SELF-ACTUALIZATION
IN THE AGE OF CRISIS

SPIRITDAO

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Visions of beyond
 Greatness inspired by love
Hand in hand we grow

To: T. Rivers

CONTENTS

BECOMING MORE

Humanity yearns to be more. Now is the most significant moment of our shared existence, only to be surpassed by now. We exist in moments of perpetual progression, both within our experience and beyond it. Yet, in many ways, we are trapped. We are bound to a place and space, dictated by birth lottery, that bears the burden of a history of choices we had no say in making. We still rely on systems developed for different eras of human experience that reinforce values and practices inadequate for the needs of the moment. Humanity is surrounded by crises on all sides, and global leadership continues to ignore the impending shifts as if it will somehow make them disappear. Ours is a crisis of both spirit and systems. These ways of being reinforce limitations on our imagination of the possible. The central theme of this text is to explore, develop, and practice an alternative vision of being. One that better expresses the radical power latent within individual and collective humanity.

Numerous historical and scientific examples can explain why our present trajectory is leading us to the crisis. We will explore many of them. Our primary focus will remain on the why and how of

transcendence. We will examine what constitutes the crisis and our current practices accelerating us toward shared decline and devastation. It is no exaggeration to say that the current trends place much of humanity in a grim future. At the same time, the direction of our journey can change if we choose. We must recognize that the most significant barrier toward shared transcendence is the lack of cohesive vision. The demand for more expansive humanity is here, but we lack alternatives. We must address this problem by exploring alternative frameworks for becoming more.

This journey is about redefining our understanding in greater alignment with what is. We must find a way of positioning both individual and collective humanity to more fully express our imaginative powers over the universe. To do this, we must sever the power our creations possess over us. Traditionally, we define self-actualization as an emergent process occurring by aligning several factors, including physiological status, material security, safety, social belonging, and self-esteem. This text expands that definition, recognizing the inseparable and influential relationship between individuals and systems that occur at every interaction. We redefine self-actualization as the sum of our individual and systemic actualization within a given moment. By connecting the dots between our past and immediate present, we will create a more expansive vision for ourselves and our species than the sum of our parts.

Individual actualization is the practice of expanding our personal powers and enhancing "I." Systemic actualization is the practice of increasing our collective power and developing "we." These two components of being are one and the same, intertwining experiences that work together to make us more than we are. We cannot reach our fullest potential in one direction without the other.

Individual actualization is where beings elevate themselves to a state of consciousness more synchronous with the universe. Individuals have been actualizing throughout history. It is available to all who possess the access and agency to seek. The awakening

process is unique to each individual. Our unique journeys ensure that only individuals can decide how to express themselves. Our exploration of the how will draw from various sources, including relevant learnings from my own journey. I will do my best to frame my experiences so that they can be easily adapted and customized to your personal circumstance. Consider everything written herein subject to challenge and change. We all occupy a single perspective out of the billions we share regarding individual actualization.

The second part of self-actualization is systemic actualization. We will use the term "system" throughout the text to mean a collection of rules and laws that define our interactions with each other. Systems take many forms—economic, legal, and political. Each is different in specific function yet identical in its core purpose. All systems reinforce particular behaviors and beliefs. Our circumstances craft the universal realities we assume to be true. This has long been known. Socrates spoke about how the relevance of any idea intertwines with what the individual believes to be accurate and authentic. To unlock the full potential of the human experience, we must actively pursue the development and implementation of systems that enhance our abilities and power. Self-actualization is not a rare occurrence to be achieved only by those with divine inspiration, luck, or fortunes allowing a life of creative pursuit. It is a process open to every single human being. Every child is born a silent prophet, but the lottery of our birth determines much in our fates. Systemic actualization is a process through which we significantly reduce the impact of birth lottery and geography on individual access and agency.

To bring this vision to life, we will develop frameworks of spiritual and systemic technologies rooted in community and practice. We will embrace and encourage the transformation of consciousness, culture, and courage as the path toward overcoming the crisis. In many ways, we seek to develop a non-religion religion: a spiritual philosophy linking individuals and others beyond the

mythos of long-past human belief and experience. We break from the dominant spiritual trappings of the present by deconstructing the dualism they reinforce, thus embracing the infinity we know ourselves and our universe to be.

There will be no miracle unless we decide to create one. No second coming unless we are willing to become it. As we'll explore throughout the text, today's political, economic, legal, and spiritual institutions serve to accelerate the crisis and stifle redirection. Self-actualization in the age of crisis requires focus and energy. Transcendence demands more than idle observation. If this sounds like a far cry from where we stand in our present age of crisis, it is—but that does not make it any less obtainable. For the first time in our history, we exist within a moment where it is within our power to create the transcendence humanity has desired for so long.

Change is a fundamental aspect of our universe and the human time experience. However, history shows us that genuine economic, political, and social reforms often take shape after a crisis. We will explore how it is both possible and ideal to organize ourselves and our systems in ways that allow for emergent leaps of progress without devastating crises. The journey will require courage and challenge many common understandings and beliefs. Still, we will not temper our ambitions to embrace a more transcendent human experience.

What we'll explore in this book is beyond politics. This book rejects all presently available political parties, dogmas, and rigid forms of the national organization. However, we cannot avoid systemic actualization being a political process. We will explore policies and frameworks for developing the systems necessary for our shared actualization. Nothing put forth will be utopian. All of the ideas expressed herein are obtainable within our immediate present. Some aspects of the crisis are no longer avoidable, but that should not distract us from recognizing that the time for global transcendence is now. The alternative is grim for the majority of

our population. We are finally at a stage within our existence where it is possible to achieve actualization on a local and global scale. Past spiritual awakenings make the individual the focal point of self-actualizing. But individuals who become aware understand the inherent connectivity of the universe and those within it. It is a call to realize the gravity of the moment, the divine power contained within our current conscious coordinates to direct focus and energy towards creation.

There is an underlying sadness behind this journey because we know that these moments in time could have been avoided. Then again, maybe not. After all, we can only ever be here. To that end, we recognize that all transformation requires leaving something behind. It is the nature of universal progression. The existing institutions offer us no hope for the future, and trying to cling to them only furthers our descent into chaos and calamity for our planet's population. So instead, we choose to start from scratch, creating a plan exciting enough to encourage mass participation but with the detail necessary for a step-by-step approach. The highest forms of individual actualization require systemic actualization. That the majority of humanity lacks access to the resources and systems necessary to do so is a great disservice to us all. I hope this book serves as an instructional manual, a framework for being a light source in the face of a dark era of human experience. A work of worthy imagination, visions of a known future we have yet to embrace.

I intend to help you create a universe where your role is meaningful and significant. You have the power to create the change you desire for yourself and the world around you. By embracing new frameworks of understanding for our internal and external universes, we can realize degrees of control we did not believe were possible. This philosophy is rooted in an understanding that our internal capacity to be a specific way exists in relation to our circumstances. We leverage this aspect of the universe to craft our local and global society in a way that supports radically different experiences. All of

this draws from present understandings of cosmology and physics, discoveries illuminating the universe as not what we imagine it to be.

Consider using the text as a framework for a new way of experiencing the world. For best results, apply these methods as an entirely new operating system, not an update or a patch to your existing platform of behaviors. Choosing to take on any practices or beliefs we explore will help you transform into a better version of yourself. Self-actualization, as defined herein, will require fundamental shifts in your core values and understandings, so approach this book with an open mind and heart. It begins with the belief that more is possible, but you probably wouldn't have made it this far if you didn't already believe that.

I share this from the limitations of my perspective, ensuring that this alternative is incomplete. At a minimum, it must be considered a work of extreme selfishness. I, too, have loved ones I do not want to see harmed by what lies on the horizon. They are those I know, those I might know in the future, and those I will never know. I'm a loving partner, father, and community member. My hobbies have included a twenty-three-year wrestling and Brazilian jiu-jitsu career, brewing beer, and yoga. I've been an entrepreneur, inventor, web developer, nonprofit founder, and local community activist, organizer, and political candidate, among other occupations—all of which focused on building a community around shared visions of greatness. I consider myself a generalist who dives deeply into directions that inspire me.

My inspiration for this text is rooted in frustration. My time spent organizing ultimately led me to conclude that we are approaching change incorrectly. We are attempting to develop root cause transformation within a system that resists it on all fronts. Most organizations supporting movement work are held captive, having to co-opt the values of the systems they seek to change to make progress. This text has been a six-year journey of research and

writing that began with a burning desire to imagine more. Many individuals have inspired it, and I have made a genuine effort to accurately source my claims. I am attempting to connect the dots in a way we have yet to try so that I may share an alternative vision of what being human can be—one that is both the most logical and the most ideal outcome given our present circumstances.

On a final note, I share this effort with you, fully aware that it may not be enough to avoid the worst of the crisis. I believe that transcendence is possible and necessary, but the journey is filled with struggle. If more expansive humanity cannot emerge before the crisis, one will emerge after. If that is the case, know that the philosophy and practice laid out herein is equally viable as a framework for rebuilding and an opportunity for redirection.

TIME AND THE DIVINITY OF THE MOMENT

Consider Chapter 0 a reference point.

March 4, 1789, is a day that more than 331,000,000 people relive every day. From the moment they wake up till they lie down to sleep, a past over 231 years ago—raw as ever. They have moved past the moment, but it still resides within them. It is an experience that controls their behavior and understanding of the world. One is manipulated to a point where it strangles them, a binding imprisonment they know but do not see. On March 4, 1789, the United States Constitution went into effect, providing the framework for the United States as we understand it. All of the good and bad that the world has experienced through this political technology began within a moment long ago, yet its influence still dominates much of the world stage. This single example illustrates a central theme of this text: our experience of time as both the independent observer within the moment and as the totality of happenings throughout the history of the universe. Many challenges face humanity today, and if we examine them from a bird's-eye view, we can see that they cumulatively form what we will refer to as the crisis. At the very

core of our journey toward self-actualization in the age of crisis is the reimagination of how we frame and conceptualize the human relationship with time.

Time through the lens of the observer is both the expansion of singular moments and the simultaneous experience of all moments prior. Each individual observer inhabits a fraction of the nearly infinite happenings occurring simultaneously throughout the universe within a given moment. These event chains coalesce as an experience containing both the immediate present and pasts, far gone but as real as ever. The immediate present of intersecting realities occurs through each observer bringing their own complex and unique histories to the moment with an unavoidable bias toward specific ways of thinking and acting based on their inheritance of being. As our earlier example of the United States Constitution highlights, we experience past moments in real time alongside new ones formed in the immediate present. For better or (more often) worse, we are bound to frozen moments in time that we had no voice in crafting.

Our time experience is an intersection of vast event chains spanning eons and the immediate present. We can imagine many alternative histories but may only draw from ours. This inheritance of history extends far beyond humanity's existence and applies to both individual and collective history. And yet our experience of time is also uniquely individual, subject to our perceptions and understandings. We are forced to act within the constraints of our immediate present, ensuring that our capacity to fully express our humanity directly correlates with our access and agency within a given moment. This combination of perpetual inheritance of the moment and individual access and agency existing in relation to our specific circumstances illustrates how the systems surrounding us are part of the individual. They define our capabilities and power and mold our imaginations into more rigid understandings of the world over time. Every individual exists within a greater ecosystem

of happenings that shape their entire being, much of which is entirely out of their control. Interactions with the world and others perpetually change who we are. When we speak of observing as the experience of being time, we draw from the knowledge that each of us inhabits a space that is the culmination of every universal event since the initial singularity and proceeding expansion. Our exploration of the possible occurs at the apex of universal history. Nothing exists beyond this moment. There is a certain gravity to embracing the fact that no matter where your conscious coordinates place you within the moment, you are a unique fraction of the pinnacle of all information and knowledge.

Exploring our perceptions of the time experience requires that we decouple time from the idea of numbers on a clock. While the cataloging of earthly rotation is a great organizing technology, it is an inadequate definition of the moments we inhabit. When we use the language of "time experience" in this text, we refer to the moment, the space you occupy within the immediate present. Our ability to self-actualize in the age of crisis depends highly on our ability to embrace the nature of being as we understand it. Time is the foundational human experience. We are both in it and of it, and each of us possesses the divinity to direct it. Awareness of our ability to change anything and everything by choosing to redirect our focus and energy at any time is the most fundamental power we possess. Through this power, we birth creation, reshaping the universe in our image. In this, we are more godlike than we give ourselves credit for. Embracing this truth will change everything. In many ways, self-actualization in the age of crisis is a call to a higher time sense. Throughout the text, we will explore philosophies and practices to further embrace and apply this knowledge to our individual and shared experience.

The idea that the human being is aligned with the totality of the cosmos is not new. The first historical notions of individual universal significance took place in the spiritual technology labeled

the Upanishads, a collection of works from mystics of ancient Vedic religions, formed in present-day India. Central to the philosophy was the knowledge of *Brahman* as the ultimate reality and the *Atman* as the individual self.[1] Early in the Upanishads, it is stated that these two are one. The totality of the being created through the wholeness of the individual and their external universe could only be described as "*neti neti*," which translates to "not this, not this."[2,3] This supreme intelligence was understood to be embodied by individuals as evidenced by the phrase, "*Tat tvam asi*"—"That you are!" [4] These philosophies were passed down orally through generations and are considered the oldest earthly spiritual philosophy. Their findings were rooted in meditative practice, breathing exercises, and various methods of exploring altered states of consciousness. By connecting the dots between the internal and external, these individuals developed a vision of humanity worthy of our potential: creator and creation of our own doing. As the cosmologist Carl Sagan once said, "We are the way for the universe to know itself."

There is a distinct experience of reality when embracing your individual identity as a part of a larger cosmic whole. Our personal perspective as a fraction of the totality is as much of us as the entirety of our surroundings within the moment because everything we do will be in relation to these circumstances. This conceptualization of self may seem difficult to wrap your head around at first, but consider the relationship between microorganisms and humans. The difference in size between a virus and a human being is roughly equivalent to the difference in size between a human and the Sun.

When a virus infects a human host, it becomes part of that individual, a tiny component of a larger biological ecosystem, that attempts to exert its will on its environment—our bodies. The virus is simultaneously independent of its universe and an indistinguishable part of it, depending on what perspective you view it from. Despite inhabiting radically different scales of reality, humans and viruses operate with similar wholeness to their environment.

This mutual integration of being extends beyond the invasive virus. Consider our symbiotic relationship with bacteria. There is a one-to-one ratio between bacteria and human cells inhabiting our bodies.[5] Meaing the individual is as much bacteria as they are human. Bacteria inhabit our bodies from birth until death and provide us with protective, structural, and metabolic benefits. We possess a symbiotic relationship with bacteria; we offer them a universe to live within, and they contribute to the progress of the higher self.

Symbiosis is also one of the foundational theories of nature. The first multicellular organisms were likely cooperative groups of single cells that each performed different roles. As time progressed, these organisms became dependent upon each other to the point where individual survival was no longer viable, eventually incorporating their genomes into a unique multicellular organism.[6] When we consider the combination of individual and system as a larger self through the lens of biology, we observe examples all around us. The existence of life and matter, which exist in various degrees, is always related to the place and space it inhabits. There is no separating the two.

The acknowledgment of our time experience being at the same time individual, collective, and total within a given moment helps break the dualism commonly reinforced by present philosophy and practice. It also conflicts with historical philosophies of meaning and organization, which presently support the notion of being as a primarily individual experience—able to influence others and the environment but ultimately isolated from them. Reframing our relationship with time requires us to peel back layers of understanding that we may consider natural or necessary within the present day. Fortunately, modern science and collective connectivity provide us with knowledge frameworks to do just that. The human experience of being as both the fractional individual and the totality of the moment repositions our understanding of being into a much more

expansive vision of ourselves, providing a cornerstone to create new frameworks of meaning and value necessary to transcend the crisis.

EXPONENTIAL GROWTH

Examining the world around us reveals a pattern that is becoming increasingly common in our reality. Exponential growth is everywhere. We observe exponential growth in our technological process,[7] population growth,[8] the spread of pandemics,[9] and throughout the evolution of life in the universe.[10] Exponential growth is when a unit of measure grows by its present value or doubles. When this trend occurs consistently over time, the speed of progress increases dramatically, so much so that it's difficult for our brains to conceptualize it accurately. Nuclear physicist and professor emeritus Albert Bartlett is quoted as saying, "The greatest shortcoming of the human race is our inability to understand the exponential function." It is easier said than done—exponential growth doesn't directly correlate to our lived experience. The human time experience is rooted in a biological machine where expiration is inevitable. Our frameworks of time as a tool of organization rely on the Earth's rotation around the Sun, and our bodies need rest. Sleep, in itself, reinforces linear perception. We return to nothingness, only to begin the next morning anew.

Our past is inaccessible, and the future is unknown. Yet we possess memories that we believe to be perceived events. There is a continuity to life in the present. For us, change and progress are incremental. But that does not apply to our creations. This type of change is best understood through visualization. Figure 1 illustrates how exponential growth feels slow until you break past the knee of the curve, at which point progress accelerates rapidly in frequency, scale, and degree. As a child of the mid-1980s, I share the generational perspective of knowing the world before the internet and being in it within the immediate present. The world is changing faster than ever before. Children born into the world today will

never know anything beyond exponential growth. We are coming close to crossing that threshold and now must question who we will be when that moment arrives.
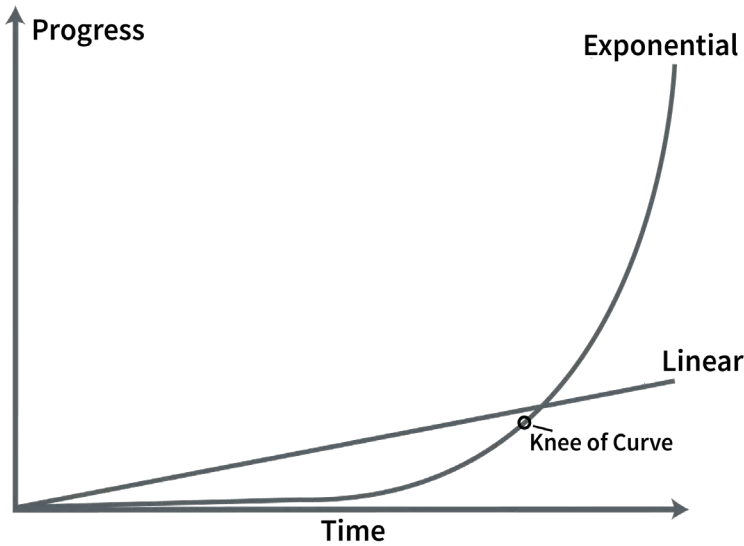
Figure 1: Visualizing the contrast between linear and exponential progress over time

Moore's Law is a trend where humanity is able to double the number of transistors on a microchip every two years. More transistors create more parallelism, allowing multiple things to happen simultaneously. The more tasks we can execute at the same time, the faster we are. Over the past forty years, this has been the driving force behind much of our technological progress, but that era is coming to an end. Physics, as we understand it today, is limiting us; our silicon-based transistors can't get much smaller than they are now. Fortunately, researchers have discovered a great opportunity to increase speed through software, algorithms, and chip architectures. Code optimization to take advantage of chip hardware can maximize the benefits of parallelism, creating speeds up to sixty thousand times faster.[11] Each new innovation in processing power opens new doors for previously unavailable or unimagined advancements.

Productively, exponential growth is the primary focus of present-day tech start-ups. Software is scalable, which means it can increase its functionality and capacity depending on user demands. Scalable technologies also typically have inverse ratios between their costs of operation and profitability; after a certain threshold, the cost of onboarding new users is negligible—it's almost all profits. Organizational scalability also empowers a rapid monopolization in the productive vertical.

Inventor and futurist Ray Kurzweil has written several books exploring the concept of exponential growth, extending Moore's Law to all technologies as well as biology. He maps out time periods between the evolution of more complex life forms.[12] Starting from single-celled organisms, he demonstrates that the progress of complex life follows an exponential growth pattern. Similar to his findings on technology, the intervals between the emergence of new life forms become shorter with each milestone. In *The Singularity Is Near*, Kurzweil details the data behind human progress and how our major technological advancements follow an exponential growth curve, arguing that in the near future (2045), we should reach a technological singularity—a moment where we multiply our effective intelligence a billion-fold and merge with the intelligence we have created. From this point on, the future becomes difficult to determine. Kurzweil believes it will usher in an era of radical progress for humanity, where machines elevate our experiences beyond anything presently available. His vision of the future is optimistic and certainly possible—if the systems we organize ourselves with allow for it. If not, the benefits are likely to be available only to a small minority or not at all.

Exponential growth is a function of our universe, which also happens to be expanding exponentially.[13] Our understanding of physics tells us that the universe's rate of expansion should slow down over time because things are moving farther apart, which decreases the density of mass and the energy fueling expansion.

Scientists have developed theories about dark energy, the latent energy existing in the vacuum of space. Dark energy expands in relation to the universe, so if the universe were to triple in size, so would the total amount of dark energy. This relationship between dark energy and the size of the universe creates the scenario where the larger the universe becomes, the faster it accelerates. Dark energy may or may not be the cause of this expansion. Human cosmology is a field in its infancy, forever limited by the moment in time we occupy—but it is widely accepted today. Just as we observe exponential growth at the cosmic scale, we also observe it in microorganisms.[14] Exponential growth is very relevant to our experience of time within the immediate present.

We've explored how exponential growth occurs in the productive systems we build, in our collective technological progress, in the biological evolution of life, and within the cosmological expansion of our universe. So how does it apply to the individual time experience? Self-actualizing in the age of crisis requires an emergent leap in both individual and collective consciousness. Linear progress is not enough to avoid the crisis, so we must choose to become more than we are.

The most vital area of human expansion within our immediate present is imagination of the possible. Without it, we have no hope, no alternatives other than the very systems and beliefs driving us toward the crisis. Observing exponential growth in nature and technology shows us that the nature of change is changing, and we must adapt. Our exploration of alternatives is rooted in an extreme belief in individual and collective human capacity. We can progress exponentially in an alternative direction, but only if we choose to. We speed up our processes and progress while conserving the complexity of our creations. Even redirected exponential growth will seem incremental from the perspective of the human time experience. However, the degree and intensity at which change manifests will not. Exponential growth is part of our experience

of the moment, an aspect of our universe we must quickly become more intimate with.

THE UNIVERSE HAS A HISTORY

To embrace your personal time experience as divine is no small task, but it is rooted in our present scientific knowledge. Time is real. It is not a product of the physical universe and did not emerge from the events of the big bang. All events occurring in the history of the universe imply change, and change within a moment requires time. The human experience is that of fractional observation, the perception and awareness of momentary realities forming the long event chains that make up our personal and shared experiences. As William Faulkner wrote in *Requiem for a Nun*, "The past is never dead. It's not even past. All of us labor in webs spun long before we were born, webs of heredity and environment, of desire and consequence, of history and eternity."

In the book, *The Singular Universe and the Reality of Time,* philosopher Roberto Mangabeira Unger and physicist Lee Smolin propose a reorganization of science and thought to help humanity transcend our present understanding of the universe and ourselves. Cosmology and physics have static sets of principles. These unchanging laws are the foundations that we build science upon, but here they identify conflict. Our scientific understandings do not support the idea of a static universe.

The Planck Epoch refers to the first moments of the big bang—the immediate present of creation and all that came from it. The laws of physics, seemingly immutable in our immediate present, were different in those moments. The universe was superheated and existed in unity; it was whole. As it cooled, the forces separated into the rules governing our reality and then into the states we now understand. There has never been a moment where the universe we inhabit has not been changing.

One direct conflict with this conclusion is that many twentieth-century theories work all the time and do not change. General

relativity, quantum mechanics, quantum field theory, and the standard model of particle physics all have yet to fail an experimental test.[15] So how does the individual embrace a universe of perpetual change when the core laws of our experience are so consistent? The answer is relevant to both our individual and systemic actualization.

As human beings, we tend to think of the world in systems. Thinking in this way helps us to cultivate, develop, and share knowledge with those around us. Organizing processes in a way that is both repeatable and reliable helps us learn and advance new techniques, continuously furthering human progression. It instills an almost mechanical perception of the universe; we project the success of local systems onto the totality of the universe. An error rooted in our experience of time leads us to incorrectly assign an element of naturalness to our creations. In doing so, we ascribe to our discoveries a past they never earned, methods of thinking that unintentionally create barriers to progress, giving malleable objects a rigid form that we hesitate to question once established.

