

# **Part III**

# **Coupling**

## Chapter 9: Human Nature

In almost every tradition, people of faith bear witness to the works of great spirits. As in the story of , the central figure of the story is often male. The role of women is often underrepresented and under appreciated. I know that in ancient Athens the social role of women was severely constrained. With the exception of the courtesans, they were kept cloistered in the home.

The Greek Philosophers were probably fairly impressed by the consequences of the native women's contribution to their project in Palestine.

Six centuries later in Arabia, the contribution of women to the Islamic project received more explicit recognition. Again, while Mohammed is the central figure of a martial struggle, the contributions of Khadijah – the wife of his first, monogamous marriage – are explicitly recognized. In Muslim poetry, among the most beautiful and celebrated stories is of Zuleika's love for Joseph.

The most powerful spiritual event in Mohammed's formative years was his reckless request that the archangel Michael reveal his full glory to him. An angel is a creature of higher dimension. A person that looks fully into an angel also opens his spiritual form to very attractive avenues of expansion. Speaking as a physicist, the spirit would tend to evaporate into higher dimensions.

As the story goes, Michael resumed his earthly form, and Mohammed, stunned, picked himself up and stumbled home. Khadijah, recognizing intuitively his state, took off his clothes, wrapped him in a blanket, and lay down on top of him, fighting to hold him together.

In her case, she had the joy of seeing him live.

Obviously, there is enormous power in the coupling of men and women in a state of grace. Our project in this third section is to understand how people attain such grace.

As I understand the process, it is complex, involving numerous lives and surprising departures from form. We evolved from animals, and struggle with powerful physical drives. We are blessed with the tool of intelligence. Through the sequence of our lives, we create experiences that enable us to master the full complex of our skills.

Again, the overarching goal of this book is to provide theoretical leverage that will speed the spiritual process, just as the theories of science sped our mastery of material forms.

### ***Rites of Blood***

Until the recent past, the seat of the soul was considered to be the heart. We still say, when we lack commitment, that our "heart isn't in it."

Blood flows in intimate proximity to every minute part of our bodies except the neurons of the brain. The blood pumped from our heart travels through ever-finer branches of our vasculature, until the lymphocytes are squeezed into gaps between tissue cells. At the point of greatest intimacy, oxygen is released and carbon dioxide absorbed; nutrients are delivered and waste collected.

The animal spirit is drawn to the iron in red blood cells. By this means, spirit limns veins and arteries, with the heart as the most concentrated point of the form. Through these channels, our spiritual energy can rapidly organize itself to address the opportunities of the moment, traveling with blood to the tissues of greatest activity. Conversely, when the spirit is under attack, we feel “weak-hearted”. The tissues of the body donate energy to the spirit to support its defense. The heart is the point at which those demands coalesce, serving as a sensitive barometer to our well-being.

While the roots of the animal spirit grow in the cardiovascular system, it blooms into the world around it. These emanations of spirit can influence the behavior of other animals. In times of danger, our hair “stands on end”. In the presence of a suitable mate, our “blood boils”. If we wish to understand the opportunities and hazards of social intimacy, this is where we should start. How has society come to channel the most powerful urges of our animal personality?

## **Sex**

We might all wish that sex was simpler. As an expression of love, it is almost certainly the most pleasurable experience most of us will ever have. As an act of political control, there is perhaps no more effective and permanent means of damaging the victim’s personality. In both cases, the physical consequences of the act may last a lifetime: we may create children between us. Depending upon the circumstances of their gestation, those children may be nurtured and cherished, or they may be neglected and detested.

The most beautiful way of thinking about sex is as “life’s calling to itself”. In both men and women, the genitalia are gorged with blood. This facilitates the physical penetration of the female by the male. Simultaneously, on the spiritual level, the male is creating a dislocation in the spiritual integrity of the female, providing a pathway through which a personality can enter her womb.

When the woman is spiritually potent, this can be a daunting task – unless, of course, she just feels like giving it up. That has its own complications, though: the child she bears will probably be relatively weak, and so have difficulty separating from her later in life. It is far better that a woman refuse to surrender herself, forcing her mate to prove his strength. That corresponds to the degree to which he will be able to expand her personality during sex, and therefore the potency of the spirit she will join to matter.

