the same ability to do on the Internet what they formerly could do without the Internet in the areas of free speech, freedom to engage in business, and freedom to develop their own national security. This is the number one technological challenge of your time."

"The defeat of Nazi Germany and the dissolution of the Soviet Union are victories over government forces that sought to subjugate the world to their supreme state." I said. "They violently advanced a form of government that held the state supreme and individuals were cogs in that machine. We should stand amazed and thankful for this triumph of the good. Victory does not come without a price, however. We have spent our treasury into extreme debt to outlast the Soviets as their system internally collapsed. We could succumb to that debt as well as other debt we have acquired since

then and lose the chance to reshape the entire world in a democratic, self-sustaining, and peaceful mold. This reshaping is the greater victory we should be going on to now in the world. It is our destiny.”

“Domestically you must take the values of your past civilization and apply them towards the challenges emerging in the new civilization.” Periergeia said. “Otherwise your present civilization will have peaked and now be in decline. This decline is neither necessary nor inevitable. You must cause the present level of values to continue on an upward climb by fearlessly facing the new challenges and leading the way to solving them. The country is only as good as its people. If the people become mindless, non-productive, and destructive, the country will self-destruct. If the people become more creative, more productive, and more constructive, then the country will flourish.”

“The United States is destined to be a light and model for the nations.” Akmazo said. “You may have a reactionary low point once in a while. But you will survive, recover, and continue with your destiny. You are the teacher for a successful world community. The core subject of your teaching is freedom for each individual without causing that freedom to impinge upon the rights of others. The nations of the world, even without a central or world government, can coexist in almost the same manner as the fifty individual states in the United States. Their relationship with each other in the future has the potential to be characterized as happy, peaceful, democratic, and self-sustaining. Many more agreements, treaties, and understandings must be made by all nations before you arrive at that place. These agreements, treaties, understandings, etc., together with custom and the work of International Organizations form the interwoven fabric of international law and comprise the present state of international government. Due to the much greater cultural differences between nations than U.S. states, the most you can hope for now in all international relations is a begrudging tolerance of each other.”

“The U.S. should be the leader in international relations.” I said. “The United States has an inherent special quality motivated to produce a successful international community. If we don't lead, then others will lead in their own self-interest. Their self-interest may not be in our self-interest or the world's best interest as a whole. A successful international community does not mean a world government either now or in the reasonably near

future. It could mean a world government in the distant future. But such a government will only come with the full consent and self-interest of the United States. Presently the United Nations is an adequate forum for international dialogue. With proper leadership it could develop into an effective force for world peace, prosperity, justice, and implementing its own Universal Declaration of Human Rights. We have a common, intuitive, self-evident universal human race morality. It's like the common understanding there is a God. It must become the basis for international law."

"The United States should take the lead in the world in all areas." Periergeia said. "Who is better equipped to do this? Your goal is to bring about a world where: 1. Nations do not seek war with other nations. They use peaceful means to settle disputes. 2. All nations are self-supporting economically. They may be interdependent with other nations, but with their own resources through trade they support themselves. 3. Nations limit damage to the environment to levels they and the other nations can absorb. 4. Nations will not tolerate and they will not harbor a citizen of their own country who does something in another country that is a crime in the other country and has general acceptance in the world community as a crime."

"You should be the leader and you should only move as fast as international consent and your own self-interest will allow." Akmazo said. "But this goal is in your national self-interest and in the world's best interest. It's in your national self-interest because doing good for the rest of the world will work to do good for ourselves. It's the Golden Rule. The goal is inevitable if you don't destroy your race with a digital cyber apocalypse, blow yourselves up with nuclear weapons, wreck your lives with a ruined food or fresh water supply, wipe yourselves out with an incurable plague, or poison yourselves with environmental toxins."

F. Will the world succeed?

"Well, given all of that, John, do you think your world can succeed?" Akmazo said.

"There was a man named John who thought this present earthly world would not succeed through the efforts of the human race." I said. ""He wrote

about it over 1,900 years ago. It became the Book known as "Revelation" in the Bible. In this prophecy the only way success is achieved is through the direct intervention of Jesus Christ in an apocalyptic Second Coming. The intervention, however, only favors converted believers. The human race is helpless to bring about the intervention on its own. Actually through its efforts they only make matters worse. The Second Coming is followed by Jesus Christ ruling directly and visibly over the earth for 1,000 years. Chapter 20 verses 7-10 detail how the 1,000 years ended"

⁷ When the thousand years are completed, Satan will be released from his prison, ⁸ and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. ⁹ And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. ¹⁰ And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet *are* also; and they will be tormented day and night forever and ever.