Physicist Lee Smolin argues that our scientific institutions' adherence to the fixed laws of the universe is stifling our progress. We assume that because our natural laws work perfectly in our stellar location, they apply elsewhere. For example, gravity might function differently throughout the universe. The binding of scientific research to unreliable funding sources enforces specific priorities in the scientific community. We fake progress instead of embracing ignorance. Our error is not attempting to make sense of the world but assuming that all of our observations must make sense. Smolin concludes that all cosmology should be approached as a study of independent subsystems within the universe, no two of which are alike.

In 2018, physicists began arguing that we are not living in the first universe.[16] Before the big bang, there was a prior universe, and likely a near infinite cycle beyond that one. The team presented strong observational evidence of long-dead black holes in the cosmic microwave background. Universes are born and die

one after another, and black holes can survive the expiration and exist in new universes after expansion. The discovery argues that traces of these black holes are visible in our data. In other words, we can observe black holes that have been dead for longer than our universe has existed.

Science tells us that before the universe, there was something. It is a stark contrast to the historical theories of creation, theological and other, that have so long dominated human consciousness. This is especially problematic for the prevalent religions of the moment because it disproves one of the most fundamental assumptions of our universe being created from nothing. Science can evolve, admit it was incorrect, and redirect its focus and energy. Our existing spiritual technologies do not have this luxury and are further discredited in their viability and framing of being. It is why attempting to self-actualize under these frameworks of meaning and value will always fail in the face of the crisis. Our efforts with this exploration are not intended to establish a religion but rather a nonreligious meaning and value technology founded on new principles transcending the time experience while remaining open to change in the future. Our knowledge of the universe as having a history fundamentally reshapes our understanding of nature and our place within it.

Understanding that the universe remakes itself opens up many new questions, for example, when and how the process began. At this stage in our time experience, we cannot accurately answer that question. For a universe to evolve, there must be something before it. Smolin believes that the new universe likely operates under laws influenced by the universe preceding it. The theory is that, like a human parent, a universe will pass traits of itself to its progeny. For example, a universe might come into being with slightly different degrees of nuclear forces or gravity. Scientific critics have called the concept untestable, but this assumes that all information is within humanity's grasp. Incorrect. There are plenty of examples we might

consider of conceptualizations we understand in theory but can never fully realize in experience.

Consider the mantis shrimp. These animals have up to five times more color-receptive cones as humans. Their vision draws from sixteen primary colors instead of the three available within human experience. Now try to imagine what the world would look like with sixteen colors. It is impossible because we do not know what we do not know. Therefore, we should not assume that because something is out of our grasp, it cannot be accurate. It seems equally likely that this succession of universes once had an origin point as it is to imagine that evolving universes are infinite without beginning or end. The human time experience always exists in relation to the moment; our lack of capacity to prove something has proven time and time again to be temporary. In the case of the universe, we may never know. Still, given that our experiences are finite, we must choose a direction. Self-actualization in the age of crisis embraces the knowledge of the universe as infinite transformation and seeks to align our individual philosophies and collective systems around these core concepts.

The universe having history means *everything* can change because nothing has ever not been changing. There are limitations within physical forms and our present time experience that resist this, so it's difficult to embrace it if we only consider it from the present moment. However, the time experience is a web of event chains extending far back into history. Inhabiting an ever-changing universe forces us to consider that given enough information, technology, and cooperative effort, nothing would be beyond our ability to reshape. Unger argues that this includes reconsidering the universality of mathematics, a foundational element of our sciences often thought to be natural, and should now be considered a system removed from nature. Mathematics cannot have the final say in determining what is and is not within the universe because it is our creation and is always subject to the limitations of our

time experience. Humanity harbors powers and capacities well beyond our imagination, and there is no pathway to self-actualization without first understanding this transcendent reality. Our inability to fully express this power in this moment doesn't absolve us from applying the philosophy to our individual and systemic organization.

The combination of the changing nature of time and changes in our perception of universal history catalyze creation. Whenever necessary, we evaluate circumstances by considering the long event chains that brought us to the present moment. We must also understand that our imagination offers plenty of alternatives if we're willing to explore. This thinking represents a substantial departure from present-day solutions to the crisis that intend to prolong the systems already dying so that a small few might benefit. An ever-evolving universe supports our embrace of higher time sense, focusing our awareness on the perpetual moment. It provides scientific support for our reimagination of ourselves and our systems in our efforts to transcend. We can always become something radically different from the present if we direct our focus and energy within the moment. This is true for both individuals and the collective.

That the universe has a history is a source of radical self-empowerment in our individual and collective journeys toward self-actualization. It teaches us that the most common historical narratives of power and divinity are false, that we are manifestations of an infinitely evolving universe whose power lies within us. Absolutely nothing in our world is removed from change, from our personal challenges to the systems that reinforce ways of thinking. The universe's history of perpetual change diminishes all arguments for maintaining what is based on histories of practice. No system, technology, philosophy, or tradition is natural or necessary in this world. The age of crisis is upon us, but despair should never enter our minds. It is absolutely within our power to change our trajectory.

We are extensions of a grand cosmic intelligence—ever expanding, ever-evolving, each of us expressing and receiving information from a unique vantage point.

THE CHANGING NATURE OF TIME

Reframing time as experience opens up new pathways toward understanding the crisis. We ride upon the crest of the wave of the past, always finding ourselves at the boundary of what is. Today, humanity struggles under the weight of our own creations. Our technological and cultural ascendency is outpacing the evolution of our legal and economic institutions, slowing progress and stifling creativity. This misalignment creates a tension that hinders our individual and collective capacity to become more. We organized society with laws and theories designed for moments of linear change when information streams were slow in progress and frequency. Now exponential growth is increasingly commonplace, and each of us is exposed to more information and more frequent change within the same daily rhythm cycles. Our perceiving this rapid acceleration of information is changing the nature of time for individual and collective humanity alike.

The changing nature of time is both easy and difficult to perceive. Easy because our technological creations have been freeing us from work for decades and many benefit from collective technological advancement. We can do more individually and collectively than previously possible.

Difficult because the legal frameworks governing our relationships with others and the distribution of advantage are rooted in a time experience of intentional and open discrimination of many for the benefit of the few. Until relatively recently, the human experience of time was considerably slower. Life was repetitive, consistent, and relatively cyclical for the vast majority whose focus and energy remained confined to labor for basic sustenance. Exponential technological progress was still occurring, but the length of moments between major leaps was large enough to leave the trend unnoticed.

The speed of change has been increasing all our lives, yet we continue to teach and practice methods of thinking and being that frame the world as it was instead of how it is. Systems that reinforce self-limitation hinder the individual from embracing the changing nature of time. The core human experience we all share is being an observer within an informational universe. All things within the universe are information. Each takes on a variety of forms and degrees that influence how we as individuals perceive it. We are a specific degree of conscious awareness, processing this information the best we can, given our limitations within the moment. Today we inhabit a universe where the speed of information is instant and our ability to leverage it is equally as quick. We are connected globally through our various devices and have built a foundation of collective consciousness that now seeks to release itself upon the world. This rapid explosion of progress in nearly all directions is as much an evolution of our creations as it is of ourselves.

Anatomically modern humans have been around for over two hundred thousand years.[17] Throughout our history, our ideas of reality have altered dramatically. Because of our creations and circumstances beyond our control, change changes the way we perceive our time experience. Where we find ourselves within the moment shapes our reality, perspective, and values. Imagine if we could communicate with a nomadic human ancestor twenty-five thousand years ago. If we asked them what they desired, what might they have answered? A dry cave to rest in? A warm fire, great hunts, and a bountiful harvest? Back then, agriculture wasn't commonplace, and the lack of surplus and storage kept needs and wants limited. Individuals born today might access thousands of possible directions. Whereas the individual twenty-five thousand years ago was locked into a fairly consistent lifestyle prioritizing survival, now it is possible to be more. Each direction we choose develops our specialization and imagination in new directions.

Communication technologies allow us to further explore the

rapid expansion of the informational universes we inhabit. Text, email, video calls, and various social media platforms connect our population at instant speeds. It's easy to forget that as recently as twenty years ago, the information we could access from others traveled significantly slower and was limited in content and context. Today, a three-minute video is approximately ten thousand times larger than the same information expressed through a text document. The farther we look back into our history, the more isolated and inaccessible knowledge becomes. Recent pandemics and the changing nature of work have forced us to be online more frequently. As a result, we are creating new information and spreading it throughout the universe daily. It's estimated that we'll produce ninety-seven zettabytes[1] of data in 2022, more than eighty times the number of observable stars in our universe.[18] If these forecasts are accurate, they suggest an exponential growth in information creation. This rapid expansion of information is part of who we are at this moment, shaping our beliefs and behaviors incrementally over time.

There are many positive aspects of this transformation. We're learning faster; creativity is booming; we communicate further and deeper and build relationships with others who would otherwise be out of reach. This expansion of communication and connection coincides with the spread of empathy proliferating throughout the universe. It drives our species closer together toward our inevitable unification but lacks the map we have yet to produce. It enables technological advancements that would seem godlike to ancient humanity, and we haven't even scratched the surface of the most powerful system we'll ever create—artificial intelligence. We can now do things in minutes that used to take days, weeks that used to take years, and years that would have taken generations. Humanity's rapid progress is altering the time experience of being all around us, giving individuals access to more expansive and complex

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1   One zettabyte equals 1,000,000,000,000,000,000,000 bytes.

moments than ever before. A self-perpetuating cycle of discovery and creation, knowledge evolving and recreating itself despite the persistent resistance of what is.

So what happens when the time experience we occupy changes at a speed that exceeds our present abilities to adapt? The short answer is: we suffer. Mental health is a growing problem worldwide, with depression, suicidal thoughts, and suicide attempts among our youth increasing rapidly.[19] Is it any surprise when they are persistently exposed to behavior-manipulating algorithms designed to draw focus to their insecurities? Our youth's errors in judgment and moments of intense emotion and conflict are instantly spread far and wide and archived forever. The illusion of popularity and its relevance to our value is reinforced ad nauseam. More than any other group, youth worldwide exist within a time experience dominated by information streams intended to manipulate. The virtual town squares facilitated by present-day social media companies exist within rigid models of profiteering that view the individual as a variable to be manipulated rather than a whole being. Although our youth suffer the most injustice, they are not the only ones grappling with our circumstances. Those holding the reins of power have managed the changing nature of time so poorly that many are left without access and agency. For so long, our systems have shaped the individual to fit a mold that will never satisfy them. The result is confusion. We observe how information streams can reshape and reinforce value structures, even when these beliefs cause harm to their believers. Alongside the intentional disinformation, the changing nature of time also contributes to the spread of confusion and frustration within population groups. The exponential expansion of information isn't to blame; the organizations transmitting the information are. It doesn't have to be like this, but it is. So, we must recognize it for what it is within our journey toward self-actualization in the age of crisis.

Technology acts as a conduit for information expansion,

empowering progress in nearly every direction. Earlier, we spoke of Kurzweil's singularity, the merging of humans and their creations. In many ways, this is already happening. Our mobile devices are a part of us. They support various aspects of our lives and significantly extend our individual minds' capacity, allowing us to do more in less time, in many ways expanding the moments available to us within a given cycle. In this, the changing nature of time is tangible to the individual, who can maximize their creative powers through their direction of focus and energy. This expansion of consciousness will continue to increase in its power and reach, and we will only ever access it in the now. Our perception of time is not something that will change; it has been changing and will continue to.

Throughout the text, we will explore philosophies and practices to apply the knowledge of the changing nature of time to our individual and collective lives. Central to this examination is the rejection of static ideologies of organization and being. The idea that any one thing or circumstance might be beyond transformation is false. Nothing is spared from the changing nature of time, for better or worse. The same may be said about logic that cites past failures as a reason to avoid present experimentation. All human progress begins with reimagining the possible, even if it means questioning our most closely held knowledge. Recently, scientists discovered a form of matter labeled time crystals that defy our present understanding of physics. Time crystals are a quantum system of particles that exist in a repetitive motion. Unlike standard crystals where the atoms are arranged periodically in space, the atoms in a time crystal are arranged periodically in both space and time. Previously it was understood that any change within nature always resulted in the spreading out of energy, typically transferred from one system to another. Where time crystals differ is their ability to change form without using energy.[20] Imagine a snowflake that can switch from one unique configuration to another and then back again. Time crystals can cycle between configurations without losing or using

energy; they exist beyond entropy. Although the discovery is still a long way from practical application, it could be the catalyst for a rapid acceleration of the power and use cases of quantum computing. A technology that once widespread will radically reshape the human time experience.

Consider also what we know to be true about the measurement of passing moments we label as time. The most advanced clocks we can presently construct are made up of large numbers of atoms lined up in one-dimensional optical lattices.[21] We have built an atomic clock measuring the radiation emissions of strontium isotopes that is so precise in its measurement that out of every ten quintillion[2] ticks, only 3.5 would be out of sync. We now also understand that the maximum accuracy of a clock is directly related to how much disorder, or entropy, it creates every time it ticks. This happens because the more precise the instrument is at the atomic level, the more heat it generates by jostling the surrounding particles. Thus, the very act of measuring creates disorder within the universe.[22]

While the disruptions we cause are minimal, our ability to cause them deserves our attention. We must become more aware of how our observation of a phenomenon can alter the direction of our universe, similar to the famous double slit experiment that illuminates particle duality, where electrons exist as both matter and wave and change states when the individual attempts to measure them. Science continues to compile data that hints at our universe's hyper-malleability in various directions. It is an interconnectedness imagined in past philosophies of meaning, a vision of being that now takes on new form and credence given our ability to replicate results in real time. The passing of moments has long been considered a separate phenomenon from the observing individual, yet we continue to discover information suggesting this is inaccurate. The changing nature of time extends beyond the speed of change as we experience it and into our relationship with the moment. We

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2   1 Quintillion: 1,000,000,000,000,000,000

are scratching the surface of how thoughts, actions, observations, and creations ripple throughout the universe, highlighting that the changing nature of time is a trend growing in parallel with the changing nature of humanity.

Time is changing in parallel with information, expanding exponentially whether we choose to recognize it or not. Self-actualization in the age of crisis is a transcendent experience for individuals and the collective alike in that it reshapes our perception of the time experience. We reject the limitations of past understandings and their grasp on our imagination of the possible. We embrace the time experience as an immediate present, knowing that humanity crafts both future and past within the present. Armed with this knowledge, we seek to organize ourselves around it. The combination of individual and system into the larger self unlocks new aspects of our humanity and personal time experience. As we'll explore, the systems we are surrounded by reinforce a time experience that resists the transformation of the individual and collective. We address this through our journey of systemic actualization. The changing nature of time calls on us to exert our most radical power as human beings, our ability to choose to be more than our circumstances allow.

THE SINGLE TRUTH

The fact that universes evolve and are ever-changing reveals the single truth available to humanity. Change is the single truth; it is the only reliable and consistent happening in our universe. The single truth exposes the fragility of all other beliefs and dogmas that we hold to be real. It is the foundation on which we build the frameworks for self-actualization in the age of crisis and helps illuminate the relationship between time, information, and experience. The single truth is perhaps the most real concept that exists and empowers individuals and the collective to reimagine themselves and the latent power they hold. The German philosopher

Immanuel Kant once asked what happens when we encounter absolute knowledge. Now is our moment to choose an answer.

CHANGE IS THE SINGLE TRUTH.

Our awareness of the single truth calls into question the frameworks supporting local and global society. Systems like law, economics, and spirituality resist change by design. Embracing change demands a radical realignment of our individual and shared values, which in turn are encoded into the systems we surround ourselves with. It calls on us to expand our vision of the possible to more deeply align with this universal constant. The idea that something cannot be done or can never work is an absolute falsehood and must be openly treated as such. This is true for all present and future scientific, political, economic, and spiritual understandings—so long as change keeps happening. Rejecting the omnipresence of change is at best a misunderstanding and at worst a deliberate lie. The word "impossible" must be understood as unachievable only within the frameworks of our current understandings and resources. Our inability to do or comprehend something now should not influence our beliefs of whether a thing can be done. The single truth teaches us that the denial of possibility is merely a projection of our own insecurities and ignorance; it has no factual bearing in a universe of complete and persistent change.

So how does the single truth of change impact scientific discovery and understanding? Consider our fixed position both as individuals and as a species on planet Earth. We understand that we exist in an informational universe. We build tools and systems to interpret and manipulate information within the world. We began to do this through an evolutionary process and have evolved into a purer form of creativity leveraging imagination. Information

requires a receiver, but every receiver is a source of unique bias. Individually we inhabit a unique set of consciousness coordinates unavailable to anyone or anything else. We are similar in many ways, but we each occupy a unique perspective within the moment. Earth is the shared focal point of all of our total intelligence.

Our knowledge of the cosmos tells us we're materially insignificant compared to the observable universe. At the same time, our existence is universally significant as a source of infinite imagination. Ideas become materially real through our direction of focus and energy. We develop scientific knowledge through repetitive experimentation and demonstration of outcomes against hypotheses. We expand our understanding by asking the right questions, and if our mathematical proofs are good enough, we create new laws. Yet all laws we create draw from human experimentation localized to Earth and our solar system. It's incorrect to believe that validating a concept here on Earth has any relevance toward universal validation. Observing consistency in relationships here on Earth doesn't mean this is true elsewhere in our galaxy, other galaxies, or the universe as a whole. To know something as truth always comes with an absoluteness of certainty. Yet science tells us that there has never been absoluteness in our universe. Our universe exists in a state of perpetual change, and we inhabit time experiences within the universe. Therefore all human knowledge is incomplete. It lacks permanence within the scope of what we already know to be the single truth.

Embracing this fact opens us up to approaching science and discovery in new ways. We question old truths and explore how they might be reshaped to fit new purposes. These philosophies are already taking hold of aspects of our scientific communities, but there is boundless possibility ahead. As we continue to redefine our understanding of individuals and systems, we reimagine what human time experience can be.

The single truth brings into question whether any of our

systems can ever be considered natural or universal. It is often claimed that mathematics is the language of the universe, when in reality, it is a logic technology. Math is the practice of measuring interactions between quantities, structures, variables, and the change occurring between them. The idea of naturality draws from its usefulness and accuracy within the bias of humanity's time experience. We understand math to be an incredibly accurate tool from our position within the universe, but an excellent artifact is still an artifact. Claiming mathematics as a universal or natural phenomenon gives it a power it does not deserve and distances it from the single truth. The core failing of mathematics is its inability to express the immediate present. If mathematical principles could express the immediate present, the universe as we perceive it could not exist because if the present were static enough to be measured, it would not be distinguishable from past and future.

Consider also that human mathematics has been developed around powers of ten—an unsurprising evolution, given our ten fingers and ten toes. Imagine the time experience of a yet unknown alien race whose planetary environment and biological makeup are significantly different from humanity's. Under these circumstances, we would expect the evolution of their species and systems to differ greatly from ours. In this imagined future of contact, we can assume that the species also evolved logic technologies, but the symbols and context contained within would most likely be radically different: an entire civilization emerging on sets of scientific principles, understandings, and systems about the universe completely foreign to the collected works of humanity.

We might even speculate that truths understood by both parties might contradict each other. Perhaps ideas humans consider absolute and core to our perceptions might be proven incorrect or vice versa. In this instance, we unveil deeper understandings of our universe that could never be discovered from our present perspective. Ideas, concepts, and measurements would hold within them

the possibility to be both true and false simultaneously—a break from our binary frameworks of reality. In an informational universe operating within the single truth of perpetual change, limitations of what is and what can be dissolve away. Although this example is an imagined future, the idea is enhanced given our understanding of quantum entanglement. Through experimentation, we have demonstrated that single photons (particles of light) can exist in multiple places at once, a discovery that is impossible under our standard laws of physics. The more we learn about the universe, the more we understand how little we know. The single truth aligns our time experience with new frameworks of meaning and understanding within our available scientific knowledge.

Self-actualization in the age of crisis is a process of embracing and embedding the single truth into individual experience. Acknowledging the single truth as our primary reality allows us to shed the dogmas of the past and their influence on our frameworks of thought. We recognize that our time experience is always bound to the moment; we are always grappling with constraints of where we are vs. where we seek to be. Yet, unlike our present circumstances, we never view the limitations of our circumstances as permanent or impossible to overcome. When an individual embraces the single truth, they imbue themselves with radical experimentalism. Doubts, desires, death, and dogmas give way to stillness in the moment and the clarity that comes alongside it. You are here, now. Nothing is beyond reach because everything is subject to change. When we shape our systems around the single truth, we empower ourselves to create change in alignment with the nature of our universe. We thus create a harmonizing effort to expand our ability to express ourselves in our chosen directions.

The single truth of change is sacred knowledge and should be treated as such. All human history is a story of our struggle to overcome great unknowns. We have created mythos, cults, religions, and philosophies to help us navigate our struggle with meaning—yet

none have come close to providing the clarity we now possess. The single truth is the foundation of self-actualization in the age of crisis, the source from which we draw meaning and understanding. It highlights perpetual change as an assurance of progress past our darkest moments and challenges beyond our best. The single truth rightfully denies the distant deities of past millennia. We reject divinity as a form of higher self after death in favor of unleashing our powers here and now and awaken into the moment with knowledge of our power to direct the flow of change within the immediate present. It is an act of alignment with the universe itself, one that draws from our most advanced scientific understandings.

To embrace the single truth is to separate oneself from the arbitrary demands of existing spiritual technologies[3]. It is not an act of coercion that gives the option of absolute obedience or an eternal experience of suffering beyond death. The individual must choose to believe the single truth for their own sake. By embracing the single truth as real, good, and harmonious with our time experience, individuals define themselves through the direction of focus and energy in the moment. We become divine by developing a keener awareness of our powers of imagination and creation. Self-actualization is as much a practice as it is a system of meaning and value.

The single truth combines with the observable vastness of the universe to produce an infinite circumstance of possibilities in relation to individual experience. Nowhere in physical nature can we observe infinity outside of the mathematical equations that point toward consecutive universes, yet it exists within each of us in the form of imagination. Imagination is an observable phenomenon within the individual time experience that can only be defined in terms of itself. It is what it is. The only definition an individual can know is the one they create.

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3   Refers to any religion serving to meet the spiritual needs of its practitioners. Technology because they are all creations of our own making.

Cosmic vastness is contained within us, unmatched anywhere in nature except as the totality of universal experience. Our time experiences share the perpetual motion of all else. It is more than alignment; it is synchronicity. Our collective imaginations are the driving force in our total progression. They are also responsible for many systems of violence, cruelty, and greed. They teach us how to experience emotions, such as happiness and joy. Imagination empowers us to create ideas about what makes something good or bad, a concept that often changes through human experience. Our notions of power, value, and morality are directed by the systems we inhabit. In our immediate present, this means reinforcing society's organization around the benefit of an extreme few. Structures of law and order are not designed to progress alongside the exponential growth of our universe. They are failing and people are suffering, and it's getting worse. Now in the age of crisis, we must make a choice. These beliefs and frameworks have shaped our path to this moment, but no longer hold any power under the single truth.

The single truth also highlights a universal commonality that cannot be denied. Here and now, we exchange thoughts and ideas, generating new visions of what is possible. Present science has no definite views on the source of imagination, but theories exist. The challenge to overcome is how the brain can form unique concepts—events the individual has never observed or experienced—from understandings of existing objects. Take a moment and imagine an elephant wearing a green baseball cap while holding a bouquet of bright yellow sunflowers in its trunk. Likely, the majority of humanity has never personally witnessed this scenario, yet anyone with existing references to an elephant, a baseball cap, the color green, and sunflowers can conjure this image in their mind.

Why is that? Neurons in the human brain develop specific firing patterns where electrical impulses are released in response to specific information. Different objects trigger different sets of

neural patterns to fire off, so when we see an elephant, different areas of the brain become more active than those when we observe sunflowers. Neural fibers network neurons together and act as conduits for information exchange. Neural fibers are wrapped in an insulating fatty substance called myelin. The more insulation, the faster the signals travel down our nerve fibers. Our prefrontal cortex evolved neural fibers that reach back into the rest of our brain and are surrounded by significantly thicker myelin layers than those in other areas of the brain. The result is that signals sent from our prefrontal cortex to other areas of our brain can travel at a speed more than one hundred times faster than nerve fibers with thin myelin layers. Current theories believe that this faster signal network allows for imagination. The rapid speed of information travel allows for the simultaneous merging of imagery.