When we think of it this way, the spiritual intimacy of the sex act is almost frightening. As it is described in the Bible, a man and his wife become “one body”. I have experience of a woman who demonstrated the ability to manipulate a man’s thoughts 30 years after having sex with him as young adults.

For this reason, most of the world’s religions espouse monogamy. This is not simply about serving the needs of children. Promiscuity creates an enormous mess in the spiritual forms of a community, and undermines the psychological integrity of its weaker members. While there are cultures that espouse promiscuity as a practice that builds social coherency, I believe that it lends itself to spiritual consumption of weaker members, who have trouble asserting their free will

when so tightly wrapped up in stronger personalities.

Modern cultures tend to prefer the political interpretation of *all* of the religious edicts on sex. Prohibitions on abortion are characterized as a tool for political control of woman, forcing them out of society into the home. Pro-choice advocates note that two-thirds of all pregnancies end naturally in spontaneous abortions (“miscarriages”) – my sense is that this often reflects physical gestation without spiritual bonding. Unfortunately, artificial termination of an established pregnancy is a matter of a different order. The spirit of the child is enmeshed with that of the pregnant female. Dislodging its material anchor makes it extremely difficult to separate the spirit of the future child from the mother. As in the case of promiscuity, this must be managed very, very carefully to avoid disruption of either personality during the ensuing struggle for freedom. One strategy is for the mother to take the child on as a spiritual attachment until a stable marriage is established, and it can be transferred to an embryo with the expectation that it will be born into a supportive and nurturing environment.

Religious proscriptions on masturbation seem simply bizarre. Remember the structure of space, however: under normal circumstances, it is the lattice that delays the propagation of matter from place to place. When spirit is sufficiently focused, it can open holes in the lattice. Things can move from place to place with unnerving consequences. Between powerful personalities, mutual masturbation can be almost as effective as coitus in generating pregnancy. Worse, when promiscuity is practiced, we may not even know who we are involved with when we have “wet dreams”. Spontaneous pregnancy can occur without any identifiable connection between the man and woman. (Demonic incubi and succubae were the medieval explanation for such events.)

Of course, when the bestiality of animalistic sex is brought under intelligent management, we can also develop a great deal of control over the outcomes of sex. It’s a matter of maintaining awareness of the spiritual context of the act, and controlling the number of participants. People that understand the cellular process of gestation can also disrupt development in the immediate aftermath of fertilization.

When this kind of conscious control is exerted, the balance between the sexes can be up-ended. A woman can integrate the connections established during sex with the fabric of her womb. That gives her enormous control over the psychological and physical well-being of her sexual partners. The consequences can be tragic. When a woman uses her womb to manage reality, she is raping herself. Physical effects include birth defects in her children, cancer of her reproductive organs, and other physical deformities.

Because of all of these hazards, society has tended to suppress transmission of a deep understanding of the spirituality of sex. Sexual education in schools focuses on the gross physicality of the process. The ready availability of birth control (I would prefer “germination control”) allows the rational child the ability to experience the self-love of mutual masturbation through the full physical intimacy of coitus. To the spiritually uninitiated, there is nothing more pleasurable. The self-centeredness of the act is manipulated by marketing campaigns: “Sex sells.” In a society in which it is the only reliable opportunity to love ourselves, what could replace it?

The deep answer is found in the symbiosis between masculine and feminine characteristics. When a woman (or man) focuses her strengths to accomplish specific goals, she can have trouble seeing how her weaknesses create difficulty. The synthesis of masculine and feminine perspectives fills in those blind spots. For that reason, in every religious tradition the most beautiful and uplifting celebrations are weddings.

In a successful marriage (we'll get to the issue of homosexuality later, which has its own benefits), the energy liberated by shared success can be refocused to the most exalted kinds of sexual celebration. Between selfless partners, the ritual becomes a celebration with reality – a practice through which we support Life as it calls to itself.