"Chapter 21 begins with a New Heaven and a New Earth." I said. "It comes from a different realm, universe or dimension compared with our present one. The ultimate abode of humankind in the future will be a city called New Jerusalem. It descends from heaven. It is a cube roughly 1,500 miles in length, width, and height. The first two verses introduce the City."

¹Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer *any* sea. ²And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

"Chapter 22 begins with the river of water of life and the tree of life." I said. "The river and the tree are both in the City. The first two verses introduce the River and the Tree."

¹Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, ²in the middle of its street. On either side of the river *was* the tree of life, bearing twelve *kinds of* fruit, yielding its fruit every month; and the leaves of the tree *were* for the healing of the nations.

"I don't think that Divine intervention is coming." I said. "I don't think the first 11 Chapters of the Bible are accurate. That's where we learn about how the World came into existence. That's where we learn about the creation of Man and the fall of Man due to Original Sin. That's where we learn about the curse upon the Earth due to Original Sin. If those are not accurate, then these prophecies and conclusions about how the World will end are not accurate either. But I will admit the metaphors are charming."

"The world can become one big "City". I said. "It can have one government. But it will not be a Divine government. It will be a human government. It is the government of the people of planet Earth."

"We can look down on the planet and this big, cubed city of New Jerusalem like a visitor from outer space and see the City and the One World." I said. "It is not a perfect City. It will have all of the problems of any normal city, if not more. It has more people. It has more political subdivisions. It has more and deeper cultural divisions. But it is a necessary entity for the future progress of the human race."

"The River of Life and the Tree of Life are the means whereby we can come together as a World City." I concluded. "The means are united and empowered by an irresistible will to see that the world succeeds. Our success depends on our understanding of the world and our place in it. The means themselves are our understanding of our purpose of life, our values that flow from that purpose, instituting the most fair and just economic system, instituting the most fair and just government at all levels of society, and finally adopting the most comprehensive method of finding truth and

reality by employing GHR: God (as seen through Theism and common intuition), Humanism, Reason, and Science.”

“The test for the future of humankind is for everyone to become interdependent without losing the basic, core independence of the soul.” Akmazo said. “This is in some way comparable to the irresistible force and the immovable object analogy. But it has to be done. There is a way of analyzing and structuring this relationship where we are all interdependent but nevertheless retain a core independent soul. It is an evolutionary process and mistakes will be made. But it can be done.”

“We are all proud of our individual nations.” I said. “Nationalism and patriotism are in our blood. But now, I think we need patriotism for the human race.”

“As I said earlier today,” Akmazo said, “Ultimately, it is through the world community and sharing in a collective future that a higher morality will continue to cultivate and gel. It will come to the point where first individual human desire and then second individual national desire will not favor overcoming and defeating the other nations and peoples of the world. We absolutely will never become angels. The danger of one individual and one nation rising up ultimately against everyone else to overtake all other nations and peoples for their own individual purpose will always be there until the end of the Universe. We are mortal, and our individual desire for personal survival for each of us will dictate this morality of the situation. But the collective efforts of all people of good will and therefore all nations of good will with absolute determination in an irreversible, evolutionary move toward a successful human race and planet can achieve this goal. They can maintain it for what some people would call eternity, but others would simply say the end of this Universe or all Universes.”

“Are any of you or us giving any thought to seeing the world succeed?” Periergeia asked. “Certainly all of us have enough to do just to make sure we personally succeed to worry about whether or not the world succeeds. Some people are only worried about surviving let alone succeeding. For these folks world success is far more remote and may be inconceivable. Nevertheless, do any of us have in our consciousness somewhere the question “Will the world succeed?” This question is accompanied by a companion question which is “What can I do to make it succeed?” Succeed here means the following things: 1. We avoid a cyber apocalypse. 2. We do

not self-destruct in a nuclear holocaust. 3. We do not starve to death in a world famine. 4. We are not wiped out by an infectious plague. 5. We do not exterminate ourselves by poisoning the environment with pollution. 6. We are able to bring a stop to climate change. 7. We are not held hostage to the whims of individuals with large personal weapons in nuclear, biological, or chemical blackmail. 8. We can maintain a positive national identity by having a crime rate that is acceptable to each respective nation's populace. 9. We have a reasonable degree of peace between the nations of the world. 10. We can see some purpose for individual living, national living, and the community of nations living."