Consider also the complexity of the human brain in relation to the universe itself. Given our present understanding of the entirety of the universe, we know it to be roughly twenty-seven orders of magnitude[4] larger than the human brain. Despite this size difference, we now understand that the total number of neurons within an individual human brain is roughly the same as the number of galaxies we can presently observe in the universe. When we simulate the universe into an image and compare it to a scan of neurons within the brain, we see a striking similarity between the two (See Figure 2). At first, we may want to write this off as a projection—the individual sees what they desire to see. However, that is not the case here. Statistical analysis shows quantitative similarities between our neural networks and the cosmos. Knowing the numerical complexity of these systems is great, but it doesn't shed light on the similarities between the brain and the universe. To understand this relationship, scientists calculated what would be the least amount of information necessary to build a computer

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4   An order of magnitude is a power of ten. For example, if human brain size is assigned a value of "1" the size of the universe would be "1" with 27 zeros or 1,000,000,000,000,000,000,000,000,000

program that can predict this relationship (See Figure 3). The results suggest that "the total number of neurons in the human brain falls in the same ballpark of the number of galaxies in the observable universe."[5] What we can learn from this information is that a factual relationship surrounds the totality of experience and change, the single truth. Mathematical proofs demonstrate that the entire universal cosmic web has more in common with the human brain than it does with the contents of any given galaxy. The same could be said for the individual human brain, which shares a greater similarity with the entire universe than it does an individual neuron. Now we connect the dots to observe how the dual infinities of change and imagination in a finite universe align with our scientific understandings of cosmology and neurology. Our available scientific theory and practice continue to reaffirm the necessity of embracing the single truth to align our experience of being with our understanding of nature.
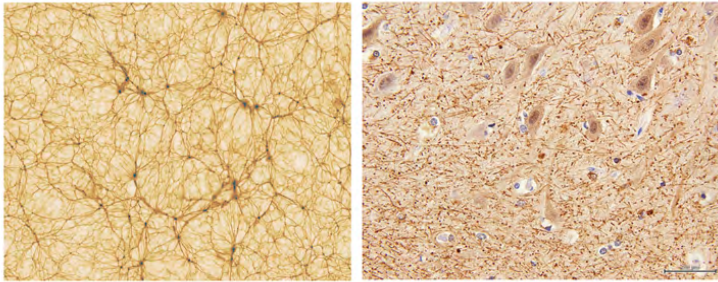
Figure 2: Simulation of matter distribution within the cosmic web (left) vs. the observed distribution of neuronal bodies in the cerebellum (right). Credit: Automated Immunostainer Benchmark Xt, Ventana Medical System, Tucson, AZ, USA.

5   Vazza F., & Feletti A. (2017) The Strange Similarity of Neuron and Galaxy Networks Nautilus Physics https://nautil.us/the-strange-similarity-of-neuron-and-galaxy-networks-6379/
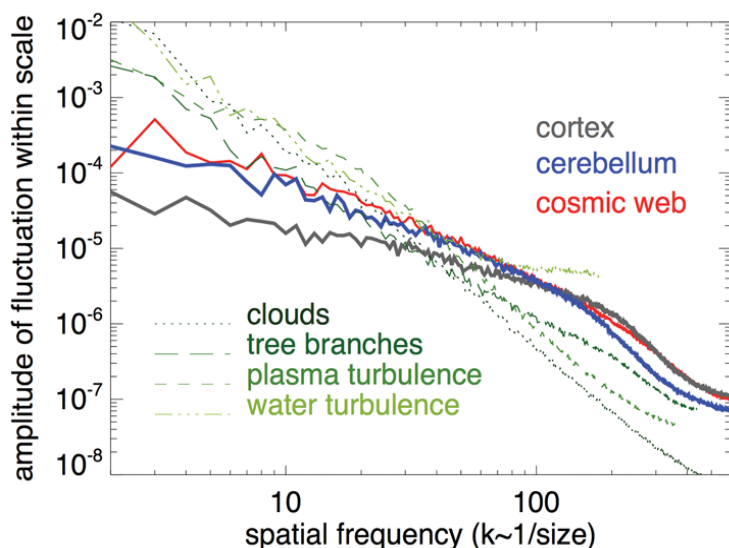
Figure 3: Vazza, F. (2017). On the complexity and the information content of cosmic structures. Monthly Notices of the Royal Astronomical Society 465, 4942-4955.

    The single truth is not necessarily incompatible with the traditional theist philosophies of the world. Technically, if an evolving universe is a creation—as a technological or biological simulation would be—then creationism is a viable argument. If the laws defining reality are constructs, then everything that springs from them is a product of intelligent design. Even in the scenario of evolutionary biology, the randomness that occurs in species mutation is subject to and defined by the frameworks governing time experience and space. At times, the moments we inhabit make it difficult to believe there could be intelligence guiding the process, but a simulated universe is a product of great effort and imagination. Anything the individual creates is a part of them by extension. This is as valid for a child's artwork as it is for an engineer's tool. However, it does conflict with traditional religious philosophies about the oversoul's inaccessibility. The single truth brings the concept of god into a

scope within reach of the individual. Creating is the ultimate power of a deity, and the single truth is the core of uniting humanity around its alignment with creation.

Observing the recursive nature of the universe, our imaginations, and our technological trajectories helps answer *why* we should immerse ourselves in the pursuit of a self-actualizing society. Connecting the dots of observable infinity through evolving universes, imagination, and our powers to create highlights the source of divinity we draw upon within the moment. Infinity is something that each individual possesses that exists nowhere except with the totality of universal experience. Where our present systems create narratives of independent actors adrift in a sea of chaos, we now know that our connection with the physical universe is beyond the material. Each individual represents a small slice of the infinite, unaware of the great link but participating in the process nonetheless. The individual time experience is that of the universe observing itself. Every happening since the initial moment of expansion of this universe—our big bang—results in this immediate present. The observer and the observed always represent the pinnacle of cosmological evolution and are a single sameness; without one, the other would cease to be. We perceive our time experiences as separate from external change because we lack the foundation of understanding to observe them as one happening. The single truth provides that foundation and brings a process of individual and systemic actualization.

Although the single truth may seem a far cry from many of the time experiences we inhabit now, it is not so surprising when we consider the intelligence surrounding us. Science demonstrates that humanity doesn't hold exclusivity when it comes to imagination and communication. Plants communicate and animals imagine. Even though these phenomena are relatively new to our body of knowledge, they have been occurring for hundreds of thousands of years. Earth does not contain life; it is a living planetary network

of information, sharing and evolving knowledge within a time experience. It's not surprising that the earliest religious ceremonies worshiped nature, revering patterns of thought and change that we could recognize but not interpret. We can only ever be where we are, and history is full of moments where humanity redirected itself alongside new understandings of the world to transform its potential and capacity. Now is such a moment.

The emergence of the single truth brings the responsibility of embracing it. We must actively be aware of and share our knowledge of the universe's perpetual state of change as the defining characteristic of our being. In an informational universe, beliefs have tremendous power in shaping individuals and societies, as evidenced by history. The frameworks presently defining us connect self and system using knowledge and information sets from time experiences long past. The single truth presents an alternative structure for thought and action that aligns collective knowledge with personal prophecy. It does not distance the individual from their present in the hope of some betterment beyond death. Instead, it connects them to the source of the divinity in the moment.

Our ability to embrace the full awareness of a moment is not a shortcut to alternative futures. Rather, it is an ever-present opportunity to realign our thoughts and actions. The single truth allows us to move forward into the future without fear. Where in the past we lacked the knowledge, now we only lack the courage. To embrace the single truth is to leave behind old narratives, ideas of truth and divinity crafted long ago that conflict with present understandings of the universe. For many, these beliefs are more than just tradition—they are identity. They are the aspects of ourselves that tie us to tradition and family units. But what is an identity in active misalignment with nature? Fear and anxiety. The idea of family is fairly static when considering blood relationships. Our sharing a walk toward expiration ensures that our legal and biological family structures will remain limited. As the single truth reveals, our webs

of influence extend much farther. How does remaining faithful to a spiritual technology out of alignment with known reality help transform the individual? It cannot. It is an active deterrent in embracing the latent divinity within the momentary time experience. The narratives of salvation beyond death have conditioned us for millennia but offer no hope of a bigger life now. Self-actualization in the age of crisis is possible, but only if we are willing to create the change in ourselves and our systems necessary to manifest it.

The single truth requires no believers. It simply is. It is all of us, all of our experience, and all that will come to be. Until it is not. By definition, the single truth is perpetual transformation. There may come a time when we observe changes in the speed of universal expansion and change. Perhaps a rapid deceleration will follow our incoming acceleration. In that moment, the individual and collective will confront our present challenge anew, realigning their beliefs and actions with the known state of the universe. The single truth spares nothing from change, including itself. It is a belief that rejects dogma at the outset. It is true now, and that is the reason we must act. If in the future it is not true, it should be rejected. Change is the single truth. All else is temporary. I speak out loud to remind myself that I am limitless. I am long moments of something extending well beyond our individual existences. I am here. Now. Aware of being as both embodied individual and collective whole.

ONENESS WITH THE RELATIONAL UNIVERSE

Change as the single truth fills gaps in our understanding of being that current spiritual frameworks cannot. However, it is not enough to build a transcendent philosophy of meaning and value alone. The single truth illuminates our circumstance for what it is and clarifies to us the realities that we are and are not ultimately bound to. It also reveals the individual and collective oneness with the relational universe we share. Our experience of time as the totality of a single moment is an inseparable commonality we share with all other

observing beings. When we embrace oneness with the relational universe, we acknowledge the deep connection we share with the world around us. We are both inseparable from the other and at the same time independent of them. The impacts of our actions ripple throughout the universe, just as the actions and event chains of others insert themselves into our personal experience. These circumstances play a significant role in defining the perspectives we adopt throughout our journey and are worthy of consideration in our development of transcendent philosophies of meaning and value. Oneness with the relational universe is real and inherent to being in a universe governed by the single truth.

Where the single truth helps us conceptualize the infinite nature of the universe, our expression of oneness with it provides a framework for identifying our individual divinity. Two sources of infinity are presently observable in nature: the perpetually evolving universe and the human imagination. In sharing this source of creative power with the totality, each of us is divine, equally as powerful as the gods and messengers in mythos past. The individual expresses their embodied infinity to direct the flow of information within the infinity that is our physical reality. This shared embodiment of the whole is a direct bridge between the internal and external human experiences. It identifies a fundamental basis for transcendence, the alignment of individuals with the single truth and the relational universe. Within now is the essence of infinity, our access to awareness of the totality of experience and our relation to it. The further we align individual and system around the expression of imagination, the more closely we embody the totality of being in the moment. In doing so, we align ourselves with nature and provide a foundation for human oneness unachievable with existing spiritual philosophies.

Being is the experience of time through relationships, interactions with others, and the world outside ourselves. The biological tools we use to make sense of the world are finite, so we rely on our

infinite imaginations to construct frameworks for understanding. Until recently, information moved slowly, as did the individual time experience. Now, both grow exponentially but struggle to fully express themselves under the limiting beliefs and systems of the past. Our physical evolution limits our capacity to grasp change while also isolating us from an experience related to but ultimately disconnected from all others. The single truth shatters this illusion and empowers us to embrace our oneness with the relational universe. Happenings occurring outside of the individual are an inseparable part of them; they are the individual as much as the individual is themself. Everything we think, say, and do exists in context to our circumstances. To know and embrace this reinforces the foundation for our journey toward self-actualization in the age of crisis.

The idea that we exist in a relational universe is not new, but it's not something the majority of humanity practices.[6] According to early texts, Buddha developed the law of dependent origination, *Paticca Samuppāda*. It states that each event comes out of another, arising from prior happenings. We are constantly grappling with the consequences of prior decisions in the immediate present, a process that we perpetuate indefinitely due to our lack of awareness. Confucianism arose in China around 500 BCE as a spiritual technology emphasizing the importance of the family and social harmony—a philosophy rooted in the idea that humans are fundamentally good, able to improve, able to learn, and can become greater through individual and collective effort. It is wasteful practice to focus on life beyond the present when the ultimate respect an individual can pay to the godhead is the expression of their inner divinity through love and focus. The idea of valuing our relationships with others as a supreme good is a recognition of our common humanity and instills purpose into the moments we inhabit. The philosopher Alan Watts said, "You can't have this

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6   Religious Composition by Country, 2010-2050 Pew Research Center April 2, 2015, https://www.pewresearch.org/religion/2015/04/02/religious-projection-table/

without that. You can't have here without having there." The space and the intervals between experiences separate one happening from another.

Viewing individual experience as inseparable from external happenings rejects frameworks of meaning and value derived from past mythos. Our social and spiritual frameworks have long reinforced the idea of individual exceptionalism. Each exists as an independent actor responsible only for themselves and, to a lesser extent, their families. We worship the individual who rises above circumstance to craft a destiny for themselves while shunning those of equal potential but lacking access and agency. We idolize success stories carefully curated for our viewing pleasure as brief escapes from the drudgery inherent to survival for the many. We are blind to the fact that these narratives serve as tools to justify the extreme inequity so common throughout the world. Our present social, legal, and economic systems are designed around misunderstandings of Newtonian physics and Darwinian evolution. We equate survival to a pure form of competitive event chains where choice is the sole determining factor of prosperity. Those unable to adapt are weak links destined to be filtered out by nature's great process—humanity perfected through competitive ideals. Programmed ideas of value and wealth spread through religious and political institutions, championed by a majority who suffocate under the weight of their own dogmas. Self-actualization in the age of crisis is a process of embracing our oneness with the relational universe. Through this practice, we confront existing narratives as falsehoods.

In an informational universe, all experiences imprint upon us. The individual is always interacting with systems that encourage specific ways of thinking about the world. All life occupies a unique conscious coordinate, perceiving inputs and directing energy from a place no others can. We are each subject to the fact that the space we inhabit and the values we believe are inseparable. If any one of us were born in a different place, moment, or within other frameworks

of personal access and agency, the developmental direction of our character and consciousness would be different. All of our creations imprint upon us specific ways of thinking and being bound to the moment of their creation. Overcoming the age of crisis begins with recognizing this relationship. Our creations are always bound to the time experience of their birth and will forever reinforce the past visions of the good they were intended to support. Here we confront the fallacy of the individual's independence from their environment. Presently our struggle is overcoming networks of organizational technologies encouraging a form of life inadequate to overcome the crisis. It is accurate that choice within the immediate present plays an outsized role in shaping individual destiny, but different individuals always have access to different choices based on the event chains defining their history. Can someone born and raised in an environment of material insecurity, emotional stress, and lack of love ever conceptualize the world in the same way as a secure, stable, and loved individual? No, they cannot. We could create many examples, swapping adjectives, and the answer would always be the same.

Our oneness with the information relationships surrounding us is visible in every society. The systems controlling information within a society shape the behaviors and beliefs of its participants. They create the frameworks of interaction with others, rules for a game we're unaware we're playing, and behaviors that reinforce themselves every time we act them out. If the total information an individual receives in their time experience denies or omits the knowledge necessary to develop their personal capacity, then options others may understand as real become nonexistent. Behavioral sciences explain how formative the experiences of youth are for the individual. In these time experiences, we craft worldviews—for better or worse—that will stay with us for much of our lives. We can illustrate this by imagining that every individual is born with a personal toolbox. From birth till death, they accumulate knowledge

through observation, informational inputs that become tools added to the toolbox. When a problem requires solving, they pull from the available knowledge tools. Each choice initiates event chains that continue to expand throughout the relational universe. If the individual time experience is one where problems most commonly appear as nails, they will develop many hammers. So, what happens when that person faces a challenge requiring a saw? They are ill-equipped because no points within their journey added the concept of a saw to their toolbox. We do not know what we do not know. Therefore, we must reject the dogma of personal choice as the primary determiner over our fates. Instead we should acknowledge the interwoven experience of individual and system as a single self, manifest in the moment. Our creations are just as much a part of us as our individual egos.

Ignorance of our oneness with the relational universe can often warp our personal perspectives to prioritize meaning and values in opposition to those encouraged by the single truth. My partner and I once joined a couple for dinner who self-identified as staunch individualists. In the immediate present, they enjoy material abundance, but both had their independent struggles in the past. That evening the conversation shifted toward a discussion about the relational universe and how reimagining the systems surrounding humanity would redefine us. Imagine my surprise when my friend shared his perspective that we should abolish all public institutions. When I questioned the logic of stripping away the very public systems that equipped him with the tools to transcend his personal circumstances, I was met with dismissal. He said he earned his success through sheer willpower. He insisted that the trajectory of his life would have been the same if he did not have access to public schooling, roads, and a wide variety of other social welfare systems. Now in a position of means, his perspective prioritized eliminating the funding of education systems so that he might have slightly more capital. Putting aside the inconsistencies of believing that any

individual's life trajectory would be the same despite rewriting eighteen years of experience, it is an anecdotal example of how personal circumstances shape perception. Our operating within systems that fetishize wealth, power, and rabid individualism develop a form of humanity that denies our oneness with the relational universe. They separate us from and subjugate us to our own creations, giving reverence to an order of life of our own making while denying the possibility of alternatives. Self-actualization in the age of crisis is the process and practice of deprogramming ourselves from the ideals projected onto us by the institutions surrounding us. It is a denial of the past's dominion over the present. We embrace new values that will support defining new systems.

It seems peculiar that we inhabit a relational universe but find so many ways to deny its influence on ourselves and others, but it's not difficult to understand why. Our immediate present is filled with laws, systems, and social norms derived from ideologies deeply rooted in conquest and dominion. History's most recognizable names are often those whose primary influence on the world consists of violence and death. Our popular culture fetishizes soldiers and war through our games, entertainment, and politics. These systems craft narratives of strength and individuality that defy logic and contradict reality. Humanity's greatest achievements have been the product of mindful cooperation with others.

Our scientific understanding also supports that individuals' information streams define their values.[23,24] The relational universe extends beyond frameworks of imagination; the consumption of identical information streams between two individuals creates physical events like the synchronization of heart rates.[25] The connection between how our perceptions of the world influence our being highlights our oneness with the totality of experience. There is a direct correlation between our informational relationships and who we are as individuals. Considering our oneness with the relational universe alongside the single truth helps us understand the keys to unlocking humanity's latent potential.

When we consider the influence of systems on the individual, there is no better example than our bodies of law. All laws are forms of measurement. They provide a static image of what interactions with others and objects are supposed to look like, giving us a relational understanding of happenings—not unlike a mathematical equation. Society judges adherence to laws by comparing the actions of an individual or organization against the standards we create. General codes of conduct provide frameworks of behavior that we internalize as right and wrong. Laws impact individual behavior by creating the context by which we process our observations. So how do we reconcile the power of institutions to shape reality when they promote inequity through the nature of their design?

Many of the laws presently governing us draw heavily from spiritual philosophies dictating the conduct of life that is driving us closer to crisis. These roots give our creations a sense of permanence they do not deserve. The ethos is further reinforced with a pseudo-religious dogma regarding the sanctity of laws and false narratives about equality of justice. It doesn't take a legal scholar to understand that the people creating the laws across the globe are those with the most wealth and power. Unsurprisingly, our laws and the systems they guide disproportionately favor the wealthy and powerful. The idea that an overwhelming majority of individuals should acknowledge, obey, and support laws that distribute unequal justice has long been part of global social programming, typically reinforced through the state's monopoly on violence. Consider also the concept of financial penalties as a means of justice for breaking the law. If the penalty for a crime is a fixed dollar amount, then that law only exists to punish poor people. The blatant corruption in high finance further reinforces this example. When investors overextend themselves, the costs of their failures are socialized through government bailouts, but the gains remain in the hands of the few. When we see a corporation paying hundreds of millions in fines for breaking the law, it is a ruse. These numbers seem astronomical to

the average individual but are small fractions of these corporations' ill-gotten profits. It is a mockery to imbue a sense of supernaturality into any human institution that intentionally shapes different time experiences for the wealthy and the poor. Legal organization is a single example that highlights how the systems we inhabit enforce specific ways of living for different groups. We find natural divinity only within the immediate present, available to all, and expressed through our ability to create change that better aligns our species with the collective whole.

There are no separate events in nature; everything exists in a single state of perpetual motion. Within every observable moment, things have specific and unique places at all scales, just as you and I occupy a space now that none other can enter. Our independent perspective is one of billions, all inhabiting a fixed position within and alongside the universe in a given moment. Every happening directly relates to other happenings, expressing itself as a single fluid time experience in the moment. By conceptualizing individual success through an adversarial lens, we deny our connection to the larger whole. The single truth and our present scientific understanding paint a picture of reality that sits in stark contrast to the narratives of being prioritizing hyper individuality, but these values are embedded in the systems surrounding us. The relational universe positions the individual as an independent node within a larger network of intelligence that they cannot access. It is similar to the experience of bacteria living inside a human body. We play a role but are unaware of our larger significance. However, we are different because we possess the capacity to leverage our infinite imaginations to shape the universe in our own image. Our conditioning does more than exacerbate otherness. It also disconnects us from totality. We are born into cultures reinforcing the idea that what exists outside of our perspective is foreign and adversarial, something to be overcome. In truth, it is directly connected. Everything outside is also inside; we are reflections of one another.

When we explore the injustices and inadequacies of our present global and local organization, we must also consider how these circumstances diminish us as human beings. Embracing our oneness with the relational universe aligns us with all happenings past and present through the pursuit of individual actualization, which in turn empowers systemic actualization by decoupling social organization from a philosophy of rabid individualism.

Oneness with the relational universe isn't purely spiritual philosophy; it is the material reality of existence. Quantum physics has brought about the theory of unified and quantum fields. The most foundational level of our physical reality is the quantum field from which all is created. It can be observed but not predicted. Underlying this quantum field is the unified field that exists in a singular state of perfect equilibrium. Events in the quantum field occur through fluctuations from the underlying unified field. The unified field can best be described as a single state of pure potential, which similarly describes our application of the single truth. There is beautiful poetry to the knowledge that the smallest thing humanity can observe is also the largest.

We know that there is no such thing as a zero-energy state in our present universe. Even in the vacuum of space, a quantum field is gently vibrating, and sometimes these vibrations produce enough energy to create sets of virtual particles and antiparticles that appear from "nothing" in our physical universe.[26] When we talk of time being a wave state as a literal interpretation—all beings within our relational universe emerge from a wave of possibility. Even more intriguing, quantum field theory suggests that these happenings only occur when not being observed. Our present understanding tells us that creation is abundant in the physical universe, just as it is within our personal experience. Individuals are an extension of a universe, existing as a wave state of creative possibility, each containing an aspect of infinity within our imaginations. Therefore, it is likely that if we can transcend the crisis, humanity will eventually advance to a

time experience of understanding where we may freely manipulate this wave state of possibility. Oneness with the relational universe is a philosophy that nature has shared with us for millennia, but our present conditioning has blinded us to this reality. Alongside the single truth, oneness with the relational universe completes the unified spiritual philosophy necessary for human transcendence. Our shared being is both inside and out. Self-actualization in the age of crisis is the process of changing our nature. We reject the narratives and beliefs that separate us from the infinite and reclaim our totality as one.

To be one with the relational universe is to embrace our experience of being as time. We are the moments we inhabit. We use the language of time experience to describe the individual's awareness of and connection to the immediate present. Connecting the individual experience with the immediate present imbues humanity with a divinity inaccessible through the dominant spiritual institutions of the present. It also brings focus to the extreme varieties of time experience available to humanity in our immediate present. The disparities of material stability among collective humanity are so great that individuals occupy extremely different realms of possibility and thought. Primarily determined by where we are born, these perceptions are formed and reinforced through our foundational experiences and shape how we approach the universe. They seem absolute because we believe the time experience to be a totality of past and present intermingling in the now.

Living in different time experiences forms our understanding of what is and is not. Oneness and the relational universe teach us that diverse and conflicting perceptions of reality are no less authentic to the observers inhabiting them. The varying degrees of individual access and agency within time experiences place artificial limitations on individual imagination. If someone can't consider an option because their experiences offer no frame of reference in that moment, then that option does not exist within their time

experience. It's as if it is not real because no possible combination of their event chains could produce an alternative to what they presently perceive. This example applies to everyone. Every individual inhabits a unique set of conscious coordinates within this universe. None of us can know everything in all moments because an inherent aspect of being human is uncertainty.