## **The Hunt**

To the animal, there is certainly no substance on earth more precious than the stuff used by life to control its chemistry. Deoxyribonucleic acid (DNA), ribonucleic acid (RNA), protein, phospholipids, adenosine triphosphate (ATP): these are just the most well-known components of molecular biology. After accounting for the 70% of our body composed of water and the mass of the bones, they represent a small fraction of our weight.

The fact is that more evolved animals cannot survive without acquiring some of the chemicals of life from prey. The mechanisms of that acquisition are bizarre and violent. At the molecular level, almost all involve the use of acids and enzymes to digest the prey, whether dead or alive. The grosser mechanical mechanisms of the hunt demonstrate an impressive ingenuity. While we may be repulsed at the sight of the lion gnawing the bowels of an antelope to reach the liver, the spider injecting its digestive fluids into a captive fly – dissolving tissues in the container of its own exoskeleton – seems yet more perverse.

Precious as the molecules of life are, even more precious still are the forms of spirit. Each new tissue or organ may exist for millions of years before spirit will evolve forms that exploit the organ's potential to organize and channel energy. Just as animals cannot produce all of the molecules they need to sustain their material structure, we might expect that their spiritual structure might be incomplete and unsustainable unless certain elements were captured from prey.

Look at the cat playing with the mouse. What physical purpose is served by the sadistic dance? It's an inefficient process for the acquisition of flesh. It might be a method for practicing the mechanical skills of the hunt, except that it continues into stages of absolute exhaustion in the prey. No, I believe that something else is going on, something that causes us to intuitively sympathize with the poor creature whose spirit is being sucked out of it.

As part of that process, the cat is also learning the spiritual pattern of its prey. While the biological senses are important at close quarters in the final moments of the chase, a spiritual negotiation takes place at greater range before the physical engagement takes place.

In most predator-prey relationships, the two animals are roughly the same size. In humans, this changed when man began to apply tools to the hunt, allowing them to target far larger creatures. Engaging the spiritual energy released from an enormous and ancient creature such as a

mammoth would have been an experience difficult to recreate by any other means. Immediately cutting the skin and flesh from the fallen beast was not just a practical necessity, it was a spiritual operation, and followed certain procedures to maximize the benefits of the spiritual transfer.

From this perspective, the cultural rites of the hunt begin to take on new meaning. Eating the heart of the prey was a privileged spiritual opportunity. The hunter draped the skin of the fresh prey over his back and wore it later when tracking, thus obtaining spiritual as well as physical camouflage.

Just as material satiation turns the cat towards other forms of the hunt, so socialization supports more sadistic forms of human predation. Predators in legal and financial circles talk about playing “cat and mouse” with the opposing party. The goal is not to kill the prey, but to suck the spirit from it. This reflects the degree to which humanity has managed to divorce the construction of spiritual form from the grosser physical process of digestion.

This cultural expression of predation corrupts much of our experience of sexuality. Between children, sexual dalliance often starts as simple hedonism. However, the manipulative quickly come to appreciate the energy that is made available through the intimacy of sexual bonding, Both men and women go out on “the prowl.”

The mutual abuse tends to foster the counter-reaction of the herd. Men hang out at the sports bar, women go shopping. The comfort of those associations prevents us from reaching across the divide, to develop the skills that blossom in marriage. In some cases, this may be beneficial: homosexuals may come to an appreciation of the opposite gender that is mercifully divorced from sex.

The ideal predator, obviously, has no empathic involvement with its prey. I was advised by a divorce attorney to think of the process as a “game”. Psychologists characterize this state as sociopathy [9]. It is identifiable earlier in life as a tendency to treat other living beings as simple tools to be manipulated to achieve our material goals. The etiology of sociopathy is complex, but involves at least in part incomplete bonding to our caregivers early in life. Apparently, empathy is a conditioned response, grounded in experiences that educate the child that cooperation with others has positive physical consequences.

Controlling social predation requires providing children with the opportunity to experience cooperative bonding. Failing to support that opportunity is acceptable only if society believes that predation is essential to its survival.

## **Maternity**

Pity the poor male! He struggles every day against his lot and socialization to experience grace through giving himself to life. Any woman who chooses to be free with her biology can experience that for at least nine months. During pregnancy, the womb becomes an environment rich with blood, and the nutrients and energy it carries. While blood is not exchanged, the proximity of the two personalities could not be more intimate. After delivery, the giving of life continues, when the mother’s new-born infant is put on her breast to suckle.