"We need to have this subject in our consciousness." she continued. "We need to have our hearts set on the success of the world. This goal can be viewed solely as a matter of necessary self-interest. You may have to extend your self-interest to include the self-interest of your children and grandchildren. But it is generally assumed that people want the best for their progeny also. Thus, it is still in your self-interest. One may view it as the ultimate altruistic goal, but this is not necessary."

"Are we willing to accept the consequences of the world not succeeding? Akmazo said. "Put another way, do we, or you, wish to see any of the ten meanings of success Periergeia spoke of fail to occur? Will they fail to occur? If the people of the world do not take positive, affirmative actions to ensure these ten successes, then it is certain that one or more success will fail to occur. It is just a matter of time. As civilization grows linearly, problems grow exponentially. To do nothing will bring about failure. Your world has met the challenge so far but it has suffered injury in the process. The successful conclusion of the Cold War is a monumental achievement. You are all safer now as a result of this. But will it last? The threat of nuclear holocaust still remains. The end of the Cold War resulted in a downturn in the danger level for the world. This downturn has since bottomed out and is now rising again. The combined challenge from all ten meanings of world success will soon pass the Cold War level. Additionally now, due to your ever increasing reliance on computers both individually and collectively for your ever increasing infrastructure, you are subject to a cyber apocalypse. With conscious, dedicated, universal effort a plateau could be reached. It is also possible that the plateau's danger level could drop off in time and not rise again. This drop off would result in each individual as well as humankind collectively breathing a justified sigh of relief that at last, in the long term,

the future is becoming more secure.”

“For me, it all comes back to the survivors stranded on the deserted island and the survivors in the lifeboat.” I said. “We must consider that the survivors are the people and nations of planet Earth. The deserted island is planet Earth. The ocean around us is deep space. All of us are forced to live with each other until rescue. No rescue, however, is likely to occur ever. We are here FOREVER. We have limited space and limited natural resources. We have significant cultural differences. Will we find enough food from the land, shore, and surf? Will we find enough fresh water to drink and use? All the water that surrounds us is salty. Are we protecting ourselves from the elements of heat, cold, wind, and rain? Are we taking care of our sick? Do we have an adequate energy source? While going about the business of trying to stay alive are we foreseeing potential consequences that could be injurious or fatal to our island community? For example, the fire that cooks the group's food if allowed to get out of control could destroy the island and its life support system. Are basic human needs being met? Do we have to protect ourselves from each other? Will the strongest, most violent bully in the group be the sole survivor with perhaps a few chosen servants to attend him? Will the group form a value system and a government that permits everyone an equal opportunity at survival that can go on indefinitely? What will that value system and government be like?

“It’s an even more poignant scenario when the island is changed to the lifeboat.” I said. “The survivors on the lifeboat are the people and nations of planet Earth. The lifeboat is planet Earth. The ocean beyond the immediate area of the lifeboat is deep space. The lifeboat is filled to capacity and adrift on the open sea. No real hope of rescue exists for the foreseeable future, if ever. Living quarters are much, much closer. Each member has essentially no privacy. Food and fresh water resources are far more critical. Exposure to the elements is far more serious. Violence by any member of the party is not only dangerous towards the other members but could well result in destroying the lifeboat causing all aboard to go into the open sea and eventually perish. Will this group be able to work together with their very limited resources? Can they get food from the sea? Can they get fresh water from rain, survival kit devices called solar stills, or possibly new technology survival kit desalination filters? Can they protect themselves from the elements? Will some physically strong and but mentally weak member of the group seek to overpower the others in an attempt to save himself, and bring

about disaster for everyone? Will each individual and the group collectively maintain a purpose for living?"

"The lifeboat scenario portrays a necessary truth for world success." Periergeia said. "It is the image of the absolute equality of all human beings. Race, religion, sex, wealth, ethnicity, etc., mean nothing. Everyone is equal. Everyone will survive or perish without any regard to these distinctions. They all have an equal chance at survival and it has nothing to do with these distinctions. These distinctions can be seen for what they are. They are distinctions imposed upon human beings by other human beings for classification purposes. They have nothing to do with humanity or the equality of all humanity. This ultimate, core value leads to the Unified Field Theory that unites God, Creation, and our Purpose in the Universe. It is the Unified Field of the flourishing expansion of the big bang of the cosmos with the flourishing purpose of humankind."