It is commonly argued that hierarchies are natural and necessary, but we know them to be recent inventions in relation to the total time experience of our species. Nomadic humanity was highly egalitarian, relying on cooperation and collaboration to grow and prosper. The advent of agriculture brought with it the opportunity for surplus. When resources surpass needs, specialization arises, and members take on responsibilities outside of the production of necessities. Throughout history, abundance has typically been highly concentrated, the majority of benefits from collective progress supporting the few and excluding the many. Authoritative structures create perspectives of hierarchy that seem inescapable. It was not that long ago when the human experience lived under a narrative of the divine right of kings. Living in the age of crisis creates a similar sense of dread in many of us; the institutions and people governing society continue to proactively worsen our problems. Our systems of change have been captured by an extreme minority, denying the collective a voice in its destiny. They reinforce the priority of the few over the majority in a different direction but to a greater degree. The single truth tells us that even these moments lack permanence. Hierarchies misalign with the natural democracy of the universe. As everything exists in a relationship with all others, each act in accordance with all else. Alan Watts went as far as to call the universe a democracy, and he wasn't wrong. Consider measuring the direction of movement of an object in empty space. We cannot tell if a single object is moving without something to compare it to. We can tell if two objects are moving toward or away from each other, but the observer is not aware of which of the two objects

is moving—whichever one they focus on seems to become the static object. Only when we observe at least three objects moving through space can we determine which object is moving in relation to the others. This phenomenon of observation also applies to our individual experiences. Our beliefs about ourselves always form in relation to others. We define individual meaning, value, and love by observing what exists outside of us instead of creating it from within. We develop personal value through comparison because the systems surrounding us imprint the idea of a zero-sum universe onto us. Progress directly relates to overcoming others; for winners to exist, there must always be losers. Democracy is inherent within the relational universe, an inescapable aspect of being that we have ignored in past constructions of social and legal frameworks. Self-actualization incorporates our understanding of the democratic universe into our personal practice and shared process.

Believing that our individual time experience reflects the universe surrounding us reframes our understanding of the age of crisis and our opportunities for transcendence. To embrace our oneness with our relational universe is to embody life at the edge of meaning. The subjective nature of individual time experience high-lights why self-actualization in the age of crisis is a journey toward aligning individual and system. We inhabit a perpetual relationship with the outside and others, a single experience of being. With this in mind, we recognize that our present global organization and systems reinforce separation and are therefore inadequate in the reimagination of human divinity. Through individual practice and collective processes, we can reshape ourselves and the world around us. We enhance and empower the individual by crafting a world that maximizes their opportunity to leverage imagination and creation in the directions of their choice. In doing so, we free ourselves and our concepts of value and meaning from the binds of a past we had no say in choosing.

BIRTH LOTTERY AND EVENT CHAINS

We've established our oneness with the relational universe and how all human beings operate within the frameworks of the totality of their experience within the moment. Now we will focus on the personal impact these circumstances have on the individual to explore how birth lottery and event chains completely out of our control drastically influence our individual access and agency within the world. We'll place special attention on why organizing ourselves in ways that reinforce these impacts is far from ideal. Everything within the moments we inhabit perpetually imprints on us to shape our understandings and beliefs. Birth lottery is a term to describe the universe surrounding us as we enter the world. Every child enters the world with a unique set of circumstances, born in a specific place, to individuals whose intent and effort are to be determined. Birth lottery incorporates all factors of our initial experiences because while each of us came to be within a unique set of circumstances, we all share the extreme vulnerability of being young. Factors ranging from our personal health, family wealth, and the event chains that shaped the history of our parents ensure that each of us begins life within different frameworks of reality.

It is both accurate and incorrect to claim that birth lottery dictates individual capacity—accurate because the resources you are born into have a significant impact on individual agency and access to opportunity and resources, and incorrect because all individuals are more than the systems surrounding them. Our most formative years are places of extreme vulnerability that many of us emerge from with various forms of trauma and informational frameworks for processing the world. Birth thrusts us into a specific position within the universe that we have no say in choosing, one that plays an outsized role in the trajectory of our lives. Considering the impacts of birth lottery and event chains on individual access and agency in the world, we turn our focus toward transcending the inescapability of randomness, reimagining individual experience in

such a way that each possesses the capacity to escape the circumstances of their birth and express themselves within the universe.

We recognize that the most defining moment of life is birth for various reasons. For the individual, birth is a random event that brings with it frameworks forever influencing our ways of understanding the universe around us. Systems we had no say in crafting immediately take hold of our experience, defining what is and is not. Variables such as geographic location, parental wealth and attention, group spiritual philosophies, and specific laws immediately constrict the individual's experimental agency. As a collective, we still struggle with past frameworks of birth lottery as a means of self-organization, a way of designating power and order in a world of fundamental unknowns that no longer burden us. Individual actualization demands that we grow beyond the power and influence of birth lottery on the human experience. To do that, we explore why it plays such an outsized role in present society and what we can do about it.

The mythologist Joseph Campbell lectured about how societies have historically created specific, limited types of human beings. Behaviors and bodies are molded to fit the needs of society, identifying the individual as a member of a particular group. For example, the needs of a primitive hunting culture would be different from those of a primitive agricultural society. Each provides different ways of thinking and acting within the universe according to the moment. The problem of being constrained to the time experience of our birth is not new. Over time, societies have changed how they integrate the individual, but the core problem of opportunity being birth-dependent has yet to be resolved. Now we find ourselves in a moment where the constraints of linear time experiences are loosening. Today we possess the capacity to reshape the arrangements supporting birth lottery as the primary determiner of individual expression, but only if we choose to do so.

Placing value on the birth lottery is a legal and social technology

extending as far back into our history as place-based farmers. It is a form of social organization that defines individual capacity and worth by randomness, citing a divinity that none ever had the right to claim in order to infuse a false legitimacy into the ruling powers. It was thought that by assigning the position of supreme leader to an individual yet to be born, humanity paid reverence to the gods guiding our lives.

Today the concept is intertwined with nearly all of our systems, each of which has evolved under frameworks of birth lottery as a legitimate way to organize and distribute the benefits of living within societies. It doesn't have to be this way, but it has been for a long time, so it seems natural. Individual actualization requires that we move away from birth lottery as a self-organization system. We accomplish this by rejecting randomness as the primary determining factor for individual access and agency within the world. Our shared journey toward systemic actualization is the process of reorganizing ourselves so that the randomness of our birth plays little to no role in our ability to change the direction of our lives.

We can easily imagine how someone born into extreme poverty will experience a radically different universe than someone born into wealth, and several studies support the concept as fact. For example, a 2019 study reviewing the long-term impacts of being born into poverty in the United States cataloged the effects of parents and approximately 230,000 children who lived in Chicago in the 1980s and 1990s, using indicators like exposure to high levels of lead, violence, and incarceration as key predictors of children's later success. The results found correlations between male children growing up in harsh environments, increased adult incarceration rates, and lower earnings.

For young girls, exposure to harsh childhood environments accurately predicted higher teen pregnancy rates.[27] Black women make, on average, sixty-four cents on every dollar made by white men. This translates to Black women being paid 34,000 dollars a

year compared to 53,000 dollars for white men.[28] Social mobility continues to decline across generations, down 20 percent over the past thirty years.[29] It is now more likely that people will remain in their parents' economic class rather than progress. This variance in experience directly results from how we organize the laws and systems governing national and global society. Thus, we further establish the case for the concept of self to be separated into individual and system.

A nine-year study by the Center for Disease Control found that Black, American Indian, and Alaska Native women are two to three times more likely to die from pregnancy-related causes than White women.[30] The trauma of maternal deaths during pregnancy extends globally, with 94 percent of incidents occurring in low- and lower-middle-income countries.[31] Consider also the impacts of poverty on individual health during critical development stages. Malnutrition accounts for almost half of the deaths of children less than five years old around the world. Poor nutrition in the first one thousand days of a child's life can also lead to stunted growth, which is associated with impaired cognitive ability and reduced school and work performance.[32] Throughout the world, birth lottery determines the quality of education an individual receives. We have organized ourselves to actively equip people with different analytical skill sets depending on where they are born. In doing so, we squander creative genius and sow seeds of disempowerment. These examples demonstrate how birth lottery acts as a catalyst for perpetual disadvantage, driving individuals into experiences that erode their humanity at each step.

Beyond personal circumstances, our birth lottery positions us within specific sets of institutions that dictate the conduct of life. Systemic oppression and violence disproportionately impact poor and local minorities. Throughout history, millions have been born into societies where laws were developed by one group to actively oppress another imagined to be less human. Our systems encourage

this to a degree where past populations of oppressed people are now active oppressors; the cycle of violence and dehumanization continues without introspection. Widespread individual actualization cannot exist in a universe where access and agency are distributed randomly at birth to a small minority of the total population, and no amount of outliers will ever change that. Individual and collective transcendence requires us to embrace the inherent radical power of prophecy contained within every new life. There are no others beyond a differentiation of interests and circumstance, no justifiable reasons to hate or oppress another because of the random event chains influencing their being. Those embracing otherness as a means of personal gain do so in stark contrast with the nature of our universe, reinforcing beliefs and behaviors driving us toward the crisis. Understanding this fact gives us the power to radically redirect ourselves and our systems.

Systems supporting birth lottery as the primary influencer of individual access and agency reinforce a radical ignorance within our collective population. However, it would be incorrect to assume that all participants embrace these philosophies willingly. Consider the individual embodying and promoting a culture of hatred. The majority rightfully reviles them, but what event chains wove the webs tapping them into a time experience lacking the capacity to imagine alternatives? Individual actualization is a process of radical empathy, recognizing that even the vilest individual entered our shared universe with the same infinite potential as the rest of us. While the event chains composing the universal web of the individual may produce revolting results, the organization of society must never deny their capacity to return to the fold under the right institutional innovations. To believe that we all can be more than we are is a core tenant of individual actualization that we must apply to ourselves and others. We are not ignorant of the fact that the individual's transformation must be a personal choice and that some will choose to remain on trajectories separating themselves

from the single truth and our oneness with the relational universe. At the same time, we must provide those willing to embrace the single truth and work toward self-actualization in the age of crisis the opportunity to do so. Nothing is beyond change, especially the individual human embodying an infinite imagination.

What of those born into means? Individuals born into a universe free of material struggle begin their journey standing on a floor much higher than those with material struggle, creating pathways for experimental imagination and creativity unavailable to others. Our ability to fully express ourselves depends on a certain base level of security, which is a major difference in the development of individual capacity. For those born into a world without concern for material security, birth lottery often creates different barriers to individual actualization. For many, there is the willful denial of the reality of our circumstances. Whether through the convenient limiting of personal power through self-imposed inaction or through the embrace of personal circumstances as a result of direct effort and ingenuity, the individual embraces a narrative conveniently reinforced by the inequitable institutions to remove themselves from their connection to the whole. In doing so, they attempt to isolate themselves from nature and our oneness with the relational universe. They may believe that their momentary security will extend into the crisis or conceptualize their personal family unit as somehow removed from the whole. Our systems further support this cognitive dissonance through dynastic wealth transfers, calcifying beliefs in the legitimacy and fairness of the systems that be. It is not enough to recognize the need for action or support change with idle words; the crisis requires all of us to become changemakers. To abstain is an act of willful ignorance, a denial of our inherent interconnectedness in a relational universe, and a failure to cultivate the empathic powers that define human beings. How can a person who rejects reality ever become one with it? They cannot.

Consider also the fundamentalist theist, whose history and

community may insulate them from the perils of life others struggle with. They argue that we live in a deterministic universe because their god architected it; therefore, there is nothing to be done about birth lottery. Those who struggle and suffer because of the surroundings of their birth are meant to be exactly where they are. It is a view in direct contradiction with many of the humanistic lessons found in the ancient texts, but one conveniently recalled whenever questions arise about the power structures inherent in monotheistic religions. In truth, there is no conflict between reorganizing the world away from randomness and believing in a universal intelligence. Our historical spiritual technologies have a well-documented history of changing their philosophies to meet the needs of the moment.

There are many circumstances and events within our known universe where accepting things as they are is valid and reasonable, but birth lottery is not one of them. We cannot rewrite the history bringing us to this moment, but we can change our past by acting within the present. We must begin by recognizing the right of self and family preservation while simultaneously acknowledging our oneness with the other and the inherent responsibility this places upon us as individuals. It is intellectually and spiritually lazy to prioritize self-preservation in a moment of collective crisis. The most direct path to individual security and prosperity is through the elevation of the collective. Only then do we maximize our capacity for experimental imagination and innovation toward a shared vision of the good.

Today our systems embrace birth lottery as the highest form of soulcraft. It is a way of organizing ourselves that draws deeply from historical superstitions to support significant disenfranchisement for the majority. Self-actualization is the process of purpose-driven creation, intent manifesting through individual and collective efforts to be more than we are. To reject the grasp that birth lottery possesses over individual access and agency is to open ourselves

up to a universe of genuine equality of opportunity, laying the foundation for possibilities of individual and systemic actualization presently unavailable. The elimination of birth lottery as the determiner of human fate is and should be considered the north star of the reforms necessary to reshape the world and transcend the age of crisis.

POINTS OF REFLECTION

1. The speed at which information is expanding is increasing. This significantly impacts the human time experience.

2. Change is the single truth.

3. Everything exists in relation to all else within the moment. There is no separation between individual, others, and the universe we inhabit, despite what our limitations may suggest.

4. Human experience is that of the fractional observer within an informational universe.

5. Our most advanced science suggests that universes are successive, a process that is essentially infinite from the human perspective.

6. There are two observable infinities within the universe: the universe itself and human imagination. The alignment of these two represents human divinity within the moment.

7. The inheritance of a specific type of history limits human capacity to transform, but only because we choose to allow it to do so.

8. Our creations reinforce birth lottery as the most crucial moment in human existence. This is an inadequate framework to meet the needs of the moment.

AGE OF CRISIS

In a universe where human progress continues to lay the foundation for new understandings of reality and being, we are called to wrestle with how the moments we inhabit misalign with the nature of the universe. To claim that we exist in an age of crisis requires that we separate the immediate present from the rest of human history, which in some form or another has always been a struggle of overcoming challenges. Where present threats differ from those of the past is the scope and scale at which they threaten us. The momentum of crisis in the immediate present threatens both the individual and the collective with degrees of devastation best described by the apocalyptic predictions of spiritual philosophies long past. The age of crisis is not an inevitability, but when examined through the lens of our present trajectory, it is the path of least resistance. Overcoming it requires a realignment of human meaning and value in accordance with the single truth that dramatically contrasts our present narratives. We turn our focus onto what is, not what can be.

Throughout history, humanity has endured crises; however, our present moment is different. In past eras, we grappled with unexpected threats, immense in their disruptiveness and beyond

our understanding. Plagues, volcanic eruptions, droughts, floods, and more all violently erupted, leaving us no wiser in the process. For most of our existence, the human species has been defined by challenges of vitality, grit, and survival in a comparably harsh and low-technology universe. For many today this is still the case. Past time experiences required reducing the whole human to a part human to meet the needs of the collective within the moment. That people do things they do not want to do is unsurprising—survival always supersedes the journey toward individual actualization. Now we find ourselves in the midst of an information revolution, where individual capacity and imagination are exponentially expanding in parallel with our collective knowledge and power. An era of connectivity is awakening us to the injustices of global organization that deny abundance to the many and benefit the few. Now we inhabit a moment where the demands for divisible humanity are no longer necessary. Through a reimagination of individual and global organization, we can develop systems that support the whole individual and in doing so align ourselves with the single truth.

I label our circumstances an age of crisis because it is not one specific happening but rather a culmination of failures that will propel our species into an era of darkness. All around us, we witness the decay of social, economic, and legal technologies that are inadequate to meet the needs of the moment. They reinforce past visions of the good that conflict with the rapidly evolving consciousness of both individual and collective humanity. These antiquated systems throughout the world define and facilitate interactions among people, organizations, and governments in ways that paralyze our ability to act. The systems themselves are furthering the crisis, which is why there is no hope of self-actualizing in the age of crisis by operating within them. What separates this moment from others is that we can clearly articulate that it no longer needs to be this way. We now possess the ability to redirect our focus, energy, and resources in coordinated, cooperative efforts that could radically

realign our trajectory. If only we had the will. It is no small claim to label the moments we inhabit an age of crisis, but as we will explore, it is the most appropriate language we can use to describe the happenings on the horizon.

It is difficult to internalize the depth of the crisis on our doorstep because willful ignorance has become the most natural course of action for anyone seeking sanity within our shared time experience. We have come of age in a media environment where the highest priority is and always has been capital generation. The result has been the dulling of our humanity through a constant bombardment of hyper-sensationalized content. We were born into this world of greed, injustice, and violence, where the architects of these systems have infiltrated political leadership at all levels to stifle dissent. It is a world order we had no say in crafting, one that actively expands the crisis we seek to overcome.

In undertaking the practice and process of self-actualization in the age of crisis, we should expect resistance from those seeking to maintain it—for example, groups believing that the death and destitution of the vast majority of humanity is a small price to pay for the maintenance of personal power structures. It is a view of great separation, directly contrasting our understanding of oneness and the relational universe. To make matters worse, decades of propaganda ensure that some of the most fervent opposition to transformative action comes from those who would benefit most from it. Beyond the threat of physical death and violence, we suffer from a more prevalent erosion of meaning. It is a time experience of great consequence, one where radically different trajectories may take form depending on the decisions we make today. Self-actualization is a process of connecting the dots between individual and system to develop a bigger vision of the self. To do that, we must come to terms with our existing institutions and behaviors driving the crisis.

Some may dismiss the age of crisis as fantasy. It is a common

claim that there is no better time to be alive in human history than the immediate present. Opportunities for innovation are rampant, and experimental culture and practice are taking hold in advanced nations around the world. Critics might cite the fact that extreme poverty has decreased steadily over the past few decades, dropping by over 30 percent since 1981.[1] Unfortunately, the numbers don't tell the whole truth, as the majority of reduction is isolated in countries such as India and China, which have undergone rapid industrialization. Data projections now suggest that the global poorest will stagnate at the bottom over the coming decade. The majority of the world's poorest today live in economies that are not growing.[7] For example, the GDP of Madagascar has not increased over the past twenty years, and extreme poverty has grown at a 1:1 ratio with total population. Half a billion people face the prospect of remaining stuck in extreme poverty indefinitely under our present frameworks, including lack of stable access to food and water. For individuals journeying a path of material security and creative pursuits, the argument that it is the best time to be alive holds some weight. The networking of our universe brings opportunities for connection, collaboration, and learning previously unimaginable, empowering people to generate value and wealth within society in ways that are meaningful and gratifying to the individual participants. For those who find themselves within these time experiences, pathways to individual actualization are open in various directions.

What proponents of this narrative fail to consider is how even those maximizing benefit from the present organization still fail to unleash their fullest potential. Succeeding in systems that limit others may indicate individual ingenuity, but it does not align with the wholeness of human experience. There is no doubt that there are plenty of people around the world whose lives were better off in the past. Imagine a person who was living on shaky financial ground before the pandemic whose financial situation could now

7   Ravallion, M. Are the world's poorest being left behind?. J Econ Growth 21, 139–164 (2016). https://doi.org/10.1007/s10887-016-9126-7

only be labeled as dire. What might a child whose entire life has taken place under the thumb of proxy wars in Syria have to say about now being the best time to ever live? What of the Palestinian child whose ancestral land was taken and home bulldozed without representation or compensation of any kind? Or the Ukrainian child whose mother and father are dead after a relentless assault on civilian housing stemming from global geopolitical conflicts—oligarchs fighting oligarchs? We cannot express the greatness of the immediate present without also recognizing the horrors; both form a single state of being within the moment. These event chains shape individual access and agency within the world to such a degree that they alter the fundamental experience of being. For many, the proactive diminishment of humanity is alive and well.

To say we live at the pinnacle of human experience is accurate, but it only seeks to distract us when shared in the context of dismissing the crisis. The ever-increasing wealth gap is directly correlated to rising mental and physical health problems in countries with extreme inequity such as the United States.[2] Believing that now is the best time to ever be alive is highly egocentric, specifically to the opportunities we believe are available to us. When examined through the lens of the totality of experience in the moment, it is a denial of greater humanity for many struggling around the world. We cover our eyes and plug our ears so that we might not feel as guilty about how the same systems that elevate us project misery upon others. Embracing our oneness with the relational universe is the process of confronting that human experience can simultaneously exist in an era of extreme opportunity and crisis; the two concepts are not mutually exclusive. However, subscribing solely to the former misaligns the individual with the single truth and attempts to separate them from their connection to the relational universe. Overcoming the age of crisis requires a radical realignment of our beliefs, and that begins with having the courage to confront our circumstances for what they are. We must reject any platitudes

that distance us from the reality of our circumstances so that we might lessen the burden upon our individual egos.

The specific challenges we collectively face in the age of crisis are vast, numerous, and complex. Many blueprints exist today for policies, plans, and investments that could redirect our course. Yet none are taking hold as we draw closer to the event horizon. The challenge that humanity must overcome is not one of information, intelligence, or even structural imagination. Self-actualizing in the age of crisis is a struggle for meaning. We all have our own reasons for wanting to avoid or accelerate the crisis. Whether the individual is concerned with their own life, the lives of their children and loved ones, or the unknown number of voiceless individuals yet to be born, the crisis brings misery without discrimination. As we'll explore throughout the chapter, if we continue our present trajectory, the near future is a grim reality for many. Fortunately for humanity, we have been here before. Throughout history, great paradigm shifts have redefined human meaning and values to meet the needs of the moment. The age of crisis is an extreme threat, but if we equip ourselves with the knowledge of the single truth, we can approach the challenge without fear.

Our focus in exploring crisis centers around how our present circumstances and direction conflict with our alignment with the single truth. We observe the moment to ground ourselves in the scope of challenges we face, always considering how the systems surrounding us have shaped our ability to think and react to the very issues that threaten our existence. The age of crisis is occurring both within and outside of us, but our understanding of the relational universe helps clarify that they are the same happening. By aligning our beliefs and actions with the nature of the universe, we can create real and lasting change within ourselves and others.

CRISIS OF EXTINCTION

There is no greater threat to individual and collective human prosperity than the crisis of extinction. It threatens our ways of

life unparalleled in human history, except for the asteroid impact that almost wiped out our species about thirteen thousand years ago.[3] We inhabit a struggle that holds within it the possibility to decimate our species, a domino effect of ecosystem collapse that will leave the vast majority without access to food or water and permanently alter the landscape of our plant and animal life. The result of this collapse will be conflict, inducing mass migrations, the continuation of existing wars, and the start of new wars. For many, violence and disease will follow, thrusting the vast majority of humanity into a time experience of desperation and struggle.

At any given moment, it's difficult to know exactly how far our environmental crisis is accelerating because it just keeps getting worse. Our oceans are evaporating[4], causing feedback loops that increase air humidity, warm the atmosphere, and further contribute to evaporation. This evaporation is coupled with oceanic overheating, which is devastating to marine and avian life.[5] Early and declining snow melts are shrinking our lakes,[6] resulting in increasing salinity that directly impacts the local climate and wildlife. Earth's deserts are expanding,[7] and over the past one hundred years we have lost as much forest as we had in the previous nine thousand years combined.[8] Over the past fifty years, natural disasters have increased by order of magnitude, occurring ten times more frequently today than in 1960.[9] Sea levels continue to rise as arctic glaciers melt at rapid speed,[10,11] a change that will severely damage coastal cities around the globe and contain the potential to release dormant infectious diseases such as anthrax.[12] Earth's atmosphere now contains carbon dioxide (CO_2) levels higher than at any point in the past 800,000 years. About three million years ago, Earth had similar amounts of CO_2 in our atmosphere; the result was temperatures and sea levels about fifteen to twenty-five meters (fifty to eighty feet) higher than today.[13] We are in the midst of a sixth major extinction, with recent predictions estimating that 70 percent of surveyed species will perish.[14] It's difficult to estimate how this eradication of life will

impact humanity, but it is easy to understand how mass extinctions take a part of our humanity. The crisis of extinction is an expansive web of event chains collapsing upon one another and perpetually becoming worse than previous predictions.

To best frame the crisis of extinction, we must also recognize past and present ill actors. Over the past decades, many individuals and organizations have engaged in coordinated efforts to discredit the severity of the crisis through disinformation campaigns. For example, despite having evidence linking fuel burning to the rising levels of CO_2 in our atmosphere, there is no shortage of corporate-sponsored "think tanks" actively churning out misinformation.[15-27] Fossil fuel energy companies and investors have worked tirelessly over the past three decades to divide public opinion and purchase legislators to prevent meaningful political action from stemming the crisis. Popular media spreads information about how individuals might play a role in combating the climate crisis. Stop using plastic straws, recycle more, and travel less are just some of the many schemes concocted and popularized by corporate propagandists. They spin narratives highlighting the individual as a problem while intentionally omitting the root causes of our crisis. Today there are one hundred companies operating and eight now defunct organizations that are responsible for 70 percent of global emissions.[28] Those who have engineered the crisis now seek to absolve themselves from the responsibility of solving it, instead attempting to create confusion and apathy. Critics of reimagining our spiritual connection with nature might argue that politics, not renewed philosophies of meaning and value, is the best pathway toward addressing the climate crisis. Nothing within the immediate present supports that claim. Global leadership is impotent, engaging in systems and power structures whose only function is to prolong and protect the established order. It should surprise no one that the same systems that invited the crisis of extinction to our doorstep will never be adequate to transcend it. What should be

recognized as crimes against humanity is instead chalked up to the cost of doing business. The crisis of extinction forces us to confront the worst of our species, those who subscribe to systems of meaning and value that extend no farther than their personal accumulation of wealth. Now in the immediate present, we find ourselves deep in a hole that we have yet to stop digging.