But will she appreciate her opportunity?

From puberty until menopause, women are programmed to become a ‘we’. All the primping and preening, the breast implants and provocative clothing – it’s not just the cold calculation of economic advantage that drives this conduct. It is a deep physical and psychological imperative to attract the attention of a counterpart that will partner with them to create life. Before women were slaves to fashion, they were slaves to life.

In this modern age of caesareans and epidurals, where even a crack addict can deliver 10 children, we may fail to grasp how deadly that bondage can be. Until modern medicine was established, childbirth was a leading cause of death. In isolated communities, the loss of a mother placed the entire family at risk. During the abusive stages of industrialization, conditions were (and still can be) even worse. Women are pressured to work through pregnancy, and those not working are exposed to industrial pollutants. The costs are increased risks for birth defects, miscarriages and premature delivery.

Being busy has its benefits, though. In the womb, the child’s spirit has the job of bonding to and guiding the development of the fetus. Busy mothers have less opportunity to interfere. The pampered modern mother, visualizing every finger and toe, lying on the couch with headphones against her swollen belly, can invade the spiritual space of the fetus. The opposite can also occur: if the child is a powerful spirit, the metabolism of the mother can be unbalanced. In either case, the spiritual struggle can have undesirable physical consequences for both parties.

I’ve had some amusing dreams with the lady I have done these investigations with. During one pregnancy, she had difficulty with acid reflux, which moderated when we decided that we had better let the kids figure out how to make the process work for everyone involved. In a second case, the child was so eager to get out into the world that it was trying to control her. We ended up offering him a spiritual viewport through her navel. He was satisfied that nothing required his immediate attention.

Of course, maternity does not end at delivery. In primitive cultures, a lactating woman is essential to the physical survival of a newborn infant. Psychologically, a loving and patient presence is essential to the development of emotional control in the newborn infant. Between the successful mother and her child, the spiritual bond transcends the merely physical and enters every aspect of the child’s existence. The healing touch of a mother’s hand, her calming influence during times of stress, the wisdom available to a child during moments of social danger: all of these are spiritual resources that secure the child’s survival even when mother isn’t immediately available.

During my teen years and early adulthood, my mother warned me more than once of specific dangers that I encountered later that day. I wondered for years at these “coincidences”. It was only when I worked through the framework for physics presented here that I came to understand that she was drawing upon her intuition: the ability that comes with unconditional love to foresee those moments during which the one loved must focus energy to survive.

For the mother isolated in the home, focused entirely on caring for husband and children, this gift

can become a mania. Just as the immune system builds strength through overcoming disease, so the spirit needs to build strength through adversity. Children with powerful maternal or paternal crutches are hollow in the core, supporting too much of their structure on the framework provided by their parents. They collapse under stress. When collapse threatens, mom feels the danger to the child, and intervenes. That intervention increases dependency, and therefore the opportunities for collapse.

The only way to address that weakness is to allow the child to collapse and learn (with adult advice, but not guidance) how to put themselves back together again. That process is more graceful if those crises occur continuously throughout childhood. We should all express solidarity with the parent allowing a child to melt down in the supermarket. If left until the teen years, these crises occur in a desperate and often destructive bid for independence that places expensive burdens on our social services.

Science has done maternity a great disservice. By denying the validity of feminine intuition, it has focused mothers on risk avoidance. They spend far too much time visualizing dangers, a process that tends to call those dangers into reality. This includes forcing their children into pursuits that are contrary to their natures. That pressure drives children from their true creative talents, towards the development of “skills” that are recommended by behavioral psychologists and educators. Conversely, while drawing upon professional guidance, the loving mother in full command of her intuition sees her children’s careers spreading before them when they are engaged in creative play.