"Living in the Lifeboat is an epiphany in that we get to see ourselves as all equal having a common parentage." she concluded. "But it is not comfortable. We want to get out and make our own life. We must get out at some point. But we must retain that vision and experience of the common humanity and apply it to everything we say and do for the rest of our lives. Each person must do this, and their children must do this, and their children's children, *ad infinitum*."

"Understanding how the people and nations of the world could function effectively in the deserted island or lifeboat scenario is not always easy." Akmazo said. "But there is a method to make it easier. We can view each person or nation on the island or in the lifeboat as members of the same family. Family members have a greater care and concern for each other's survival than for a stranger's survival. Brothers and sisters are more accustomed to working together. Brothers and sisters are more accustomed to living together, sometimes in a limited space. Brothers and sisters are better able to cope with limited resources. Family members are more likely to see an individual and group purpose for survival."

"In the relationship between the individual and the corporate here on planet earth, the human race is a family." he continued. "Actually to be most precise you are "becoming" a family. As the people of the Earth become closer, and even to a minor extent nations become closer, the human race becomes a family. You are in fact a legitimate biological family as well. You

do all have a common evolutionary, metaphorical, and biological group Adam and Eve ancestry. In this group are the first two human beings who came together with the DNA that you now identify with your human race. We don't know exactly when those two lived, and it's not precisely just two individuals in the group. But it seems to have been in East Africa at least 200,000 years ago. It all depends on when you decide that the *homo sapiens* race has begun.""

"Fortunately, for now, we are in a better position than the people in the lifeboat." I said. "We are probably somewhat better off than the people on the island. We have a greater variety of resources. Most importantly, we have the creative ability to expand upon our existing resources while discovering and developing new resources. But we are very definitely in a position like these people forced to live in limited circumstances. Our goal should be to educate and inculcate in people a spirit and attitude of survival where in surviving we go on to produce a fair, just, equal, wealthy, and culturally rich world for all to live in for as near to forever as possible. We can make the world succeed. We owe it to ourselves. We owe it to the past generations who got us this far. We owe it to future generations who will inherit what we give them. We can do it! Let's do it! I know we can do it! We start today!

"We totally agree with both your conclusions and your commitment, John." Akmazo said. "Your understanding of your world and your place in it is the most likely plan for seeing the human race and planet Earth succeed. Periergeia and I wish you the very best in your teaching and advancement of that plan in the days and years to come."

"Thank you both." I said. "That means more to me than anything! But I am afraid by your tone it sounds like you might be leaving us this time for good?"

"Yes." he said. "We have to move on. Periergeia and I are going to teleport back to the mothership. Then we will bring our planetary transport craft on the hill above us up to rendezvous with the Mothership. At that time she, the rest of our crew, and myself, will teleport back to Enotita along with the remainder of our data preserved on media from our trip. Our mission to this planet is finished. The Mothership will leave Earth orbit and begin to accelerate again to approximately one half the speed of light. We are going to a star system approximately 50 light years away from you and in the

opposite direction of the flight back to Enotita. We have found a star with one planet in particular that we believe could support both Enotitan as well as human carbon-based life systems. We have not yet detected any electromagnetic communication in that system indicating a form of intelligent life. This second mission was our plan all along. It will take another 100 of your years for the Mothership to arrive at this planet. When it does it will be a different crew that teleports to the mothership to explore this planet and star system. We will be too old by then."

"I have greatly enjoyed my time with you, John." Periergeia said. "Akmazo and I wish you, the human race, and your planet Earth the very best now and in the years to come. We sincerely hope you succeed. It is a difficult task of evolution. And from what we have observed, not every apex species and not every planet makes it. You have a definite possibility."

"Will we see you again?" I plaintively asked.

"Not for a while, at least by your standards." she said. "If the Mothership was to return it would be 200 of your Earth years from now. 100 years out to the new planet to be explored and 100 years back. I know of no other missions currently planned to your planet. But after our government and scientific authorities have reviewed all of the data we have returned to Enotita it's always possible they may create a second mission with another Mothership. We will have to wait and see."

"Meeting the two of you and having our conversations have been by far the greatest event of my life." I said. "I want to thank you both for all of these times and all that you have shared. I will miss you."