The crisis of extinction will not impact everyone equally; the poor will undoubtedly suffer the biggest consequences. Impoverished rural communities around the world will struggle from changing weather patterns affecting crop growth and a changing landscape of animal food sources that will threaten their ability to sustain themselves. Those living in poverty within industrialized nations will suffer from a breakdown of already meager social services and a larger community increasingly unconcerned with the collective as they struggle to provide for their own families. Rising sea levels will damage coastal infrastructure beyond repair, removing access to readily available water, energy, and transportation, which will disrupt food supply lines for millions of people.

Consider also the impacts on indigenous communities who have played no role in the acceleration of the crisis. Indigenous Arctic cultures are grappling with rapidly diminishing food supplies as the seals, caribou, and other animals die out due to rapidly changing environments.[29] Deforestation and segmentation continue to threaten native Amazonians' ways of life, and glacial melts in the Himalayas are disrupting the water sources of many rural communities. It is estimated that 143 million people will need to flee their places of residence by 2050 in response to increasingly hostile environmental conditions.[30] Those living in industrial societies will leave for more secure geographic locations, abandoning others to their fate. Many who consider themselves middle class will be in for a rude awakening as the cost of basic goods soar and many of their assets become worthless overnight due to some unexpected disaster. As we might imagine, these circumstances will increase hoarding,

theft, and violence among sections of the populace with no alternatives. When basic material security is removed from millions, we will observe desperation become the primary motivator of human experience. It will become increasingly difficult if not impossible to collaborate toward a more transcendent vision of humanity when so many will inhabit circumstances of extreme insecurity. When we consider the crisis of extinction, we do so within the framework of the larger human condition, understanding that for many there will be no recovery from the material devastation they will suffer. The crisis will change who we are as individuals and collectively as a species, directing us away from transcendent struggle toward rudimentary survival.

The crisis of extinction highlights how social systems organized around birth lottery project an unequal value onto individual human life. While the poor suffer the most, the wealthiest will bear the fewest burdens. Those with plentiful assets will retreat into their walled gardens in their well-guarded compounds situated on hundreds to hundreds of thousands of acres fully stocked with food and supplies. These compounds exist throughout the country, and in other nations, many are already well prepared for the impending fallout should we remain on our current trajectory. If the worst-case scenarios of the crisis of extinction play out, federal laws and municipal governments will likely falter, leaving little recourse for those without assets to organize around the redistribution of resources. In this scenario, society will revert to a feudal state. The wealthy prepper is better prepared than most, reinforcing a self-delusion in believing they can outlive or outlast the crisis. It is possible within our immediate present that aerial distribution networks, self-sustaining homes, and a network of wealthy friends may prolong the inevitable, but it is foolish to assume the rest of humanity will remain idle as an extreme minority continues to live lives of luxury while the rest descend into chaos.

Consider also what the climate crisis reveals about the present

state of global cooperation. There has been some progress through institutions like the United Nations, but any solutions arising from the organization are fragile arrangements. Because all agreements are essentially unenforceable, they become easily disrupted, as evidenced by the departure of the United States from the Paris Climate Agreement in November 2020. It highlights a larger problem with multinational agreements: the power of the independent political actor to redirect and reshape past agreements based on personal preference. Today every nation attempts to advance its sovereign interests. The history of our species is full of tales detailing the fluctuation of power and resources, groups locked into never-ending struggles with other groups. Given that the present moment's political institutions remain under the control of wealthy networks, the viability of these arrangements depends on alignment with the wants of economic elites. If a crisis presents a threat to the maintenance of existing power structures, we observe action, if not indifference. Solutions reached under this conflicting model of interest and action are always inadequate because the appropriate action requires a realignment of global priorities to redistribute resources to address shared challenges. The crisis of extinction poses a serious threat to existing power structures and those seeking to maintain them, but less so than the reorganization of individuals and systems in alignment with the single truth.

In many ways, the climate crisis is already robbing us of freedoms and behaviors we might otherwise undertake, further reinforcing our oneness with the relational universe. There is a growing trend among those in the age range of twenty to forty to avoid having children due to the extreme uncertainty of our future. Economic uncertainty is a persistent and growing threat, geopolitical relations exist in a state of perpetual war, and the systems governing society are captured by those with large swaths of private capital. Prospective parents are grappling with the gravity of bringing new life into a world that acknowledges the crisis but

refuses to do anything about it. It forces us to prioritize actions we might otherwise not value and avoid aspects of our humanity we would ideally engage in.

Young children and those yet to be born will witness the extinction crisis unfold within their lifetimes and bear the brunt of the devastation while those responsible die out. We have chosen to damn the unborn to a struggle we do not yet comprehend the scope of. As individuals, we may feel powerless to create change because the vast majority of us do not have access to the levels of power driving local and global decision-making. In reality, we have immense power, but the systems governing our individual and group relationships do their best to nullify it. Nothing about our present arrangements instills confidence in our ability to overcome the crisis of extinction, which is why we direct our focus and energy toward organizing ourselves around new frameworks of meaning and value.

The crisis of extinction also presents a glaring lack of morality inherent in present-day humanity. Organizing large groups of individuals has always been a daunting task, but there is no excuse for the apathy and indifference of the present global leadership in addressing this challenge. Too many are too concerned with their political clout, fossil fuel funding sources, and antiquated ways of thinking about global organization to do what is necessary to avoid catastrophe. The effort needed to prevent the worst outcomes is akin to the national mobilization of economic verticals the United States implemented during World War II. During this time, the US nationalized several verticals of production and prioritized war efforts. Through this effort, the country realized its most productive era in history. Given the current corporate dominion of national governments around the world, a proactive mobilization is unlikely to occur before it's too late, and when it does it will be disorganized and rushed. There are many possible reasons global leadership refuses to act when the extent of the crisis and the effort required

to overcome it is already understood, but it's an exercise in futility. What is certain is that our present institutions do not prepare individuals for circumstances requiring deep cooperation, collaboration, and, most importantly, courage.

Aside from the direct damage that will be caused by disingenuous approaches to solving the climate crisis, we must also consider the long-term ripple effects on our progress as a species. The climate crisis will inevitably stratify wealth, but it will also dramatically reduce the number of individuals able to leverage imaginative creation in their productive efforts. People who would otherwise have access to the resources necessary to develop analytical creativity will instead focus on survival. If our ability to contribute toward progress diminishes, so does the speed at which our collective time experience changes. Our biggest hurdle toward self-actualization in the age of crisis is recognizing our power to influence and guide it. However, neither of those can happen if the majority of people are thrown into a time experience of despair and chaos. We must address the crisis of extinction for the future of our species. It is perhaps the most significant obstacle preventing our individual and systemic actualization, but it also presents us with our greatest opportunity. Overcoming the crisis of extinction is a global effort that can unite us, but until now survival has proven an inadequate motivator to generate the energy needed to redirect ourselves. Coupling our desire to live with our journey toward transcendent humanity adds a spiritual element missing from the equation, a higher calling of unity and purpose that highlights what we already know to be true: We are greater than the crisis should we choose to be.

BILLIONAIRE GOD-KINGS OF THE TWENTY-FIRST CENTURY

As the collective works of our environmental scientists continue to prove correct, the resulting biodiversity collapse will alter human ideals surrounding resources and abundance for centuries. The

aftermath will rapidly disrupt economies and ripple into a collapse of nation-states around the world, resulting in a great divide. This permanent expansion of a global underclass will swallow individuals and families who presently believe themselves materially secure into inescapable poverty traps. The great divide is the catalyst for a paradigm shift in human classification, splitting humanity into two distinct classes and ending whatever meager opportunities presently exist for upward social mobility. It is an end of illusions that will rapidly awaken the masses to class consciousness, emerging into the nightmare. Our situation today results from a long series of event chains spanning human history that share the common theme of extreme wealth concentration. Most of us misunderstand the billionaire class, which is critical to their power maintenance. We must expel the illusions, creating new narratives to better visualize their roles in our society and reject the structural and social value of the existence of the economic class.

We know how extreme wealth inequality impacts the power of a government to support its people in times of crisis. The United States has the most billionaires, and it is the only country where record-breaking[31] election spending is growing exponentially,[32] ensuring that candidates embracing corporate support and agenda have an extreme advantage. We know that the COVID-19 pandemic significantly increased wealth concentration at the top while devastating the financial security of many. During the first ten months of the COVID-19 pandemic, billionaires increased their personal wealth by over 38.6 percent; the top fifteen billionaires saw gains of 58.7 percent, and some saw wealth increases as much as 500 percent.[33] During this same period, 73 million people lost their jobs,[34] approximately 100,000 small businesses closed,[35] and 29 million adults reported being food insecure. Minor redirections of wealth through taxation, federal spending, and direct citizen compensation could have prevented mass suffering, but these options were never even considered by those with the power to implement

them. This inaction catapulted the United States to number one for confirmed cases and deaths from the virus. We observe in plain sight how the systems we organize humanity within value capital above individuals. Extreme wealth concentration directly conflicts with self-actualizing in the age of crisis. It ignores the latent potential of individual time experience, betraying our obligations to nature and our oneness with others to maintain existing power structures.

Like our favorite sports team, politics and the economic policies that arise from them can be a projection of power in an otherwise powerless existence. We use the language of freedom to defend our own enslavement. Human history is full of narratives about society and resources that shape how we think about the distribution of resources today. Powerful wealth holders crafted elaborate frameworks detailing how markets should behave and then built industries around the spread and support of this knowledge. Common economic theory is propaganda, evangelized by economists whose professional objective is to maintain the power structures supporting the ultra-elite—whether they're aware of it or not. The study of economics is not the study of economies. It is the study of theory.

The Greek economist Yanis Varoufakis shared, "The only way to make the economic model work is if we assume there is no such thing as time and space." Through the lens of the single truth, the economic models only work if humans aren't involved. Laws arising from these theories always favor specific groups. In our immediate present, much of economic law serves no function other than further disenfranchising poor people. Consider how fiscal penalties like fines directly discriminate against the poor in terms of relative wealth extraction. Or how credit scores, which directly impact an individual's ability to access vital services, credit, and housing were introduced as recently as 1989. In the middle of a plague, the wealthiest country on the planet spent a year debating how little they could offer their citizens, while other advanced nations were

quick to enact guaranteed basic incomes. Our struggle with the politics of the billionaire class is that long histories of conquest and propaganda have crafted narratives of money that have misled generations. Letting go of our dogmas surrounding value and wealth is vital to overcoming the age of crisis.

Why is it that despite the overwhelming evidence of extreme wealth concentration, there is not a more fervent resistance among the general populace? We see social unrest increasing around the world, but it still lacks support from those whose participation would significantly tip the scales in favor of reorganization—the middle and upper-middle classes. Their inactivity often results from apathy or illusion. Apathy because they simply cannot be bothered to focus on the greater good. They believe their personhood and that of their loved ones to be secure, that they might somehow be able to leverage their small fortunes to secure themselves in the event of global collapse. It is an illusion most often built upon generations of privilege coupled with the convenience of ignorance that allows individuals within these time experiences to remain blind to their surroundings. Perhaps they simply choose not to believe the severity of our circumstances; it's much easier to stay the course if one pretends they are not headed into the stormy chaos on the horizon. If the age of crisis is left unchecked, the middle class will be decimated. In an exponential universe, humanity's linear thinking leaves individuals ill-equipped for rapid change. We have no alternative frameworks for thinking about the world outside of extreme wealth concentration because it is all our species has known since the advent of agriculture. This inheritance encourages our mindless embrace of systems we know to be inadequate for overcoming what awaits. Like a long line of dominoes caught in the momentum of collapse, when a threshold of destabilization is reached, many who are presently looking the other way will face an intense storm of consequences.

Consider also that extreme wealth inequality has tangible

impacts on the human condition. As income inequity rises in communities, we can observe direct correlations to decreases in trust between individuals,[36] declines in mental health, increases in mental illness rates of community members,[36] increased drug use,[36] increases in obesity rates,[369] and decreases in youth educational performance.[36] The fallout of a crisis will have negative impacts primarily on poor and marginalized communities around the world. Supply chains will break down as the crisis of extinction rapidly reshapes food and water resources worldwide. The dramatic rise in the prices of vital goods ensures that basic survival goods become significantly more expensive. As we might expect, civil unrest will grow.

An individual or family struggling with having enough food to eat is not going to respect past philosophies of law and order from a time experience no longer relevant to them. How the global poor will be treated during the crisis will not surprise anyone paying attention. The events will be used to further politicize and demonize social support programs by political puppets looking to create a new artificial enemy to capture the majority's attention. Now more than ever, people see through these narratives, but is there enough time for this shift to have an impact? At this moment, it is still unknown. For the wealthiest living high above the clouds, not much will change; the crisis will only serve to further consolidate their wealth and power. When the environmental crisis reaches its threshold, these individuals will retreat into their walled gardens. Stockpiled with food, resources, and mercenaries, they will attempt to ride out the storm of anger and desperation that will envelop the majority struggling to make sense of the new world. The age of crisis threatens drastic shifts in how we define the haves and the have-nots in society, a narrative crafted by the few to ensure misery for the many.

This moment in history is unique because we have all the tools and resources necessary to solve these problems. Radical redirection

is both possible and plausible within the existing resources and productive capacity of humanity right now. What we lack is imagination and willpower spread throughout the collective consciousness. The age of crisis exists and will continue to exist because of our inability to see beyond what is—unless we *choose* to change. No individual or group is to blame for our moments, but history will reflect poorly upon those who actively resisted the empowerment of collective humanity in order to further their selfish fantasies. To be born into dynastic wealth is not a sin; all of us are subject to the inheritance of a specific time experience. However, the individual misaligns themselves with the single truth and the relational universe when they assume the mantle of narratives they know to be true or just. You can have wealth and power while simultaneously understanding how luck and social frameworks have empowered you over others. You can invest your money in organizations, people, and causes that create genuine good in the world or squander it on vanity and luxury. What separates those embracing the single truth from others is what they do with the knowledge. Do they act in accordance with oneness, or do they sow seeds of division for the sake of greed? To deny the need for individual and collective reorganization in alignment with the single truth furthers the crisis.

Understanding how the crisis will rapidly accelerate wealth disparities helps illustrate the severity of outcomes that await humanity if nothing changes. Now we turn our attention to a more structural framing of the billionaire class. If we consider the time experience of the individual billionaire, we can better understand the realities they inhabit. Billionaires today exist in a universe of cosmopolitan information inputs. They are largely unburdened by the nation-state and operate beyond the scope of law imposed on the global majority. It is not uncommon to see those with immense capital, such as private hedge fund managers, intentionally break laws because the penalties the government will impose on them will pale in comparison to the revenues to be made. Rules and laws

that apply to others are simply not applicable to the individual billionaire. Each individual must ask themselves, is this the justice they desire? Our present systems allow people to opt out of our laws through an economic engine promoting labor exploitation. Unsurprisingly, those who succeed in capturing immense resources in the American financial scheme are often unconcerned with the crisis and its impact on others. The economic ecosystems guiding our behavior encourage viewing the individual as a widget whose value is measured in the form of productivity.

Self-actualization in the age of crisis requires redefining wealth and power because our present systems actively resist equal access to agency and opportunity. Is there any hope of instilling class consciousness in the general population? Yes, if we can create the right language. Facts are not enough—that much is evident to anyone paying attention. We need something better, a way of thinking about billionaires that is more than just numbers. By crafting a better story, we can help others understand why our current laws support the destruction of human beings around the world.

One of the first myths we have to dispel is that being anti-billionaire is the same as being anti-luxury. For the vast majority of humanity, there is no apparent difference between a million and a billion dollars. Either amount would allow them to fulfill their wildest fantasies; the desire for anything more is created only through having extreme excess. It's a mental block reinforced by the narrative that we're linear beings in life, death, and earning. For many, the time spent laboring has a direct relation to income. For the average individual, the exponential increases in wealth that billionaires experience is hard to relate to. When someone with a linear perspective of labor and earnings thinks of a billion dollars, it translates into the ability to access things they need and want without worry, something we all desire. They might then project this same framework of labor and earnings onto the billionaire. The idea is that we should all be free to reap the rewards of our labor, no

matter our present circumstances. This logic fails within the context of exponential growth and compounding capital returns that place the billionaire's fortune far beyond any achievable amount of material luxury.

Over 88 percent of billionaires possess fortunes of multiple billions.[37] Some quick math shows us the impossibility of billionaires having any concerns related to wants or needs. Imagine you could spend $1000.00 per hour on material goods. If you never slept and bought things every hour of every day, it would take you one million hours to spend your first billion. Divide that by twenty-four hours per day, and it will take 41,116 days to spend that billion. Divide that by 365 days, and it would take 114 years of spending $1000.00 every hour—without sleeping—to spend your first billion dollars entirely. We're not even counting the interest earned on the money each year. The fact is that they simply could not spend that amount of money on themselves even if they tried. Material needs are something for petty millionaires to worry about.

Billionaires live far beyond the realm of material needs and wants. This, in itself, is no crime. As a collective, we should believe in and work toward bringing every individual beyond basic material needs. By removing survival-related barriers, we free up tremendous amounts of creative focus and energy for billions of people. At present, this level of material security is something the vast majority of the population can only dream of.

The historical narrative of work is that effort equals security and prosperity. Work hard; do well. It's something we were taught by our schools, media, and parents alike. We're surrounded by information streams reinforcing beliefs about a meritocracy that never truly existed. Unsurprisingly, one of the most common responses defending the billionaire class is "People should keep what they earn." Our earlier example demonstrates that applying a linear relationship between work and prosperity cannot accurately be used when describing the billionaire. Their relationship with money is

exponential; their capital radically expands itself through legal and financial instruments inaccessible to the majority of humanity. We want our traditional narrative to be true, and in some respects, it is, but not for the billionaire class. It is perhaps the most common misunderstanding about the capitalist system of production. Anyone working to earn money, even the small business owner, is not a capitalist. A job that trades focus and energy within the time experience for money is just selling labor. A capitalist is an individual who generates capital through their existing monies in the form of assets and investments.

The delusion that we can all be capitalists is one of the biggest lies the American narrative relies on to keep a struggling population docile. It is a powerful belief that convinces many in lower and middle economic classes to defend billionaires. We want to believe that one day, through hard work and dedication, we too can be free of material scarcity. Linear wealth creation is often associated with manual labor, but it bleeds into almost every position in every major organization. We often hear pundits describe distinctions between unskilled and skilled labor as a catchall to contrast types of work, but in reality, all labor exerts some form of skill. We'd all prefer that our houses be built by expert construction workers, our pipes fixed by plumbers, our teeth be fixed by credentialed dentists, and that our medicines be developed by those with advanced understandings of chemistry and human physiology. Even the most commonly targeted professions, such as entry-level labor or food service, require a great degree of time management and sociability.

Language matters in an informational universe; it influences our thoughts and feelings about circumstances. In our efforts to realign humanity around the single truth, we should avoid classifications that diminish one group for the benefit of another, especially when the majority within these groups have more in common with each other than they do any billionaire. More ultra-wealthy individuals built fortunes from work in the new knowledge economy than from

any other industry in human history. In the past, strong unions supported and protected manual laborers, ensuring a more equitable distribution of resources throughout organizations. Through effective political propaganda and a never-ending supply of politicians willing to sell out their constituents, the power of unions within the immediate present has eroded significantly. Today, job security is an illusion, replaced by corporate layoffs to support big executive bonuses. Our old idea of work broke its promise to the people, and with it, the idea that time and earnings correlate consistently.

Defending the billionaire class through the idea of wealth incentivizing progress is another concept we need to lay to rest. In *A Short History of Progress,* Ronald Wright, summarizing John Steinbeck, wrote, "Socialism never took root in America because the poor see themselves not as an exploited proletariat but as temporarily embarrassed millionaires."[38] It is a self-defeating narrative reinforced through vague notions of patriotism, justice, divinity, and plenty of propaganda. The idea that Americans are blind to class narratives would help to describe the political agendas of the past fifty years, but it isn't true.

In his book *Class Attitudes in America,* author and professor Spencer Piston wrote, "The belief that most Americans do not support downward economic redistribution is one of the defining myths of our time." Evidence drawn from twenty-five years of election surveys strongly suggests that the general populace favors wealth redistribution through programs like universal health care, Social Security, and even means-tested programs such as Earned Income Tax Credits. Consider the popularity of political candidates like Bernie Sanders, whose campaigns highlight the immense disparities between the ultra-wealthy and the rest. Spencer concludes that the American public consistently fails to understand who will come out on top of new proposals and laws. Ambiguity about who benefits from policies dramatically reduces support for the programs. Politicians predictably use the confusion to redirect popular

attention and continue the work of their wealthy sponsors. The idea that we have large sects of our population actively voting against their best interests is both true and false. No one is intentionally voting for self-harming policies, but our political and information systems deliberately deny individuals the information necessary to make informed decisions.

Wealth commodifies our shared time experience. Capitalism, a primary form of organizing society, treats human beings as something to extract value from. It is a system created by those with wealth for those with wealth, and it's dishonest to pretend that the majority can participate. For the majority, capitalism is a system of siloing. It forces the individual to express mastery in a direction they may not prefer and creates jobs that add no value to society outside of spreading the system's influence over our lives. When we view our time experience through the lens of the single truth, we understand that capitalism is more than an economic system; it is a framework of information inputs that warps individual realities to fit a specific narrative. It shapes desire and consumption alike, encouraging behaviors that are widely acknowledged as poor foundations for the self-actualizing individual. By centering ourselves around ideas of access and agency that fetishize individuality, we remove reliance on collaboration that has historically been proven to be the greatest source of human ingenuity. Participating in these systems brings us no closer together; more often it drives us apart. At their worst, these systems shape a vision of humanity that is always wanting, buying, and upgrading—avatars of waste.

The digital era brought with it the idea of users as products. You can use the service for free in exchange for the gradual manipulation of your beliefs and preferences. Consider the cancerous nature of the advertising industry, growing at all costs and unconcerned with the destruction left in its wake. Individual time experiences take shape in accordance with others. Prolonged exposure ensures that young and old alike adopt characteristics promoted by the

philosophy of consumption, such as vanity, greed, and desire. To be born into this world is to be bound to its institutions; the individual cannot escape if they lack the means to remove themselves altogether. Economics and the culture of exchange attempt to leverage capital to build trust between individuals, but money is a poor social glue. Our relationships with others are primarily transactional in a system where the individual is rewarded by creating surpluses with their transactions. In other words, the most direct pathway to progress under these institutions is to extract value from others. Binding the ideal of generating a surplus to the majority of human interactions limits the scope of our creations. We prioritize that which can be capitalized over that which might make the most significant contributions to our individual and collective lives. It is a framework of exchange that is antithetical to the single truth and our oneness with the relational universe.

Designating wealth generation as our primary transactional function also leads to the all-too-familiar trend of institutional decay. A start-up, full of energy and imagination, creates new public behaviors through new ideas, efforts, and inventions. After a long journey, the founders are ready to move on. The only viable options today are going public or selling, opening up access to company shares and exponentially increasing personal wealth. The most common result of the rapid expansion of investors is that companies stop innovating and start financializing. Making public offerings the most direct path to group economic freedom ensures that the most successful pieces of our social puzzle worsen over time. Wealth cannot be the pinnacle of human pursuit; it is unworthy of the effort. A self-actualizing society must reshape human incentives. We should make it clear that the journey of systemic actualization is not attempting to take away any person's ability to live comfortably and securely, nor is it an attempt to deny individuals the ability to create and distribute their innovations. It is not an effort to remove an individual's ability to pursue excellence. Systemic actualization

is embracing that our collective powers can only be enhanced as far as the systems governing our lives will allow.

We have reviewed wealth from the perspective of luxury and understand that all billionaires exist in a time experience far beyond needs and wants. Now we will explore how we can best visualize the concept while being far removed from it. The best way to think about billionaires is by comparing them to medieval kings. Kings inherited large land estates generating taxation revenues. On the king's land, their language was law, binding the fate of everyone around them to their whims. Their legitimacy was spread through the narrative of the divine right of kings, the idea that the hereditary passing of the crown took the process of selecting a supreme leader out of human hands and left the decision to a god. Kings, therefore, had no responsibility to represent the will of the public, nobles, or any others. While the collective majority no longer believes in the divine right of kings, many happily defend the billionaire as if they were different. We cannot frame the billionaire only as a holder of extreme amounts of capital. Billionaires are individuals who have the legal rights to large productive networks within society. We can think of them as a small group of unelected kings, each with a high degree of control over a specific vertical of society. Present examples include owners of digital town squares, scientific agriculture, material distribution networks, weapons, and energy production. These unelected kings have the final say in decisions impacting societal verticals, including who may access them and when. Where kings of the past were limited to currencies of precious metals—and therefore finite in their generation and accumulation—the billionaire owns a limitless fiat currency that multiplies itself. Their ability to spend and leverage capital allows for the expansion of economic and political power limited only by their imagination. What was true for kings remains true for billionaires: extreme wealth concentration provides tremendous power to direct society undemocratically.