What we are fighting against here is the socialization of maternity. In many cultures, strong codes have evolved that tie a mother’s survival to her children. These codes are religious, social and increasingly legal. The religious codes force a mother into a subordinate role, unable to pursue her ambitions independently, and therefore looking to her children to accomplish them if her husband is unwilling or incapable. The social codes include competitive pride in the success of children; conversely, a child’s failure is the mother’s far more than the father’s. The legal codes once put a woman at the mercy of her husband’s pleasure; more recently, they create conditions under which a woman has a strong incentive to stay at home and take care of the kids. In cultures in which half of all marriages end in divorce, custody of children is a significant economic asset.

All of these combine to create a pathological dependency of mother upon child, undermining the constructive potential that should manifest in long-term affirmation of Life. This is a root cause of our ecological crisis. A woman’s intuition is blocked by conditionality in love. Women without full command of their intuition have too many children, particularly when those children are a meal ticket. The dependent mother banishes the challenges of survival to her children’s future.

Maternal dependency also denies children the opportunity to learn to manage male energy, and men the tie of respect and gratitude that rewards the emotional sacrifices they make to provide for the family. That leads to another set of challenges later in life, frequently related to management of predation. Children don’t recognize predatory males, and fathers are susceptible to the attentions of predatory females.

What we don't teach about spirituality locks families into cycles of trauma that can be extremely difficult to escape. While babysitting one afternoon at a battered women's center, I realized with dismay that the beautiful 6-year-old I was pushing on the swing was rewarding me with the same kind of energy her mother might have used to manage the behavior of her father. That she should have needed to learn those patterns so early in life indicated the degree to which she was focused on surviving him. Obviously, she was unknowingly setting herself up to attract a man that was only interested in women for sex. I stopped the swing, leaned over her, and said: "Do me a favor. Keep your energy here", as I put my hand over her heart. "And here", placing both hands on top of her head. As I resumed pushing her, she shook her long, curly, brown hair and laughed in joyful astonishment.

## **Sacrifice**

Many of America's wilderness areas support animal husbandry along with recreation. Predatory species – wolves, bears and cougars – were considered a nuisance. Hunting and trapping pushed the predators out of heavily used areas. Lacking natural control, herbivore populations exploded. Disease and misery among the herbivores became epidemic. In the 1980's wilderness managers began to reintroduce predatory species.

We have spoken of predation as a negative characteristic, but in Nature it has always served a purpose. Controlling overpopulation is only one beneficial aspect. Predators create stress in the prey species that stimulates evolution of behavior and physiology. Without predators, the world would be populated by Dodos.

And in Nature, the materials available to the predator are also available to the prey. Speed, power, camouflage and sight serve both equally. For this reason, the predator has powerful instincts that limit its murderous activity. Killing is dangerous work! Unless desperately hungry, the predator is naturally cautious. Furthermore, a stomach full of meat requires rapid digestion: blood is transferred from the limbs to the gut to speed processing. Under those conditions, the animal is unable to sustain the energy to hunt.

Until modern times, despite the benefit of tools, this balance was not much changed when man went out to hunt. In ancient times, the dominant strategy ultimately was to avoid the hunt altogether. Man obtained meat through symbiosis: the domesticated animal was protected from predators until fully grown, and then sacrificed for the benefit of its master.

This dramatically changed the spiritual relationship between humans and their prey. These were creatures that their minders had to understand as individuals to manage successfully. The herder guided livestock through elemental danger, and nursed it through sickness. They were as much a part of him as his family.

Taking the life of such an animal requires care and sensitivity – just as much for the herder as for the animal. A friend shared his experience with me. After coming home from war, he learned that his parents were planning on putting down the steer he had raised. He went out to visit with his charge, and then told his parents he would be back after they had finished the process.

There are really three ways to manage this trauma. The first is to develop spiritual practices that minimize the trauma of separating the animal's spirit from its flesh. Among these practices are the kosher laws. While not herders, the Native Americans celebrated the spirit of their prey. In both traditions, the consumption of meat was largely free of spiritual antagonism between predator and prey.

The second strategy is to ignore the spirituality of the animal. By thinking of them as simply resources to be developed and consumed, we avoid spiritual attachment. The consequences of this disassociation are difficulties managing the animals – at least until we breed all of the personality out of them. The modern meat farm is populated by animals with almost no spirit, serving only the purpose of converting feed into protein.