With that Akmazo and Periergeia shook hands with me as we bid each other a fond farewell. I walked with them up the hill to the planetary transporter craft and watched them enter it. I knew they were going to teleport themselves up to the Mothership. So I would not see that. They did not warn me to be some distance away from the landing craft when it departed later. But in an abundance of caution I thought it best to walk back down to my campsite to await its departure on their schedule.

Sure enough, about an hour and a half later I heard what could best be described as a whooshing sound generally above me. I stepped outside my shelter and looked up. I saw the landing craft rising almost vertically above me now several thousand feet in the air traveling at a very high rate

of speed. It did seem to have a glow about it in part. Some of that light may have been reflected sunlight from the afternoon sun in the west glancing off the lander. But there still did seem to be an independent light glow on the bottom of it. It disappeared from sight in 15 seconds. I walked up the hill to see the location where it had sat since mid-November. There was a bare spot where the lander sat with no snow. It did not seem that the berm of snow that had developed around the edge of where it sat showed any signs of recent melting. So I had to conclude that the propulsion system of the lander was not based on anything that caused a radiation of heat.

I spent the rest of the day just thinking about all that had happened that day as well as the previous days when my alien friends visited me. I went to bed early that evening but did not fall asleep until at least midnight just thinking about all that had transpired. I woke up the next morning around 8 AM and cooked breakfast. I spent the next two hours after that deciding what I would do now. I came to the conclusion that the mission on which I had set out over three months ago had been accomplished far beyond my wildest dreams. There was no further need to stay in the woods and "try to answer all of these questions." Questions "I have been trying (to answer) all of my life -- at least all of my adult life." I would no longer need "some time away from civilization". I would no longer need "Some time alone. Some time to think and reflect. Some time to put pen to paper, hopefully, with some answers." I think I had the answers now.

I made the decision to tear down the camp and pack out everything. I would have about a mile and a half walk through the snow to get back to Tacoma Creek Road which was plowed in this area during the winter. Fortunately, the timing on this for walking on the snow could not have been better. I was in that brief two or three week window during the winter where the surface of the snow would melt just a little bit in the sun during the day and then refreeze at night. It made for snow conditions that despite them being over 5 feet deep at the time only allowed a footprint of about 2 inches deep from your boot without wearing any snowshoes. Additionally you are above a great deal of the brush. So it was kind of like walking in a park. I had to go about a quarter mile through the woods to get to an unplowed road. From there the rest of the way was on the now hardened deep snow on the forest roads.

I took apart all of my improvised furniture in the shelter area. Then I

started taking down the walls of the shelter. I left the canopy up that night and slept under it on my bough bed. The next morning I took the canopy down and detached it from the pole to which it was lashed. I stacked all of the poles up against a large tree next to the fire circle shelter area. I loaded up my pack with all of my left over food and made my first trip down to Tacoma Creek Road. I hid my pack in the forest just above the intersection. I then started walking out hoping someone might come by where I could hitch a ride into Cusick. Sure enough, after about an hour a pickup truck came by pulling a trailer with two snowmobiles. The kindly couple had been enjoying the National Forest on their machines. When I explained my circumstances they said they would be glad to take me down to Cusick.