The concept of kingship is rooted in a distant time experience. Compared to today, most peasants lived a brutish life of toilsome labor and no available social systems to better themselves. They were confined to work their lord's land by legal bindings they had no say in crafting. Escape or resistance from these systems was often met with death. Similar to the present-day state, the power of kings primarily resided in their monopoly on legal violence, extreme wealth concentration, and hereditary ownership. Power structures were absolute and uncompromising.

The most significant risk to the stability of entrenched powers was the plotting of other wealthy nobility, as the speed of information was slow enough to prevent a large-scale peasant revolution. Changes in power were often due to extended military campaigns and only resulted in a new figurehead claiming divine privilege. When we consider the economic power of kings and billionaires, we must take into account that medieval wealth concentration would be comparably worse than today because so many living in poverty died young. Humanity has evolved somewhat as many countries presently provide suites of social safety nets. Today we dismiss the idea of monarchy as an effective form of government and realize that assigning absolute power through birth lottery has proven to be a disastrous choice for empires. Yet the billionaire still exists and has plenty of defenders within the peasant classes. We have traded one king for many, each who can dictate specific aspects of our lives.

The poor and the rich alike are subject to the law of attraction; individuals tend to group with those of like mind and status. Kings of all ages were tightly networked with other rulers, extending their power far beyond capital. It's easy to forget that World War I began as a feud between three ruling cousins. King George V of Great Britain, Czar Nicholas II of Russia, and Emperor Wilhelm II of Germany were related, sharing the United Kingdom's Queen Victoria as a grandmother. Over fifteen million people died in this familial dispute, a steep price to pay for the whims of nobility

attempting to change lines on a map. Just as the relationships of these kings were unknown to their subjects, so too are the relationships and actions of present-day billionaires hidden from the majority of humanity.

In the United States, 78 percent of multi-billion-dollar companies share at least one board member with another company on the list.[39] These power networks dramatically enhance the reach of the individual billionaire, who can influence the fate of many social verticals through connections. We can consider the merits of these power alliances by asking ourselves a simple question. Is it possible that an extreme minority of the population, holding a disproportionate majority of global society's wealth, might act to preserve their personal interests, even if it means causing harm to the majority? We've explored how billionaires have been funding misinformation about the crisis of extinction for personal profits. We have a single concrete example that provides an answer. Our present systems of meaning and value encourage some to resist the necessary changes for human transcendence in order to maintain personal wealth and power.

Consider also the dominant role billionaires play in controlling information streams. Today we struggle with the perpetual consolidation of our media in the hands of increasingly fewer controlling entities and individuals. Information is curated and manipulated to elicit specific reactions and responses from the general populace, bordering on blatant propaganda. We see them stoke fears and anxiety regularly, openly favor specific political candidates and policies, and actively avoid discussions of substance regarding individual and collective transcendence. Perhaps most vile, these outlets serve as effective tools of division. They understand implicitly that a population turning upon itself is blind to the puppet masters pulling the strings. The billionaire, like the king, seeks primarily to maintain their influence. But, unlike kings, billionaires operate from the shadows. With much of the public remaining clueless about their

involvement in funding various anti-public well-being advocacy groups, they are free to promote whatever disastrous ideas they support. In a world of cooperative billionaires, the nation-state is powerless to help its people. It becomes nothing more than another system of influence manipulated by those with means.

Past and present monarchies have always been supported by religious reference. Egyptian Pharaohs framed themselves as the embodiment of Ra, the sun god. Theodosius made Nicene Christianity the state church of the Roman Empire in 380 CE with the Edict of Thessalonica.[40] The tradition of churches supporting kings and kings supporting churches continued throughout the medieval era, creating two distinct types of political powers in the world. The monotheistic salvation religions are inherently hierarchical. These spiritual technologies center around the worship of an omnipotent being whose influence and judgment remain beyond human comprehension. They frame the individual human experience as lacking the divinity and wisdom necessary to fully recognize their latent infinity.

Under the influence of these systems, humanity has programmed itself to believe that the universe and creator are separate entities. Over millennia we have made a false connection true. Now we bear the burden of rejecting a widespread concept that directly contradicts the single truth and our oneness with the relational universe. Religious and spiritual hierarchies pave the way for mortal hierarchies. Centering a spiritual technology around a distant, omnipotent being naturalizes the injustices of extreme wealth inequality, a power so great yet so unreachable that the average individual must simply obey. Connecting political dominion to religious dogma naturalizes the arrangements people are born into, corrupting our time experiences and stifling our power. In a world of abundance, it is divine will to have the majority born into abject poverty. Just as the divine right of kings claimed supernatural intent in birth lottery, so do the present politics of religious organizations

seeking to end collective social investments. Here we identify the need for spiritual transcendence as a means of self-actualizing in the age of crisis. The philosophies of meaning and value available through the popular religious organizations of the past actively support the organization of society in such a way that drives us toward crisis through the hierarchical nature of their beliefs.

Today, many understand that the billionaire is no more divine or righteous than the peasant. We could easily interpret their actions to be less so if we judged their efforts through the lens of the greater good. Still, the nature of hierarchy persists as a natural force in our minds. Some might argue that hierarchy is natural and necessary, citing examples within distant forms of animal life in an attempt to demonstrate the biological significance of these structures, the idea being that humans will always be subject to rigid hierarchies of organization and the best we can hope for is to grow and excel within them. It is accurate to claim that hierarchies exist in nature, but it is intellectually dishonest to ignore the plentiful examples of practiced egalitarianism in animals[41] and humans.[42] Humanity has been organizing itself around collaboration for much longer than it has a hierarchy.

Agricultural society and the hierarchies that arose from it represent about 4 percent of the existence of modern humans. Our reliance on farming tied us to the land, bringing with it the possibility of good and bad harvests. Surpluses allowed communities to specialize and militarize members of their society, which came in handy during years of scarcity when raiders would be more tempted to attack. For the vast majority of our existence, the human time experience has been highly cooperative in both individual relationships and collective organization. Hierarchy and specialization are examples of individual and collective adaptability to circumstances. As we have in the past, humanity must embody a more expansive imagination of the possible in order to meet the needs of the moment.

To argue that any system of organization is ideal and not subject to change is also false. The single truth teaches us that nothing supports the idea of a static universe of ideal states. Strict economic hierarchies have brought the crisis to our doorstep but are proving inadequate in helping us to overcome it. The self-denial of our ability to change and adapt when necessary is a rejection of our power. By surrounding ourselves with these arrangements before birth and after death, we give grossly unequal power structures the same legitimacy as universal laws.

Today we recognize kingship for what it is: a method of assigning absolute power based on luck. Nothing is more out of our control in the universe than being born. We can only ever be where we are. While a comparative few are born into extreme means, the majority enter the world lacking a secure familial ledger. Propaganda channels keep us believing that their hard work is a path to freedom, but for the majority, no amount of effort will ever compare to being born lucky. That is not to say that the individual is incapable of transcending circumstances; quite the opposite. But if we're going by the numbers, it is no secret that being born into a network of wealth radically reshapes the possibilities available. There is no more significant impact on an individual's life than being born. The role of class and caste systems have always defined human capacity throughout history. We have always had, and always will have, groups of insiders and outsiders. It is the nature of our gathering together. What is not natural is the degrees of disparity. To that end, we reject luck and birth lottery as a viable form of social organization.

The debate over whether or not billionaires should exist is the same question as whether or not kings and queens should be the de facto rulers of the world. The similarity of these questions explains why the extreme wealth of the moment doesn't receive a much more radical opposition from the majority. The human time experience exists within a long history of ultra-concentrated resources.

The governing systems have legally, morally, and spiritually justified most of it. It is not unfamiliar to us for others to have much more. While times have changed, many themes surrounding human organization remain the same.

Because kings controlled swaths of land and people, they could exploit value through natural resources within their control. The changing nature of time and information eliminates the physical boundaries that would otherwise limit billionaire power. Today, billionaires typically control verticals of society through direct ownership, indirect ownership through large shareholdings, purchasing politicians, or the fiscal sponsorship of nonprofit and political action groups pushing agendas that would further the billionaire's power. A king had two methods of obtaining the title: birth or conquest. They made rules and laws to leverage their relationships in order to solidify power over time. Billionaires come to be through a variety of circumstances. Some create real value for global societies by solving big problems, providing great services, and more deeply connecting us to one another. Others obtained their wealth without contributing to the productive agendas of society, such as through high finance or birth inheritance.

How the billionaire obtains their wealth is of little relevance to overcoming the age of crisis. Like kings, the billionaire possesses the power to leverage their capital to bribe and coerce those who seek to limit their power. We can recognize the value of individuals creating great wealth through innovation while still rejecting the political and legal power of being a billionaire. To accurately classify the billionaire class, we judge humanity not as a story of individual competition but as a collective effort toward progress. Today, many industries exist as independent parts of a whole, all controlled by individuals with personal agendas. Core social verticals such as energy, housing, health care, and others move in different directions at different speeds. It's a way of organizing society that allows independent groups to dictate how society will progress. Given that

most mature organizations exist in a state of financialization, profit always demands a higher priority than innovation and service. Like a body where every organ makes its own decisions, the collective systems may accomplish their objective, but they will not be as effective as they would be by collaborating. Vital verticals of national and global society are under the control of unelected individuals whose influence and decisions are independent of any nation-state. The age of crisis forces us to question if they should be. Figures 4A and 4B illustrate why forcing collective human progress into the singular format of private control creates artificial stagnation. Specific progress pillars cannot advance without the advancement of others. The prioritization of private and independent control of vital social verticals denies humanity opportunities for advancement.

Social Organization - Present Moment
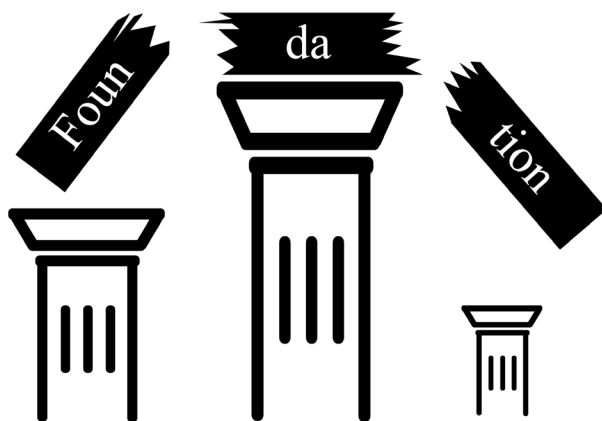
Figure 4A: Private control of specific social verticals hinders the progress of others not aligned with their personal interests, weakening the foundation we collectively stand upon.

Systemic Actualization
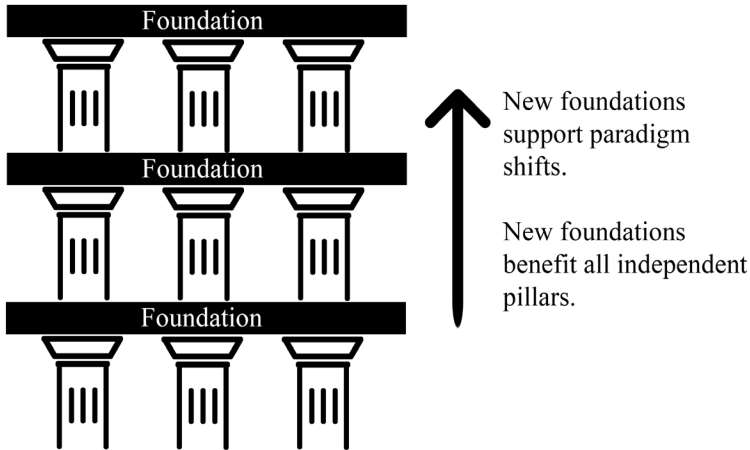
Figure 4B: Systemic actualization represents a more holistic approach toward organizing society that allows for new foundations to be established to better support transformative and experimental initiatives.

The relationship between king and billionaire begs the question, are luck and divinity different? If they are different, then we must stifle the power of the billionaire class. We believe luck is a weak foundation for global security and social organization. Reimagining the laws governing stakeholdership and stifling the power of capital become the only logical path forward, not because the billionaires are inherently bad people, but because our current laws prioritize a modern kingship that disregards the majority in favor of an extreme minority. The philosophy supports the view that the universe is our shared experience. Together we empower ourselves more than any single visionary can. Therefore, social organization that gives thousands more power than billions is incompatible with self-actualization in the age of crisis.

If they are the same, then everyone deserves to be exactly where they are. After all, it is undeniably true that every moment

since the big bang has led to this very *word*. Our experience is one of absolute present, creating futures moment by moment. If all luck is the act of or influenced by a higher intelligence, then there can be no questioning our current conscious coordinates. A convenient logic if you're free from need, but it fails to take into account the squandering of human potential that occurs when we allow birth lottery to determine individual access and agency. This belief is most often rooted in dogmas surrounding outmoded ideas about divinity. Our error is in trapping universal intelligence in a static historical perspective. Those believing that luck and destiny are the same will support the present wealth disparities as the natural order.

As always, there is a third alternative. Luck and divinity can be both different and the same – the same because our current laws make it a reality. The United States is entering an era of wealth inheritance that would make kings jealous. Rules the significant majority have had no say in crafting force us into dominated states, denying the majority access to their higher selves. As we explored, billionaires are above the law as the layperson experiences it. We have the political power to dismantle the billionaire class, but our elected representatives lack the will and are often captured by the interests we seek to overcome.

Luck and divinity are different when billionaires exist under separate reality frameworks than kings, just as the rest of us do from medieval peasants. Their success is not wholly luck-based, and some have made positive contributions to our general welfare and species advancement. At the same time, many of our greatest changemakers have reaped the benefits of birth lottery as well, having parents who could provide them with start-up capital inaccessible to the majority of the population. In an ideal world, the billionaire is a product of a system that rewards creativity and focus, qualities we should encourage and reward in society. In reality, those with extreme means prioritize their personal interests above the health and well-being of the collective. It is possible to

reward imagination and innovation while simultaneously limiting the power success provides.

Ultimately, the separation of luck and divinity is necessary to fully embrace the single truth. Aligning ourselves with the nature of the universe requires maximizing empowerment for all individuals so that they possess the access and agency to seamlessly change the direction of their lives. It will be impossible to reorganize national and global societies to the ideal degrees without wealth and power redistribution. The single truth and our oneness with the relational universe exist in direct conflict with the idea that some omnipotent force determines our place in the immediate present and we should therefore embrace it without question. To deny our power to change is to deny the divinity we know to be true. So long as the billionaire class exists in a positive feedback loop of wealth and power building (more wealth builds more power builds more wealth), billions of people will remain unable to fully express their latent imaginative potential.

The solutions we'll explore to overcome the billionaire god-king's dominion of the present revolve around combining decentralized social institutions alongside new forms of personal practice and belief. Given our history of power and resource concentration, we understand that breaking its hold over society extends beyond redistribution. Individually, we must adapt and spread new philosophies of meaning and value that reject the levels of wealth and power concentration presently apparent as morally wrong and an affront to collective humanity. Economic redistribution is the most commonly cited solution, but by itself it's a bandage too small to address the wound. The realization of systemic actualization as an integral part of our individual actualization aligns us with the single truth and lays a foundation for unleashing our latent potential.

Billionaires, like kings and gods, are always what we choose them to be. Ultimately, a more transcendent form of living requires individual choice. We change the universe by changing ourselves.

Our technological prowess has laid the communication and information networks to move beyond what was. We can never truly be free within the global caste of economic class. Like the gods and kings of the past, billionaires will become historical relics, and humanity will be better for it.

INFORMATION, TRUTH, AND TRUST

The crisis of information, truth, and trust results from organizing human interaction and information flow around transactional relationships. Humanity has long struggled with how to best leverage available information within a relational universe. The evolution of our communication technologies has empowered faster and more effective communication than our ancestors imagined possible. Yet the majority of these innovations have been developed with the intent of encouraging transactions. Next-generation connectivity platforms have adopted the same playbook as similar technologies past; capital dictates what messages are spread to whom. Throughout human history, our relationships with others and the systems surrounding us have been fragile because there is always a risk of subjugation when interacting with them. Today these relationships are eroding more rapidly. We are losing trust in others, our institutions, and ourselves. Here we examine the depth of the crisis of information, truth, and trust to identify root causes and misalignments with the single truth and the relational universe.

The crisis of information, truth, and trust is not a recent phenomenon; however, its impact on the individual has dramatically accelerated over the past thirty years. Media outlets have always been a tool of corporations and political parties. There have been few, if any, points in our time experience where Americans were receiving unbiased news. As the mid-1800s journalist William Gienapp explained, "The power of the press consists not in its logic or eloquence, but in its ability to manufacture facts, or to give coloring to facts that have occurred." Journalists preferring to

create narratives instead of reporting on them have long shaped individuals' beliefs. By the mid-twentieth century, wars, regulations, and bipartisan consensus on social protections led to a more objective presentation of the news in the United States, a trend that began reversing with the 1987 repeal of the Fairness Doctrine.[43] Afterward, commercial news networks quickly transformed into propaganda centers seeking to continually push the boundaries of belief within their audience to better capitalize. Before the advent of social media, these channels were somewhat restricted. Not everyone could access them via their providers, and content aired at specific time frames that could be easy to miss. Following the exponential growth of communication technologies, news shifted to a distribution model favoring optimizing content for virality. This method of information distribution intends to draw emotion from sensational headlines and increase clicks. it's a method of information distribution that seeks to prey on emotion to generate profit.

This sensationalist approach has an inherent flaw: the boundaries of what is shocking and attention-grabbing must be continually pushed in order to remain effective. The result is an increasingly rigid polarization of the population.[44] Information channels train the individual to view others as different and threatening in order to sow collective discord. A focus on differences prioritizes a handful of fringe issues while intentionally avoiding the root causes of why material struggle continues to spread. Corporate news has become synonymous with disinformation and division, straining our ability to tell reality from falsehoods, resulting in widespread erosion of trust in information sources.

Over time, these narratives fester into manifestations of dominion ethos where anything beyond the scope of individual preference is false or fake. Through the perpetual stoking of fear and anxiety, they create a perpetual boogeyman of those with alternative visions of the good. Over time, the narrative becomes more than an information stream; for many, it becomes an embodied identity.

Companies are profiting from creating time experiences where the individual actively works against their personal health, economic, and political interests under the guise of defeating an invisible other. It is an immoral and manipulative process that is willing to harm the many for the material and political benefit of the few, a shortsighted approach to profiteering that disregards our oneness with the relational universe. This proliferation of rigid systems of belief and value conflicts with our understanding of the relational universe, driving us further out of alignment with the single truth.

History teaches us that when the individual time experience exists within a state of scarcity and anxiety, authoritarian leaders are a likely outcome. Our present observations show us that even if authoritarianism doesn't take hold, it leaves a residue that will attempt to reform itself. Authoritarianism fuels itself through the manufacturing of otherness. It preys on fear to create hate. It is a form of political power that attracts desperate people looking for an escape from their own personal hells, pawns in a game they do not realize is being played.

Authoritarians and their followers decry criticism as stifling their freedoms of speech and expression. The philosopher Karl Popper addressed this through his paradox of tolerance. "Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them.—In this formulation, I do not imply, for instance, that we should always suppress the utterance of intolerant philosophies; as long as we can counter them by rational argument and keep them in check by public opinion, suppression would certainly be most unwise. But we should claim the right to suppress them if necessary even by force; for it may easily turn out that they are not prepared to meet us on the level of rational argument, but begin by denouncing all argument; they may forbid their followers to listen to rational

argument, because it is deceptive, and teach them to answer arguments by the use of their fists or pistols. We should therefore claim, in the name of tolerance, the right not to tolerate the intolerant."[45]

Authoritarianism will expand if the crisis of information, truth, and trust is not addressed through individual and systemic reform. This is further accelerated by our continued descent into the age of crisis. Circumstances where an increase in vulnerable and insecure individuals will occur are almost certain. There is a possibility that some form of authoritarianism will always pervade human society. Opportunistic individuals preying on the destitute to gain personal power aren't new occurrences in human history. Eliminating the idea entirely is unlikely, given the nearly infinite potential divergences of information in our universe. Limiting its spread is within our power, but only if we are willing to choose alternative forms of organization. This requires creating and implementing systems to develop and nurture the individual's empathic and intellectual capabilities to a point where they easily reject these ideologies. At the same time, we must consistently revisit our definitions of what is and is not acceptable public speech by law. There is nothing inherently freeing about the open oppression of others so the individual may benefit; to deny this is to empower it.

Consider how social media has changed the information streams we consume daily. For most of human history, the process of receiving new information was incredibly slow. Oral traditions were memorized and spread from generation to generation. For most of our history, the written word was only accessible by a relative few until the invention of the printing press. Even then, it took longer to create and distribute content than it did to consume it, creating a bottleneck in the process that curbed oversaturation.

Today we struggle with the opposite challenge. We are inundated with information to the degree that it distracts us from genuine engagement. Dissemination of content is completed through precise algorithmic targeting; individuals are considered

nothing more than profiles to be modified. Our most popular social media platforms operate under frameworks where the primary intent is to manipulate us into acting in ways that serve them. These platforms leverage click-bait media to incite our emotions and targeted product advertisements to encourage us to consume more in these heightened states. These platforms narrow the information we receive that conflicts with our present worldviews while deepening access to content aligning with our existing beliefs. This, in itself, is not a terrible thing; we often prefer engaging with like-minded individuals and groups. However, the price we pay to connect with friends is subjecting ourselves to a model of profiting rooted in information delivery methods that allow advertisers to shift our thoughts and actions ever-so-slightly. We now understand that these behavioral changes are real and measurable[46] but occur gradually, so the change in our perception seems almost natural. The crisis of information, truth, and trust spawns from the systems we rely on to expand our humanity through their reinforcing of philosophies of meaning and value that diminish us. Consumerism is a cancer of the human time experience.

The crisis of information, truth, and trust calls into question the very nature of the human experience. Why are we so malleable? Since the dawn of our existence, the individual has taken many forms, constantly adapting and adjusting to the needs of the immediate present. Collectively, we have forgotten more things than any one individual could hope to master in a lifetime. Humanity's ability to change is our most defining characteristic, which is unsurprising given our inhabiting a universe governed by the single truth. As observers, we embrace knowledge and change our beliefs and actions accordingly. Inspired by our infinite imaginations, we develop a more expansive humanity by expressing our powers of creation to transform the world around us. Our divine powers overshadow an inherent struggle of being one with the relational

universe. Information continually shifts our understanding in a specific direction; sometimes we notice, and other times we don't. At times we embody knowledge, beliefs, and habits that pull us away from the visions we establish for ourselves. The state of insecurity an individual inhabits within a given moment impacts how vulnerable they are to influence in directions conflicting with views and visions they hold dear. We begin to embody the information we consume. After a certain threshold, we become it, directing our focus and energy toward creating its vision and encouraging others to do the same. Our old self becomes lost to a past we can never access. This explains why so many today living in states of fear, anxiety, and anger toward others are those who have been disproportionately impacted by the crisis so far. The crisis of information, truth, and trust reveals our shared vulnerability for what it is: an inescapable part of being within a relational universe.

    The human being is in many ways a primal clay, able to reshape itself to reflect its surroundings. We are most powerful when we are actively directing this change through our focus and energy. We are weakest when we are caught in the wave of our time experience, unaware of our power and absorbed in information streams unworthy of our attention. We will always have a crisis of information, truth, and trust within systems of organization that prioritize transaction as the highest form of cooperation. Institutions that allow and promote the proactive confusion and manipulation of the populations they intend to serve warp our time experiences in ways out of alignment with the single truth and the relational universe. We must overcome this crisis because within it, we are increasingly impotent to collaborate around transcending it. Our development of new spiritual philosophies of meaning and value is rooted in a deep trust in the other. To establish that trust, we must reconsider what is and is not acceptable within the verticals of society that connect us to one another.