The third strategy is greed, which is to treat our experience of animal suffering as an evil to be endured in the service of our egos. While there is a physiological aspect, the stronger and more dangerous tendency is the spiritual one. As humanity spread, powerful predatory spirits were displaced, and entered into symbiotic bargains with predatory people. The 'god' would commit its energies to the service of their follower's ambitions if they would provide it with a steady diet of blood – and the spiritual energy that came along with it.

Unfortunately, most of those followers were caught in Eve's bargain. Spiritual ecosystems grew up about the practice of blood sacrifice, and became extremely sophisticated at manipulating human ambition to extract more from us. We should not be surprised, as humanity began to absorb spiritual energy from other forms of life, that those manipulations would eventually take the goal of turning us against each other. This is the "sin that crouches at the door" in the story of Cain and Abel.

As human institutions grew in power, the ancient gods were absorbed in the spirit of nations. The practice of blood sacrifice was socialized. Morally, it became simply a means of passing the burdens of our mistakes off onto another spirit. The errors of an individual might be settled with the sacrifice of an animal. In many cultures, the errors of the nation were settled upon its citizens or captives.

It was the warrior-ruler that became the principal spiritual beneficiary of military sacrifice. In Ancient Greece, this was not just the energy of the men involved in the struggle. Athenian widows would track down and torture the wives of deserting men. The expectation was that the entire society would commit itself to the cause of victory. Naturally, to those managing the conflict, the greater the size and intensity of the battle, the greater the spiritual high. We should hardly be surprised that the types of men motivated to pursue such experiences would have had little compunction about creating political conditions that would maximize the intensity of conflict.

Until the 20<sup>th</sup> century, war makers lacked the communications and transportation infrastructure to sustain large-scale conflict for more than a season or two. Mass communication was particularly important. It allowed leaders to seed societies with myths that justified internal repression as necessary to overcome external danger.

Successful propaganda and the reality of modern warfare ties together all of the blood drives we have covered here. The shibboleth of racial purity was not based only upon cultural differences. It was often tied to images of a sexually innocent and desirable woman threatened by a ravenous alien male. (Recent propagandists have focused on the myth of the 70 virgins to explain the motivations of Islamic suicide bombers. The hyper-charged sexuality of Hollywood stars provides the wealth of imagery needed to complete the picture.) While devoid of the feast, combat at close quarters is a socialization of the hunt. Modern military training strives to support and strengthen the sense of shared social purpose that accompanied the hunt, and desensitizes combatants to the human reality of meting out death. Finally, with long-range artillery and aircraft, the technical ability to deal death to civilian populations well behind combat lines sustains elevated levels of maternal fear for the duration of a war.

The industrially developed world was sensitized to the trauma of modern warfare in the 1940's. In the West and Soviet Union, that conditioning allowed political and military leaders to maintain industrial production on a war footing well into the 1990's. One of the primary goals of this work is to provide a philosophical framework to undermine that psychology.

### ***Right of Reason***

Against the delights and darkness of blood, we hold up the meager candle of reason. The philosopher Bertrand Russell summed up its limitations succinctly:

*Is there any knowledge in the world which is so certain that no reasonable man could doubt it?*

Which is motivated by the thesis:

*A man will change his beliefs before he will change his behavior.*

And why should he do otherwise? What meaning is there to his world if he is not in it? It is his behaviors that have earned his survival. So if my reason contradicts his behavior, his survival disproves my reason!

The theory of knowledge couches the problem in more sophisticated terms. From ancient times, philosophers have admitted that our construction influences our perception of the world. "Construction", in modern times, has come to reflect our physical senses, our physiology (and particularly our neurophysiology), and the ideas we receive from the people we encounter in life. All of these factors interfere in our experience and recollection of events. Therefore, we can never be certain that we know the truth.

If all truth is personal, the only secure basis for reasoning is our personal experience. Ultimately, the personal truth of our survival is the only sound guide to our behavior.

### ***Intellect***

At this point, philosophy must yield to physiology. When the mammals arose, they gained a cortex along with the limbic system. The cortex is the cap of our brain, the 'gray matter' we use to analyze sensory information, plan events, and control our voluntary motor systems.