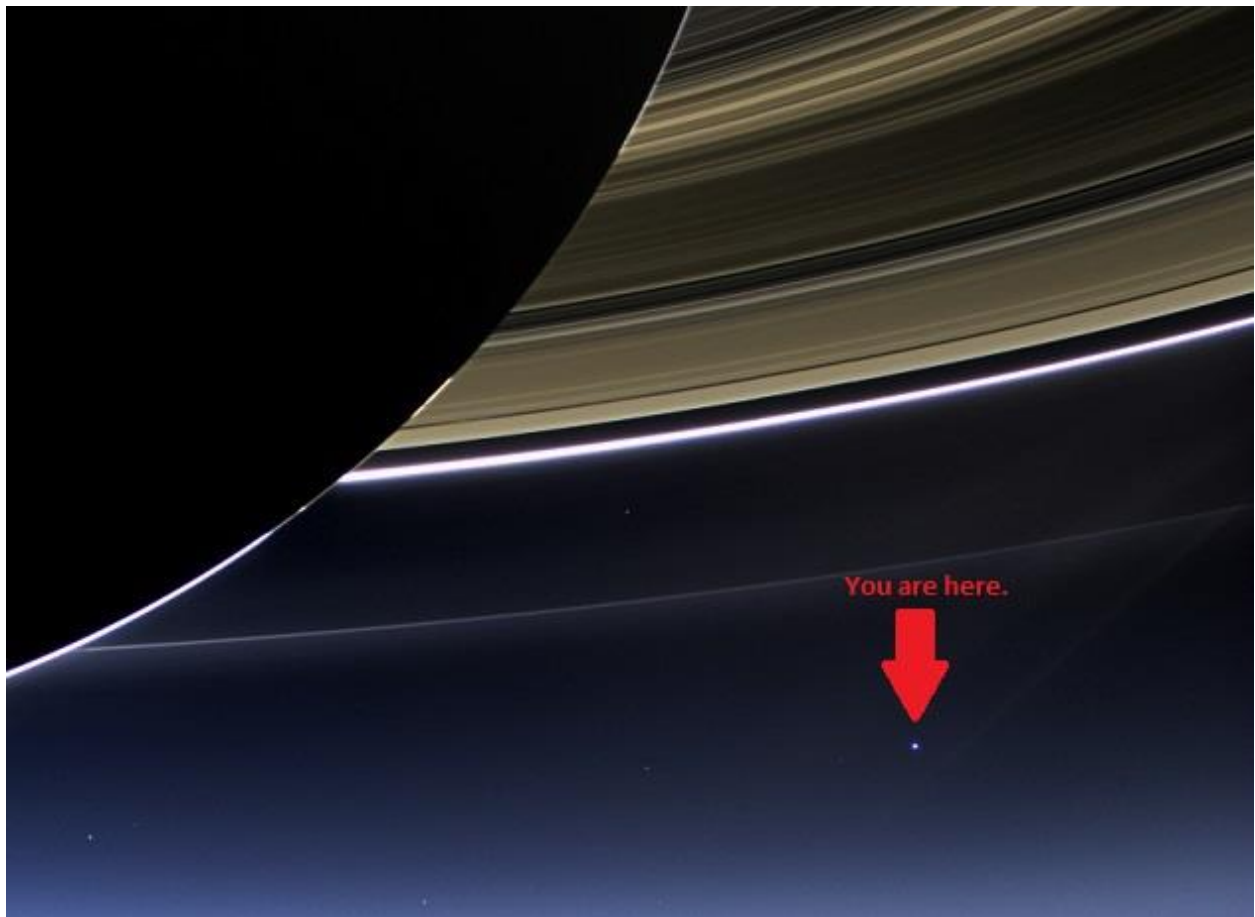
They dropped me off at the house where I had left my SUV last fall. The family was home. The vehicle was in their backyard. It was covered up with snow and was about 30 feet from their plowed driveway. Fortunately, the snow was not as deep down here in Cusick at this lower elevation. It was about 2 ½ feet. The man of the house loaned me his snow shovel and gave me a little help himself with a second snow shovel. We managed to dig a decent pathway out in about 30 minutes. I thanked him for looking out for my vehicle all winter. By now it was late in the day and I couldn't see driving up towards the campsite. So I decided to go over to Newport and get a motel room. I cherished the thought of a good hot shower and a good meal from a restaurant.

I got that room and that meal. The next morning I headed back up to where I left the pack. I parked my vehicle by the bridge where Tacoma Creek Road, Tacoma Creek, and the forest road that leads to my campsite intersect. I emptied the contents of my pack into my SUV and headed back up to the campsite. I made three trips all together that day up to the campsite backpacking out the rest of my food, my equipment, the burn barrel, and the parachute canopy that was the roof of my shelter all winter long. I made it back to State Road 20 and headed south towards Spokane. I got a hotel room that night on North Division Road. I had another good restaurant meal that evening and slept like a baby in a heated room. Ah, the simple pleasures in life.

The next day I headed out for my return trip to Central Florida. I had dozens of yellow legal pads full of notes from my conversations with Akmazo and Periergeia. I thought about them daily on the long drive as well as in the

evening when I stopped at a hotel to rest. I wanted to get these words out to the public. I was committed to that. I thought about several ways to do it. That included composing a long essay or treatise involving the various subjects. But in the end it seemed like just reporting the conversation would be good enough. I hope you have enjoyed it and will find it, or at least parts of it, useful in understanding Our World and Our Place In It. May we all come to a deeper and fuller true understanding of God, the immaterial world, and the material Universe. May we all flourish both individually and as a global society. May we all live and work to see the human race and planet Earth succeed.