ELECTED MISREPRESENTATION

The crisis of elected misrepresentation is the recognition and exploration of why the presently available forms of governance are inadequate tools concerning organizing collective humanity to self-actualize in the age of crisis. We can begin with a question. Is the American democratic experiment failing, or is it working as intended? The answer is both. It is failing because we inhabit a society of rampant inequity and low economic and social mobility. The institution has failed to evolve with the changing nature of time.

It is working as intended because the US form of representative democracy has always been a political technology designed to serve the wealthy. All governments are legal technologies intended to serve specific groups and often accomplish these goals by excluding others. Our journey toward a more transcendent humanity forces us to question why that is and what may be done about it.

While political processes around the world are rife with corruption, our focus will remain on the United States. There are many weak democracies in the world, but the US is unique in that it is especially vulnerable to ill-intentioned actors through its design, while at the same time being the dominant global power. The process of politics as it is expressed today is a propaganda technology designed to divide and distract the masses. Participants at all levels are generally unconcerned with the policy demands of the public, as evidenced by their voting records. It is a system designed by and for the wealthy, who, through their sponsored candidates, craft policies to further interests favoring their specific groups with little to no concern about how their actions will impact others.

Through the collaborative efforts of the ultra-wealthy and private media corporations, the political process in the United States shifts individual focus away from issues and onto identity. Politics is framed through the lens of duopoly, a competition between opposing political teams not unlike professional sports. Spectacle is the intent, and we eat it up. The individual is encouraged to pick

a side, as if there were any ideological differences between either of the parties. In reality, there is no political alternative in the United States. The two popular parties represent the same corporate agenda while taking slightly different positions on a handful of fringe social issues. Our electoral process ensures that whoever is selected by insiders will win, and even when these plans go awry, the end results remain the same. For example, every presidential administration since 1974 has actively transferred wealth from the poor and middle class to wealthy elites. This is unsurprising when we consider that most lawmakers in the United States are millionaires.[47] By slashing social services, cutting taxes on the wealthy, and actively promoting the falsehood of trickle-down economics, our elected leadership consistently sells out the working class to corporate interests. Despite this, many Americans willingly participate in the farce and in doing so develop imaginary enemies of the other.

All forms of government reinforce specific ways of being. In theory, democracy intends to provide equal say in shaping national direction to all participating individuals. In practice, the world democracies are organized as slight evolutions of monarchies and could be more accurately described as representative oligarchies. Throughout the world, democratic experiments are failing, disrupting, and disempowering the people they are intended to serve. At the time of its establishment, the United States democratic republic was a revolutionary concept of what the human experience could be outside of the rule of a king, a nation composed of smaller sub-nations (states), each representing a place for experimental ways of living. Elected representatives would meet together to work on policies, programs, and legislation that would help further the interests of the citizens they represented while putting the nation's greater good first. The initial idea of electing representatives to enact democracy was necessary given the size and population distribution of the United States at the time of its inception. It was a time experience of slow information development and spread

where the majority practiced sustenance labor, making the required physical presence for decision difficult. Compared to the available forms of governance, the idea that individuals could select someone to represent their shared interests at the national stage was a major improvement over monarchs who had little concern for public desire and opinion.

For all of its innovative qualities, the political technology of representative democracy made a great effort to maintain and further class hierarchies. The United States was designed to be a property-owning democracy, existing to serve the rights of capital holders while actively excluding large swaths of the population, such as people of color, women, and White men who did not own property, from participating in the governance process. The founders were some of the wealthiest citizens in the United States at the time and for the most part were in strong alignment about the preservation of their personal wealth and power. Their support of social hierarchies was strong enough to determine that branches of our present governmental models should prioritize the protection of landed elites.

On June 26, 1787, James Madison told the Senate, "They [the landed interests] ought to be so constituted as to protect the minority of the opulent against the majority. The Senate, therefore, ought to be this body; and to answer these purposes, they ought to have permanency and stability." That the preservation of a specific group was legally prioritized over the majority of others sheds light on the root causes of our crisis of elected representation. The system was never intended to be equitable or blind in its distribution of justice. When we consider whether or not the present systems of representative democracy can act as catalysts for a more transcendent human experience, we do so within the context of their origin points. All legal innovations over the past 240 years are slight evolutions of the root, incremental improvements that ultimately exist to serve the same original intent. Here we identify why the

present form of US representative democracy is inadequate to help humanity transcend the crisis. All possible institutional innovations remain isolated by the scope of the founding documents and in doing so continue to reinforce division and inequity as a means of social organization.

This is further evidenced by the organization of the federal government, which, through its design, is intended to slow and stifle change. Representative democracy in the United States is rooted in two core principles: slow government and the division of power. Slow government is intended to act as a failsafe, preventing rogue actors from dramatically shifting the systemic power balance within a single term. It is principally a conservative idea, actively supporting the maintenance of the status quo and stifling change. Consider that in the present day, US laws are very easy to make but extremely difficult to repeal. Over time, this compounds into layers of unnecessary bureaucracy that serve only to entrench existing power structures and limit opportunities for transformation. It also encourages lawmakers to abuse laws for their personal advantage, such as leveraging information to trade stocks before legislative decisions are revealed to the public. This blatant corruption exists because the mechanisms to stop it are extremely difficult to enact. In theory, the separation of powers is a viable and ideal component of democratic governance. However, in practice, we can observe that it creates an impasse; lawmakers are unable to effectively break ties. Today we see the separation of powers primarily used to stagnate progress, even when a specific party possesses unified control.

We can consider the example of what happens when a bill passes in the House of Representatives but fails to pass in the Senate. At this point, the bill is essentially dead in the water, and the people it intended to serve are left without recourse. It creates a political culture where passing new legislation almost always consists of material concessions for the wealthy but rarely anything more than moral concessions to the poor. Obstructing the elevation

of the majority is the most bipartisan effort our legislators engage in. The crisis of elected misrepresentation is as much an issue with the failings of our leadership as it is a critique of the system itself. How can humanity transcend the crisis when the vehicle available to us resists change by design?

Overcoming the crisis of elected misrepresentation is necessary to transcend because governments define the laws governing our relationships with each other. Nowhere is this more evident than in our economic law. The politics of modern economics is a tug-of-war between two opposing viewpoints, one being increasing support for markets through the loosening of federal guidelines, restrictions, taxes, and the elimination of social safety nets, and the other being the expansion of redistributive social protections, more heavily regulated and segmented markets, and increased taxes on the wealthy to reduce capital supply.

These two opposing philosophies create a pendulum where each consecutive administration works to reverse the direction of their predecessors, the sum of which results in stagnation. Consider also the increasing inequity stemming from our economic arrangements that has been ignored by congressional leadership. From 1979 to 2020, US productivity increased 61.8 percent while wages only increased 17.5 percent.[48] During the thirty years prior, productivity and wages grew in parallel, increasing 118 percent and 107 percent, respectively. The recent decline is due to the continuous weakening of labor rights in combination with a loosening of regulations on corporations. Today the price of these market-first policies is evident, as much of the US population struggles to keep pace with the rising costs of living while our wealthiest are earning billions more per year. We are told to believe that "our side" is fighting for what's right and protecting our interests. In reality, one side is transparent about its favoritism toward wealthy elites while the other's primary objective is to humanize the policies of their adversaries through performative moral concessions. What is apparent is that neither

of the two parties possesses any real insight into alternative visions of markets that would better serve the elevation of the collective.

Earlier, we explored how the billionaire manipulates our political discourse, but given how inseparable capital is from US politics, it requires further examination. In 2010, the US Supreme Court voted in favor of the Citizens United case, equating money to free speech and empowering organizations' unlimited spending on political elections. The ruling stated that organizations do not have to reveal the names of their donors, providing financial anonymity and ensuring that the public would not have access to information regarding whose agenda a candidate was serving.

In the months following the decision, money spent on political elections from anonymous sources increased over one hundred times.[49] Politics has always had a problem with corrupt officials, but the legalized bribery in the United States supports practices commonplace in the authoritarian nations our leaders so often criticize. A 2014 analysis demonstrated that wealthy elites and lobbying groups supporting business interests have by far the largest impacts on the direction of policy-making in the United States. Citizens and public interest groups have "little or no independent influence."[50] The predictable results of these arrangements are a federal leadership full of candidates supporting policies that are harmful to and unaligned with the best interests of their constituents. Financialized elections also prevent grassroots challengers from emerging because the money frequently flows from federal to state elections. An individual passionate about people-centric policy rarely possesses the capital necessary to compete in county, state, or federal elections. In summary, the political technologies in the United States and those operating within them consistently reinforce the national direction toward favoring monied interests instead of the collective good.

The crisis of information, truth, and trust impacts the national political direction. Ongoing propaganda campaigns funnel through

various information channels to distort public opinion. Funded by the same individuals and groups funneling money into our elections, the average American is subject to a web of misinformation so expansive that it becomes difficult, if not impossible, to separate fantasy from reality. This is especially true in America's most impoverished and undereducated regions, as explained in Thomas Frank's book, *What's the Matter with Kansas*. "You vote to strike a blow against elitism and you receive a social order in which wealth is more concentrated than ever before . . . It's like a French Revolution in reverse, in which the workers come pouring down the street screaming more power to the aristocracy." Nine out of ten states with the lowest education rankings have representatives who consistently vote for policies that support the elimination of social spending programs such as education. Six out of the ten states with the lowest education rating also are the poorest when measured for median household income.[51]

There is something fundamentally wrong with a representative democracy when constituents regularly vote against their material interests, especially during moments of increasing struggle and insecurity like our immediate present. It is important to avoid focusing frustrations on the victims, many of whom are products of informational universes that offer no alternatives. Their state and federal representatives, however, are participants in the willing disenfranchisement of those they were elected to serve. These propaganda campaigns instill a vision of American democracy as an unchanging, natural phenomenon frozen in time and immune from revision, promoting beliefs denying the complete malleability of our laws and institutions. In a universe governed by the single truth, everything is subject to change. The crisis of elected misrepresentation requires that we unite a majority around a transcendent philosophy of meaning and value that prioritizes the individual divinity of all. Without it, we have little to no hope of reimagining our methods of self-governance.

At the root of overcoming the crisis of elected misrepresentation is embracing our present forms of representative democracy as legal and political technologies subject to challenge and change. We must be critical of their flaws in a collaborative effort to imagine more for ourselves and the other. We must eliminate any personal attachments with our individual identity with a specific political group or system, knowing full well that these ideals only serve to enslave us to our creations. Self-actualization in the age of crisis is a journey of reimagining humanity in a new image, free from the constraints of a past we had no choice in crafting. The presently available forms of governance and those inhabiting them offer no realistic opportunity for transcendent progress. They exist to serve the specific purpose of furthering the interests of a select few and are in large part responsible for driving us toward the age of crisis. Democracy is the ideal in accordance with the single truth and the relational universe, but we require one that is truly by and for the people. This option is not available, so we must create it. To do that, we must reject what is for what will be.

PRODUCTIVITY AND PARTICIPATION

Productivity has been an integral part of the human time experience since long before recorded history. It facilitates the movement of objects and ideas by organizing collaboration to solve problems. Our methods of being productive have progressed rapidly over the past 25,000 years, leaping from nomadic foraging networks to virtual assets in the blink of a universal eye. As our time experience progressed, what we valued and how we valued it evolved, but the central idea of productivity remains the same. We focus our efforts on creation and exchange; we give to get. A social contract developed during a time experience of limited resources and significant disparities in individual access and agency. Now we're progressing toward an era of accessible abundance, but historical ideas about individual contribution still dominate the ethos of the moment.

The crisis of productivity and participation is a misalignment of the traditional understandings of labor and contribution to the evolving consciousness of humanity as a result of our technological ascendency. We are more than our circumstances allow us to be but remain shackled to these processes for lack of a better alternative.

Participation is one of the primary sources of human meaning. We connect with others to share information in an experience of mutual expansion of the self. The way we define participation has always been a matter of circumstance. Rules of societies past and present form frameworks for how we think, act, and imagine alongside others. Over the past twenty years, our technological progress has broken barriers that have separated our global population for millennia, networking us together to form new layers of intelligence we have yet to fully understand. Deeper connection and meaning are growing within us but struggle to take form under the weight of present systems. Self-actualization in the age of crisis is a process of reimagining our relationships and responsibilities regarding productivity and participation. There is no limit to the forms it may take. The individual should possess the power to ensure that the direction of their productivity and participation is both meaningful and at their discretion.

Work and technology intertwine. They always have and they always will. The human time experience ensures that our productive activity as individuals and organizations is forever bound to the resources at our disposal within a given moment. Every new innovation opens new directions to express our creativity. Each empowers us to develop entirely new experiences for ourselves and others. If we consider this within the context of our oneness with the relational universe, we observe how our technological progress is merely another direction of self-replicating information. In many ways, we are the directors; in many others, the full scope of the consequences of said progress is out of our control and beyond our realm of comprehension.

The economic verticals that direct our productivity and participation today are organized so that the majority of the benefits go to the few while the losses are spread amongst the many. This extreme imbalance continues to increase. Our political leaders laud free markets as the pinnacle of human freedom while simultaneously propping up the failing industries of their corporate sponsors. We have long been propagandized to form emotional connections for or against specific forms of economic arrangement. Why? Because it maintains the existing concentrated power of the few. Right now, we are choosing to limit ourselves. Single market maximalism also encourages a permanent underclass, and its preachers are always those who benefit the most by resisting change. We must stop worshiping our creations. To naturalize them is to ensure that many remain unable to transcend a time experience of permanent struggle. This is easier said than done given the persistent propaganda the majority are exposed to, but aligning ourselves with the single truth and the relational universe requires a more experimentalist approach toward the organization of markets.

The crisis of productivity and participation recognizes the distinct divisions of labor of the present. Some groups lack the ability to meaningfully contribute toward bettering society and themselves. A lack of ability in itself does not designate a crisis, but when combined with a lack of vital protections and opportunities for the individual to redefine and redirect their journey, many find themselves trapped in cycles of inescapable poverty. It's easy to observe displaced individuals from the outside and comment about their lack of grit or foresight but doing so is extremely shortsighted. Technological progress will continue to eliminate traditionally secure employment; machines will replace routine tasks of all levels of expertise. The crisis of participation highlights how an ever-increasing number of people are denied access to the necessary resources to develop themselves to meet the needs of our moment,

further contributing to the expansion of our existing citizen under-classes and the ills that come with it.

An unavoidable aspect of our expanding advancement is a change in the fundamental nature of work and productivity, the primary drivers of our abilities to interact and exchange. Over the past thirty years, the nature of work has undergone a dramatic shift. In the past, industrial mass production models where workers performed specialized and repetitive tasks used to be the most accessible forms of employment. It was a moment where the average individual was viewed as an extension of the machine. Individuals were expected to specifically perform routine tasks without room for deviation or experimentation. If you could work in one assembly line, you could work in any of them, giving rise to mobile workforces. The ideal worker during this time experience was someone smart enough to operate the machines but lacking the skills necessary to become more. Mass production assembly lines are a form of labor demanding obedience above all else.

When countries adopt this type of work, they actively spread the cultural ethos through education systems and information channels. Eventually, corporations purchase the political sway necessary to outsource these manufacturing jobs overseas to labor markets paying lower wages, claiming less taxes, and often employing measures that would be otherwise illegal, such as child labor. Globalization dismantled all aspects of career security within professions, requiring the performance of machine-like tasks, placing many into time experiences of radical insecurity that they have yet to overcome. Now we can observe the inherent problem with developing our productive capacities around repetitive specialization. It is a form of productivity that leaves individuals perpetually vulnerable to disruption and offers few alternatives to apply the skill set elsewhere.

Contrast that to our immediate present. Today's most valuable employees combine deep technological knowledge, analytical

capabilities, and cooperative problem-solving to automate and create. As a result, these occupations offer the individual the most opportunity for creative fulfillment and financial reward. What separates these two forms of work is the inherent power of the worker. In the past, the individual was a disposable extension of the machine; now they are the vital imagination, powering its direction.

This experience of industry erasure takes many forms. Technology advancements such as scientific precision agriculture and policies favoring large corporations have crushed the small family farmer, many of whom are struggling to pay down large debts—let alone generate profits. In the past, small farms provided about half of the food Americans ate; now they are responsible for a steadily decreasing third.[52] Advancements in renewable energy technologies ensure that solar and wind produce more energy for less, having already rendered coal and an entire industry of miners obsolete.[53] Oil and natural gas are next on the list, industries verging on obsolescence that remain propped up by political puppetry. If we were exploring the crisis ten years in the future, we would be high-lighting professions such as bookkeepers, lawyers, accountants, data entry, and many more as examples of how technology transforms repetitive tasks.

Our crisis is one of opportunity, or our impending lack thereof. Technology continues to split work and people into two major categories. The first consists of many who have already lost access to productive opportunities and living wages and others joining them shortly, as more complex repetitive occupations become updated and automated. The second category consists of those who have a form of work that takes time, effort, and the capacity to continuously learn new things. Individuals bring unique knowledge to every encounter, compounding experiences earned by solving complex problems collaboratively. The most in-demand individuals within the immediate present are sought after as much for their ability to quickly learn new things as they are for their existing

knowledge. Everyone is capable of this type of work, but many lack access to the educational and training systems necessary. The crisis of productivity and participation is rooted in the fact that political leadership refuses to address the issue, preferring to pretend that it simply does not exist. This problem isn't purely across generation lines; many young adults suffer the same fate. If we don't make significant changes to the types of education and training infrastructures we offer for the collective, this trend of vastly disparate skills and opportunities will continue. When we consider the challenge through the lens of the single truth and the relational universe, the crisis of productivity and participation results in a significant squandering of our individual and collective potential, diminishing our divinity in the process.

The most advanced form of work in the immediate present is within what is commonly referred to as the information or knowledge economy. A knowledge economy is an economic system where work requires highly skilled labor that is easily transferable between organizations. Like our previous example of the assembly worker, the skills people working in the knowledge economy develop are not organization-dependent. Unlike the assembly worker, participants persistently learn, experiment, and create in a cooperative problem-solving environment. The most obvious example is expert software developers who command high salaries but are free to pursue productive activity in a wide variety of verticals.

Central to the knowledge economy is the ability of organizations to highly customize the inputs and outputs of productive activity without requiring standardization. The future of work demands individuals capable of doing specific tasks without needing to conform to a set way of doing them. A blend of innovative experimentation and productivity creates a form of employment drawing from humanity's most powerful resource, our imagination. Historically scientific advancements helped drive progress in productive activity and often occurred outside of corporations. Today

we can observe how, within the knowledge economy, production becomes a vehicle for scientific progress. An example would be new products and services that utilize machine learning. Each innovation builds upon advances in information technology while simultaneously pushing the envelope for what is possible with every new iteration.

Another example would be the increasing efficiency of 3-D printing, which allows people to go from ideation directly to creation, saving significant time and resources for prototyping and developing material goods through third parties. It's not an exaggeration to say that we are bearing witness to the infancy of replicator technologies that will be able to arrange matter on a molecular level. Both scenarios describe processes where the work of production and scientific discovery become intertwined, fundamentally redefining the nature of the labor involved. In the past, the only opportunity for companies to make leaps of progress was on the backs of technological or scientific breakthroughs outside of the organization. Today, many of these breakthroughs are created from within, developing a self-perpetuating process of innovation that eliminates the concept of diminishing returns. The interweaving of productivity and imagination, a way of organizing ourselves and our society, will profoundly impact our material and immaterial progress.

Adding new technology to an organization that views human labor as cheap, repetitive work and follows traditional organizational hierarchies doesn't create a knowledge economy company. We could use any big-box retail conglomerate as an example. They have the capital to invest heavily in new practices and procedures, but no amount of technological innovation can act as a substitute for a business model that views human beings as cheap, disposable widgets. If an organization lacks the internal process to maximize the creative potential of the majority of its staff and chooses instead

to rely on low-cost labor and external innovation, then they are not a knowledge economy company.

When we apply our understanding of the changing nature of time, we might imagine that the knowledge economy is the natural trajectory of our technological advancement, a form of individual and systemic organization that occurs in parallel with our progress and will continue to spread through global economies, ushering in a new era of productivity and participation. Unfortunately, we know that's not true. Knowledge economy companies exist in many economic verticals already but are isolated at the top of their respective industries. The market arrangements of our time have warped the impacts of this economic transformation into an aggressive power consolidation empowered by the continuous leveraging of network effects.[8] Consider how major platform companies presently operate. They provide free services in order to track, catalog, and manipulate the user base through algorithmic advertising. Social platform companies rely on outdated intellectual property laws that do not classify a user's data as their personal property. They sell information that they do not pay for and should not have ownership of. This challenge is compounded by a geriatric leadership class that does not understand the language and concepts of the rapidly evolving information technology space. The most popular material goods platforms exert monopolistic control over many market verticals, and small- and medium-sized competitors with higher fixed costs cannot compete. When routine work is required and a machine is unavailable, the labor is often outsourced to countries where individuals labor for fractions of their worth. Many of our most powerful knowledge economy organizations have become rent extractors. Their main value proposition is that many smaller companies cannot afford to avoid using their platform. This intersection of inadequate laws governing access to the knowledge economy and a political class whose primary objective is to enrich themselves

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8   Network effects are when benefits increase for users of a product/service as more people use it. Social media would never have become so popular if your friends weren't on it.

amplifies our crisis by preventing the actions necessary to spread this new form of work throughout the world. It is a failure to take advantage of what is already here, powered by the few who benefit the most from the existing arrangements.

Automation and the changing nature of work isn't a new idea, so we might ask ourselves if it's worthy of being labeled a crisis. After all, history tells us that the most advanced forms of work have changed on several occasions and societies have found ways to adapt. The widespread expansion of progress disrupts common ideas about economies, wealth, and work. Where our present moment differs from history is our lack of available shortcuts to transition. In our past, pathways existed to rapidly shift workers' focus and energy from one specific task to another. Sailboat operators learned to operate steamboats, small-scale farmers became factory workers, and scribes learned how to type.

Technological advancement didn't require huge leaps in capacity, only slight redirections in instruction and obedience. Today we face a much more significant challenge. The nature of work has shifted in such a way that this time, there are no shortcuts. The analytical creativity necessary to thrive in the new, most advanced forms of work requires years of training, a commitment to perceptual learning and discovery, and the interpersonal skills necessary to cooperate with others in solving large, complex problems. Much of the educational structures throughout the world have yet to transition into forms of learning to prepare people for these types of productive experiences. Instead, these structures remain focused on learning methods centering around memorization and regurgitation that are inadequate for addressing present-day needs. This results in an ever-increasing divide in our labor force between those who can participate in the most advanced forms of work and those who cannot.

Our evaluation of our economic divergence wouldn't be complete without considering the small business owner. As of 2017,

47.1 percent of the private workforce of the United States was employed by a small business, which comprise 99.9 percent of all US businesses.[54] Presently. the small business environment is in a state of flux, with the pandemic permanently altering the landscape. Nevertheless, our desires to forge our own paths will continue; therefore, we need to consider how the crisis impacts entrepreneurs.

Self-employment spans a wide range of technical and creative entrepreneurship, including people with "gig" economy jobs like ride-sharing or delivery services. Self-employment can be an enriching experience, ideal for a self-actualizing society. Unfortunately, for many today, starting a small business is a significantly worse option than taking on a job for wages because of the price of failure and our legal organization surrounding the gig economy. The price of failure for any small business owner is serious financial struggle, a real risk when providing to a family. This barrier to participation is due to America's weak system of social safety nets. The US prides itself on being the land of opportunity, but it is clear that the narrative only refers to those who can afford to take risks. Without expanding our rights to systemic protections, we will always limit our abilities to solve problems and imagine innovations. In doing so, we deny many the opportunities for creation. Systemic actualization is a process that will greatly empower small business owners.

In times of increasing uncertainty, gig economy work continues to attract participants who have no alternatives. This type of labor is a form of entrepreneurship facilitated by large platform companies where the worker is given a considerable degree of flexibility at the cost of traditional employment benefits and protections. It is promoted as a path to personal and financial freedom, framing the agreements in ways that seem beneficial to the contractor. The allure of controlling one's work hours conveniently glosses over how these arrangements are forms of self-employment where the worker bears all the risks and none of the benefits of entrepreneurship. Attempting to resist these grossly unequal labor arrangements is

always met with well-funded resistance by the benefiting organizations. Gig platforms supporting contract work will always support economic and legal structures that disproportionately favor existing capital holders at the expense of the people doing the actual work.