In humans, the cortex is the largest structure in the brain. We know that the development of brain structures varies from individual to individual. In modern psychology, that variation is taken to be a significant factor in determining our behavior. Recent studies show that our brains change dramatically during the course of our lives. While many of these changes are related, many are controlled by our environment. As it makes different demands upon our behaviors, the energy and size of our brain structures change.

When we are faced with persistent and arbitrary threats to our survival, we are unable to plan. Our investment in the frontal lobes, the part of the cortex that plans, is then contrary to our survival interests. Instead, our amygdala takes the lead in managing our conduct [3]. An active amygdala appears to be the physiological basis for fear. As part of its function the amygdala stimulates the production of hormones and neurotransmitters that increase its size, and simultaneously break down the tissues of the frontal lobes.

In the most literal terms, fear kills our intellect.

As our intellect disappears, we lose the capacity that differentiates us from animals. The value of that capacity is not in our ability to know the truth. Rather, as any one of us can tell by looking around us, our intellect is important because it allows us to *change the truth*. The reason we have won the evolutionary competition is because we have learned to create artificial environments that control threats to our physical survival. Those environments, in turn, allow us to commit energy to understanding our environment, and therefore to continue to improve it.

As natural conditions fade into insignificance, our attentions have gradually turned to the problem of managing the primitive behaviors that we have analyzed as rites of blood. The blood rites continue to be powerful motivators of social competition. That competition may affect some of us through direct hostility, but tends more generally to drive misinformed investment that exposes us to unnecessary danger (such as building housing tracts on flood zones in the Mid West).

## **Mind**

The philosopher's focus on truth is motivated by a deep concern regarding the human condition. They seek a solid place to plant their feet when they think about the design of political and moral systems.

Having ultimately been driven to the conclusion that truth is personal, many of them proceeded to the conclusion that society must commit itself to improving the intellect of individuals. Unfortunately, all ships rise on that tide. The natural variability of intellect is not mitigated by universal improvements in our systems of education. And why should it need to? In a well-ordered society, the planner serves the worker by increasing the economic value of the work they perform. Both benefit as a result.

Unfortunately, society often doesn't work that way. The perception adopted by many philosophers, from Marx forward, is that society's failures are in part due to the existence of institutions – and in particular religions – that motivate compliance with unfair social realities

through promises of deferred spiritual rewards.

Thus we come to the second great error of modern philosophy: they understand the human condition in narrow material terms. They have accepted the equivalence of the brain and the mind, and so fail to grasp that organized spirituality is the most potent tool available to the oppressed to overcome their condition.

At the very least, the physics developed here *suggests* that the ideas that we project into the world have a physical persistence. Part of the function of our brain, in this model, is to construct sheets of spirit that are supported by the cells of the spatial lattice. These structures may exist here in our three-dimensional reality, or project out into higher dimensions. The frequency, size and power of an idea increases as it is adopted and acted upon by more and more individuals. Eventually, the structure perpetuates and reinforces itself by coupling back onto the neurological processes of the people in the culture that adheres to it.

At the end of the 19<sup>th</sup> century, the great Catholic philosopher Miguel de Unamuno [10] put it best: “We create this God of Love and Eternal Life by believing in Him, and He in turn helps us to become better as people.”

From this perspective, the project of the philosopher changes dramatically. It is not to establish eternal truths, or to create intellectual equality among the classes. Rather, it is to identify ideas that condition the minds of all citizens to couple to a universal mental system organized around the principles of justice and social fairness.

Of course, such a system evolves over time as its introduction changes behavior, and therefore changes the human condition. More painfully, attempts to integrate systems developed in different cultures are fraught with hazard, for reasons discussed before: such integration threatens the stability of mental systems that support justice in each society. It is a measure of our lack of sophistication in the management of mind that we allow violence to interfere in our attempts to integrate our religions.

However, the necessity of the project of mind is already evident. Rites of blood couple poorly to reason. They strengthen involuntary practices for the aggregation of spirit. Intellect, conversely, has a relatively mutable implementation in our brains. By comparing experience to expectation, we can decide whether an association is beneficial to us. If not, the focused application of thought can rewire our brains, and decouple us from the association.

As compared to associations of blood, associations of reason preserve our free will.