I made it safely back to Central Florida.



In this rare image taken July 19, 2013 the wide-angle camera on NASA's Cassini spacecraft captured Saturn's rings plus our planet Earth and its moon. The moon is only visible to the naked eye in the narrow-angle camera photo by Cassini.

Photo Credit: NASA/JPL-Caltech/Space Science Institute

The "Pale Blue Dot" you see just below the Red Arrow and the words "You are here." is Us. It's our planet Earth. It's our planet Earth and Us, the human race upon it. The photograph was taken on July 19, 2013 by the NASA Cassini spacecraft while it was behind the planet Saturn. You can see the rings of Saturn in the picture. Saturn was eclipsing the sun allowing the spacecraft's camera to look back at Earth and take its photograph without burning out the sensitive pickup devices on its retina. Earth is about 900 million miles from the spacecraft here.

This is the same type of picture as Carl Sagan's famous "Pale Blue Dot" picture and speech. On Feb. 14, 1990 he asked NASA to turn the camera around on the Voyager 1 spacecraft as it was exiting our solar system moving toward the edge of interstellar space and take a picture of Earth. The pale blue dot in that picture was even smaller than this one as Voyager 1 was nearly 4 billion miles from Earth then.

In his book Pale Blue Dot published in 1994 Dr. Sagan made a famous comment about the Pale Blue Dot. You can read those words, see the actual 1990 Pale Blue Dot photograph, and see a brief video of him speaking in 1990 at the Planetary Society website here: <https://www.planetary.org/worlds/pale-blue-dot>

We know the pale blue dot has been there circling the sun for the last 4.5 billion years or so. That's in a Universe that is about 13.7 billion years old. The apex species, *Us, Homo Sapiens* (literally "Wise Men"), the Human Race, the species that has come to dominate the planet, has been around for the past 200,000 years or more. We've come a long way from our hunter/gatherer beginnings.

As for my own thoughts when I see the pale blue dot I think first of the astronauts who went into low earth orbit back in 1960's and have been doing so ever since. It has been a life changing experience for almost all of them. They see our world for the first time flying over it with no political,

economic, or religious boundaries drawn on the map. It's just Earth. But it's one undivided world.

I then think of the Apollo astronauts who saw the Earth from the moon such as in the famous photograph titled "Earthrise". The photograph shows our planet rising above the horizon of the moon looking just like the moon appears rising above the horizon on Earth except Earth is mostly blue with some green, brown, and white set against the absolutely black sky background of deep space. It's not just an undivided world. It's a unique and independent world capable of sustaining life for an entire ecosystem of millions of species. But very, very fragile.

Finally, when I think of the pale blue dot of Cassini and Voyager 1 I think of the very tiny presence we have in our solar system. I think of our nearly negligible presence in our Milky Way galaxy. I think of our essentially infinitesimal presence in our Universe. It looks like a strong solar wind could blow us away. The dot is extremely, extremely fragile at this distance. But, nonetheless, we are here. In about 4 billion years our sun will be entering the end phases of its life cycle. It will expand from its present size to where its surface extends all the way out to the orbit of Earth. This will be our sun's "Red Giant" phase. The hot surface of the expanded sun will incinerate planet Earth at that time and quite possibly swallow it up killing any life that remains on Earth. It will then shrink back to a size much smaller than its present size becoming a white dwarf which will last for a very, very long time. The star named Betelgeuse which is the red star in the upper left quadrant of the constellation Orion is now in that red giant phase. It has a much greater mass than our sun. It could collapse back on itself within the next 100,000 years. But due to its great mass it is thought that it will explode as a supernova. It is 650 or so light years from us. The debris from the supernova will scatter about our local area of the galaxy filling it with both the elements necessary for biological life such as carbon and oxygen as well as the heavy elements of chemistry's periodic table all the way up to uranium. The core of the star will become a neutron star or more likely a black hole. And so life goes on. This is Earth's fate. This is how it will end for us. But we have plenty of time to get ready for it and move on to another star system and planet if we can get our act together.

The Pale Blue Dot inspires me to want to learn everything we can about that pale blue dot, everything about our human race on that pale blue dot, and everything from the dot to the edge of our Universe. We have to do this as a future seeking and united human race. But when I see Us from this distance – I think we can.

John Carnahan



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