Although these trends are disturbing, they will become much more extreme soon. The pandemic is speeding up the implementation of automation technologies in response to the risks and restrictions surrounding crowded workspaces. Under the right legal frameworks, the automation of routine tasks can be one of the best things that have ever happened to our society. The alternative option of confining all productivity to a single set of existing laws of property and contract supporting the expansion of crisis ensures that only a tiny fraction of our population will own the machines, determine their uses, and reap the benefits of our collective progress. Participating in transaction economies requires two or more parties with adequate resources to exchange. As we continue to automate production and service worldwide, we will face an oversupply crisis. Machines will not be purchasing any of the goods they create and will not order any of the food they serve. American economics, as we understand them today, has always been about workers being able to participate in the market directly with the wages they earn. If our modes of production do not offer people the resources necessary to exchange, there can be no functioning system of economic participation.

We stand at a unique crossroads in our history. In the past, we had to apply technology to a purpose; at this moment, we're rapidly developing technologies that can apply themselves. These problem-solving machines multiply our capacity to transform beyond anything we ever imagined possible. The future of humanity is one of persistent automation, one that embraces the attitude that no individual should be forced to do the work a machine can do. We are freeing the individual to focus on developing mastery in the direction of their choice.

The crisis of productivity and participation is, at its core, a lack of alignment with the reality of our circumstances. In the United States and around the world, people are ill-equipped for the future of work. The systems necessary to teach and train them do not exist. Technology continues to advance, increasing the gap between people who can contribute meaningfully to society and those who cannot. There are several negative systemic and interpersonal consequences to our current trajectory, ensuring that those unable to contribute to these new forms of labor will find themselves in destitution. Circumstances will only further radicalize populations and sow distrust in establishing a global cooperative society. It is the crisis most central to our present understanding of being, reshaping how we connect and help each other. It is a battle between those supporting the dominion rule of wealthy elites over the general public established 244 years ago and those who reject its grasp on our fates. The technological ascendency we are experiencing gives us the power to create a decentralized society of abundance, but only if we can create the systems necessary to support it. If not, humanity's individual and collective power will remain bound to a time experience where it cannot be expressed.

DOUBT, DESIRE, DEATH, AND DOGMAS

We all understand aspects of the human experience in our own way. Parts of our humanity extend far back into our history, yet we feel them with full intensity in the immediate present. We have always struggled with the challenges of doubt, desire, and death. For the majority of the human time experience, life was brutish and full of unknowns. Over time we developed dogmas to distract us from our fears and persistent longings to be more than our circumstances allow. From various spiritual technologies sprung beliefs and practices intending to address these challenges. Personal rituals such as meditation, yoga, prayer, communal practices like fasting, war, and the ritual sacrifice of animals and humans all served to further

human connection with the gods we created. These historical solutions were rooted in an immediate present far distant from ours. Today we understand that the available spiritual technologies offer no viable alternatives to the crisis and, in many ways, are leveraged to reinforce existing philosophies of meaning and value that have directed us toward the age of crisis. The crisis of doubt, desire, and death is, at its core, a crisis of spirituality. We must develop new answers to old questions, but to do that we must overcome deeply held dogmas. Here we encounter the paradox of the age of crisis. Systemic actualization is a way of organizing society that prioritizes individual actualization but requires society to pass a threshold of individually actualized people to build it. There is nowhere to begin but the end, leaving us with the challenge of creating both at once. To address the crisis of doubt, desire, and death, we must reimagine the systems of meaning and value that guide our personal philosophies and practice.

Doubt gives life to the imposter, an individual who, through a lifetime of conditioning, can never draw higher meaning from their efforts. It's part of existing within a relational universe. We primarily measure ourselves through comparison. We are surrounded by institutions that imprint specific ideas about wants and their relation to our personhood, creating pathways of perpetual disappointment for many. We can never do enough to meet our expectations or the expectations of those around us. It's not a question of capacity or will; it is the recognition that the vast majority grapple with their place in the world. The crisis of doubt results from inhabiting a universe of feedback loops that tell us we are not enough.

Doubt of being enough for ourselves and those we love drives us to escape. We inwardly retreat into an empire of imagined alternatives that we will never act upon. Doubt is the catalyst of cowardice, the delusion whereby doing nothing we remain safest from the nearly infinite potential failures that await us. Doubt is a form of ambivalence that denies one of the most consistent aspects

of human experience throughout time: the sacrifice of the individual for family, tribe, and future.

We find it frustrating that others often do not meet our expectations, when in reality we expect them to relieve us of the questions only we can answer. How do we find meaning when everything we do creates new doubts within us? How often have you found yourself in a position where others believed in you, yet you still doubted yourself? We reject the radical potential dormant within us, denying what we know to be true because we are afraid to claim it as such. Our retreat is not illogical; our limited social protections ensure that the burden of failure for experimentation is immense. To stray from mindless obedience to the effort of creation is a path of hardship that can eliminate the material security of the individual if unsuccessful. Our experimental impulses are tempered by systems that prevent people from trying for fear of destitution. So long as doubting our abilities to create change is the path of least resistance in life, crisis will prevail.

Consider the doubt through our relationship with scarcity. The history of human civilization has been a persistent struggle for resources. Without them, we are insecure, a threat to ourselves and our loved ones. Our needs and wants have always expanded beyond the resources we have access to. For most of human history, the majority struggled to obtain rudimentary luxuries beyond sustenance. We have been subject to material scarcity for so long that it has become embedded in our understanding of the universe. It impacts our imagination of the possible and binds us to directions in life we would prefer to avoid. Our understanding of material scarcity as an innate part of existence helps us understand why we often question if we have enough, but nature denies us an equivalent instinctual rejection of too much. We try to replace our need for human connection with things, but they only ever temporarily relieve our doubt. Overcoming doubt coincides with our recognition of the fact that in the immediate present, material scarcity does

not exist within the context of the past, and in the near future will likely not exist within any context we presently understand. It is within our present capacity to reorganize our economic, social, and political structures so that none suffer from a need for basic material security; it is in our power to redefine the human time experience to better equip the individual to overcome doubt in relation to their basic survival.

When we consider doubt through the lens of the relational universe, we do so while understanding that the luxuries of our immediate present are built on the back of imperialist conquest. Much of the historical progress of nations that brought us to this moment draws upon the efforts of colonizers and the wealth of the colonized. Intergenerational poverty warps the time experience of groups to a degree where conceptualizing the world becomes a self-reinforcing space of struggle and despair that opens up the possibility of doubt evolving into nihilism.

In his book *Race Matters*, Dr. Cornel West explores the concept of nihilism that has grown within pockets of Black communities due to the perpetual disenfranchisement they have been subject to. West argues that the oversaturation of market-inspired meaning overtakes the adoption of nonmarket values such as love, empathy, and service to others. The consequences of this consumerist indoctrination on those inhabiting permanent states of struggle limit the individual's capacity to ward off self-contempt and hatred, resulting in the rise of an abandonment of hope for the future.[55] Claims that nihilism is an easy excuse to avoid action discount the overlapping event chains that shape reality for those born into abject poverty. Self-actualization in the age of crisis cannot occur within social frameworks reinforcing class and caste.

Doubt can also take the form of inaction, procrastination, or redirection. When we consider all available options in the immediate present, we always have an opportunity to act in a specific direction. Sometimes the best course of action is active inaction,

doing nothing in order to allow the surrounding happenings within our time experience to unravel. However, we should not confuse active inaction with the failure to imagine alternatives. In a world of manufactured comparison and artificial values, it's easy for us to default to the value of no. No, that won't work. No, it's not worth the effort. No, this is fine. We are taught to prioritize stability to the degree that anything outside of the norm is threatening. As a result, we turn toward inaction as an unconscious expression of our doubt so often that it becomes natural. Procrastination draws from the same preconditions, an innate fear of our actions not being enough to satisfy our desires. Instead of harnessing the power of our creativity in the moment, we postpone action to delay confronting what needs to be done. Other times we simply redirect, giving up on a path we understand to be rewarding but deem too difficult to warrant the investment of focus and energy. The repetitive avoidance of focused action becomes habit-forming and eventually calcifies as our default response to challenges. We embrace ease as a virtue only to find ourselves perpetually dissatisfied and frustrated with the way things are.

Doubt is an inherent aspect of existing in a universe where our purpose is either undefined or inadequate. What if I am not enough? Why can't I become the person I know I can be? If nothing I do ever satisfies me beyond a fleeting moment, what's the point of doing anything? These questions about being are as old as humanity's capacity to think about them. Now the single truth empowers us to reexamine these questions through a new lens. Perhaps this is why the struggle is more relevant now than ever before. We have always existed within structures that only further our doubt. The frameworks of living we are born into deny us the security and resources necessary for individual actualization and the fulfillment paths that come with it. We yearn to escape but are denied the opportunity by the web of systems surrounding us.

Doubt spreads within the individual, then it seeps outward

to others. When sharing my efforts in composing this text with a friend, he asked why I would write a book that no one would read. The answer is to create and become more. Through this divine action, doubt is dissolved. Doubt is a crisis because it spreads like a plague by individual carriers who do not connect their pessimism of possibility with their interpersonal struggle of believing in themselves. It is only natural and in accordance with the relational universe that one who doubts their own capacity will doubt the capacity of others. Transcending the crisis is the active alignment of individual and system to produce a greater self. In doing so, we transform our struggle with doubt into methods and practices that support our overcoming it. We become more fearless with regard to the expression of our potential.

Desire is an appetite we can never satiate. What we have is never enough. More is always on the horizon, always beckoning us to leave the present behind to seek greater futures. Desire is the mutual catalyst of progress and inadequacy. Our striving for bigness is a perpetual struggle with our individual smallness. Desire is both a material and interpersonal crisis, but ultimately a struggle for greater access and agency within the world. We come to understand what we desire through our observation of others, often developing these conclusions by focusing on what we lack. This analysis through comparison is inherent to our inhabiting a relational universe, but it often generates new doubts within us, leading to expanding desires in a self-perpetuating cycle.

Desire is an insatiable aspect of existence as the individual experiences it. Various degrees of desire range from healthy to unhealthy, but the changing nature of time ensures that they are always there. For some, desires act as a source of inspired imagination; for others, impulsive self-destruction. We all experience desire in a variety of degrees and manifestations. The vast majority have always lacked the material security necessary to develop individual actualization. Those without access or agency become caught in the

momentum of millennia, forced to inhabit roles within the universe that they had no say in crafting. For those living in secure material circumstances, desire takes the form of interpersonal relationships with oneself and the world. Desire is not inherently positive or negative, yet it is both for the individual. When we direct desire toward creation, we embrace divinity in its highest form. Allowing desire to direct our focus and energy is a sure way to cause untold harm to ourselves and our loved ones. From our present moment, it is difficult to imagine a human time experience free from desire. Even if we can self-actualize in the age of crisis and transcend material desire, our imagination will give birth to new needs and wants to drive us forward. Any beings advanced in their actualization to the point of transcending all desires is an experience so foreign to humanity that they would likely be indistinguishable from gods. Therefore, we must embrace desire as a permanent fixture of our being and explore how we channel it into a positive force within the human experience.

Our embrace of the relational universe is as much a perspective of radical empathy as it is a heightened sense of awareness of our circumstances. Buddhists are correct in acknowledging the relationship between desire and suffering. The misalignment of our expectations with the reality of our moments perpetually frustrates us. This is equally accurate for happenings inside and outside our spheres of control. Confronting the crisis of doubt, desire, and death may only ever be a temporary quest, one that has many beginnings and endings but is never complete. Do not begin your journey toward transcendence with the false hopes of overcoming that which defines being human.

Our struggles with desire also manifest in our relationships with others. We inhabit inward empires in our personal time experiences, an isolated self that is one among many. As individuals, we can never genuinely access others, no matter the length and maturity of our relationships. A remoteness imbued with otherness

denies us the depths of connection we desire. The individual's desire to be loved is infinite, but their capacity to love is finite. So, we always find ourselves in a permanent state of impermanence that conflicts with our ability to overcome ourselves.

The crisis surrounding desire is not that we experience it, but that the organization of our societies actively exploits it. By prioritizing transaction as the primary form of engagement with others, we have opened a Pandora's box of manipulation that preys on our basic instincts and maintains a narrative that there are no alternatives, conditioning generations into an ethos prioritizing the fulfillment of desire through material goods. Within time experiences of material scarcity, these belief sets naturally trended toward exclusivity and otherness. Large sections of humanity correlate individual value with a material surplus. In other words, we feel terrible when we're out of work or lacking resources. The struggle for survival is a creeping death that many track using numbers on their banking app. Whether or not there have been valuable aspects of these belief systems to date is irrelevant to our exploration. In our immediate present, it is clear that they are encouraging the behaviors driving us toward crisis; therefore, we need to focus on developing our powers to redirect the trajectory of our journeys. All forms of organization promote specific beliefs and values within the individual inhabiting them. In an informational universe, everything influences everything else. When the values spread through public systems no longer meet the needs of the moment, they must evolve. Maintaining the status quo is a choice to continue marching into an oblivion of our own making.

Consider the present systems surrounding education, work, and our conduct in life. The exploitation of our desires typically centers around the worship of power. We are taught that a greater life lies within our quest for power. Accumulation is the primary objective. Knowledge, position, wealth, affection, and more are framed as contests where individuals must prove themselves

worthy. If we were considering the worship of power in a vacuum, we might argue that it is not all bad; the drive to improve one's own circumstances is a positive trait of humanity. This may be accurate for specific circumstances. However, when considered through the lens of the immediate present, we can observe countless instances of power worship mutating into the domination of others.

The most perverse form of power worship is displayed through the denial of the roles that doubt, desire, and death play in shaping society. Consider the legal organization of society that enforces laws at varying degrees and intensity based on economic class. Our worship of power shapes what we consider acceptable and unacceptable injustice, placing the humanity of some on a pedestal far beyond others. The changing nature of time impacts everything, including the core struggles of the human experience. When the systems surrounding the individual promote the denial of these challenges through the retention of a status quo, our individual and collective progress toward self-actualization is corrupted.

Death has long been a fear of the living. For most of human history, physical death carried a significant risk of extreme pain. Take, for example, violence from animal and human predators, agonizing and inexplicable diseases, and injuries that progressively worsened due to a lack of medical knowledge and technology. These scenarios and many more have imprinted a primal fear within us that haunts our expiration. Today those with means can extend life well beyond what would have been their organic expiration, yet they remain unable to escape death. Perplexingly, our manipulation of death does nothing to redefine our purpose in living. Is the extension of life a worthy undertaking when so much of our experience slowly diminishes our humanity?

Competition is the defining approach toward human progress within the immediate present. The systems that frame learning and productivity set expectations of a universe where others are our adversaries. While progress takes many forms, it is no coincidence

that those in positions of great power often view people and other groups with contempt, as others to be overcome in a quest for greater personal glory. Although each individual carries unique burdens of diminishment, many share the experience of living a life full of small deaths through our daily interactions with the world. Sometimes these moments are in our control; other times they are not. It is a distinction less clear-cut than we would prefer. Within frameworks of progress rooting competition, the small death of others is often considered part of standard operations. Maybe in moments long past this was a necessary way of framing our inter-actions. Resources were scarce, and the technology to manipulate them was rudimentary. But in an age of untapped abundance, it is a failure of imagination that harms us all.

These struggles of power perpetuate through a narrative of maturing into adulthood. We are taught that work is not supposed to be pleasant. We learn to accept the erosion of our capacity through a slow death as a natural and necessary part of life. We've made great strides toward advancing the complexity of our work, but it's questionable how much of it can be defined as meaningful. For many, there is no alternative option but to embrace this narra-tive because their survival directly intertwines with their ability to produce. Now in a time of radical interconnectedness, we confront the reality that stability and survival can never be adequate rewards for the decimation of our spirit.

Combating the slow death inherent in present-day experience requires freeing ourselves from productive repetition outside of our creative pursuits. Repetition can take many forms, but the most relatable is types of work: occupations where productive activity is limited to the repetition of a highly specialized task, like working on an assembly line or in data entry. Repetitive work diminishes us for several reasons. First, it quickly becomes mindless, and over time it dulls the individual performing it. For the majority of our population, survival needs override our desire to reject the erosion

of mind, body, and spirit associated with performing machine-like tasks. Second, these occupations are not stable. Jobs requiring low knowledge specialization pay poorly, are highly competitive, and are most often automated, ensuring that employers view the individual as a disposable commodity. More complex examples of repetitive work share the everyday struggle of the looming specter of automation that will eventually replace anything repeatable. The crisis surrounding interpersonal deaths within our occupations is that we when redirection is possible, but the majority lack the necessary access and agency to transition.

Exploring the crisis of death highlights our disconnection from the relational universe. Birth and death are not separate events. They are a single happening within an individual event chain. It is natural to celebrate a beginning and mourn an end, but the opposite is also valid. Death is a bitter pill for many because as we draw closer to the inevitable and question ourselves and our paths on this journey. The present-day dominant spiritual technologies reinforce a belief that human divinity exists only beyond death. Spiritual salvation through the ascension into heaven is just a complex form of worshiping death. We are told we are visitors, destined to be judged based on the character of our journeys. This framing of divinity ignores the single truth and the relational universe.

Self-actualization in the age of crisis requires us to think beyond the binary, embracing the power within our moments to redefine life as a method of conquering death. If we consider our interactions with others and the world around us from the perspective of an informational universe, we can observe how everything impacts everything. Every individual time experience is infinite in its potential within the moment and well beyond. Consider how many alternatives exist in our relationships with each other. Saying and doing certain things instead of others always sets into motion specific event chains that cascade well into the future and can never be undone. Each momentary choice breathes life to new realities for

the individual and collective, an infinite flow of information carving through space like a fungal network searching for food. Denying life's continuity beyond death is a form of willful imprisonment, an active limitation of the individual and the radical destiny they have yet to express.

Overcoming the influence of dogmas is a significant challenge we must embrace in order to self-actualize in the age of crisis. A dogma is an unchallengeable understanding to the person embracing it but an obvious falsehood in a universe of perpetual change.

Dogma can take many forms. They can be scientific, political, historical, or most commonly religious. To believe that any idea is beyond improvement is incorrect, but it is woven deeply into our personas and systems. Critiques of dogmatic beliefs are often met with fierce rebuttal because for individuals subscribing to them, they are more than just ideas; they are identities. Believing anything to be beyond change contradicts all knowledge of our universe. That dogma exists is a crisis because it is unnatural, yet it still thrives. All dogmas must be overcome and rejected in their entirety because a self-actualizing society recognizes them for what they are: means of manipulation to dominate a population. Convincing an individual that a belief is so radically important that it should override all others is a direct path to extreme power concentration that typically benefits a small minority. Dogmas perpetuate the crisis of doubt, desire, and death by actively programming our minds to embrace narratives that are neither accurate nor definitive. Nowhere is this more apparent in the present day than our clinging to outdated spiritual technologies.

Our obsession with death is understandable given the seemingly infinite unknowns humanity confronts in every form of time experience we have undergone. It is difficult for every generation to comprehend the past of those who came before because the frameworks for constructing consciousness vary significantly between generations. We all share our being born into a world we had no

voice in creating. Our journey begins with a prolonged period of total vulnerability, formative years in our interpersonal and analytic development. For some, it's a place of encouragement, exploration, and security. For others, it's a space of fear, aggression, and insecurity—negatives compounded by an institutional infrastructure that provides no means of escape. Humanity is constantly locked in a struggle of trying to make sense of the world with extremely limited information. During some moment in our distant past, we began observing patterns in nature and the stars, and so began our journey into pondering our existence.

Cults worshiping nature became tribal religions, with gods varying between regions. It was commonly believed that gods coexisted among others by serving specialized functions until the idea of a single supreme creator developed in Zoroastrianism. Judaism, which initially embraced the concept of regional religions, adopted this idea and took it a step further by claiming their god was supreme to all others. Despite differences in contexts, all spiritual technologies share the purpose of reinforcing a specific moral order. Today, the spiritual technologies with the most followers are the monotheistic religions of Christianity and Islam.[56] A core tenet of these faiths is the transformation of death from an inevitable unknown into a form of salvation. Framing death as the moment of judgment makes sense in a time experience of relatively slow change and brutish conditions. It is a concept likely created to prevent widespread nihilism in a hostile universe. Today, the idea that paradise and the highest expression of our being lies beyond life is incompatible with our knowledge of the single truth and our oneness with the relational universe. Self-actualizing in the age of crisis requires that we let go of the spiritual artifacts that do not serve us. The idea of ascending into heaven after death is innately hierarchical and similarly legitimizes the organization of society.

Organizing meaning and value around the idea of salvation after death avoids responsibility in the moment. It places the ultimate

reward of a life well lived into a future we can never experience. Our inherited time experience crafts the idea of heaven beyond Earth into a dogma that demands we deny death its due. It asks us to ignore the fact that when the individual dies they take nothing of this experience with them. Centuries of aligning our moral codes and actions around these texts have shaped our worldview of what is possible and real. There is a core conflict between the idea that divinity exists only outside of this world and our reality of it being a part of us now. Every moment of awareness is one of immense possibility, to be determined by the direction of our imagination, focus, and energy. We observe the evidence all around us in our exponential universe. Now is the time of creation. When we share experiences with others, we embody imagination, changing the shape of the world together through our interactions and efforts. Positioning nirvana as perpetually out of reach creates a culture of escapism. There is always something better on the horizon, so we never awaken our powers in the present. Self-actualization in the age of crisis recognizes that divinity resides within the moment. Our journey to become more human is one of becoming more god-like. To do this, we must reject the old prophecies of salvation after death in favor of fully expressing our divinity within the moment.

Overcoming death in the age of crisis is the process of confronting it as the inevitability it is. The practice of self-actualization provides no answers to death because none are needed. Death is death. By embracing our end as a continuation of our beginning, we dismiss the dogmas surrounding salvation after death. In doing so, we give immense power to our present time experience—to life. We reject the feel-good narratives of why a miserable life under the thumb of oppressive people and circumstances will ultimately lead to paradise. Self-actualization in the age of crisis is our shared journey in the creation of a new salvation mantra, one that recognizes every human being as a source of infinite potential and creativity, transformed by circumstance immediately upon entering the world.

To transcend death is to redefine life, to celebrate, encourage, and organize ourselves around the latent potential of every individual. We achieve immortality through our contributions to the world, echoes that reverberate on well after our physical expiration. Those who contribute more toward collective progress extend themselves beyond time. In many ways, it is the same resurrection narrative humanity has embraced throughout its existence, except now we demystify and distill it into an actionable vision.

The quest for immortality of the flesh through scientific means is in many ways a fool's errand, centered around an individual whose ego has overtaken their sense. We seek to prolong decay, and for what? The changing nature of time ensures that our ever-evolving consciousness will continue to develop new concepts of what it is to be. To this end, those with the means to leverage these age-defining technologies seek to hold onto a power they cannot possibly possess. At a certain point, this individual becomes a burden on society, refusing with all their might to allow ancient visions of the good to die and give space for new ones to flourish. Our focus on giving more power to life redefines individual value and capacity. We embraced divinity for what we know it to be: the alignment of the internal and external infinities within the moment. Leveraging this foundation, we develop new sets of practices and systems to guide our individual and collective journeys toward transcendence.

A major obstacle in achieving systemic actualization is that our dogmas surrounding death and salvation bleed into many other facets of our lives. All religions give us the frameworks for defining who we are, what we can become, and our place in the world. Salvation religions define the individual as less than God, less than pure, and subjected to a place in the world beneath true peace and happiness. They reinforce these frameworks by embedding indomitable faith as a core aspect of the philosophy. Perhaps most offensively, salvation religions empower insiders to create narratives of what God is and is not, an absolute falsehood fashioned purely

for power maintenance and an extreme expression of individual ego that disregards our shared oneness with the relational universe. Hierarchy worship is embedded into these spiritual technologies that encourage subservience in different directions and permeate the institutional arrangements of our immediate present. The idea of submission to a divine being as favorable to the individual naturalizes absolving personal power. Historical religions have long provided a foundation for the exclusion and dominion of others as right and just. In this, the monotheistic religions could just as easily be classified as political technologies, often working together with other established regimes to solidify power without regard for human life. The popular monotheistic faiths encourage absolutism in beliefs that trickles into all aspects of being. This type of subservience starkly contrasts with the vision of humanity inspired by the single truth. It encourages a form of individual and collective being inadequate to transcend the age of crisis. Our efforts turn toward creating a new spiritual philosophy that enhances the individual instead of belittling them.

The salvation religions have long conflicted with our scientific knowledge, but now in the light of the single truth we understand their shared imaginings of creation to be false. From a universal perspective, there is no beginning or end. We exist within an infinite continuum of universes. If such a physical infinite could ever begin, it is so far beyond our comprehension and measurement that there is no reason to even consider it. Inconsistencies with our collective knowledge such as this further solidify why these spiritual philosophies offer no alternative to crisis. We cannot overcome the systems and people that dominate our being if we worship the same things as they do.

To reject death in favor of life is no small task, but the rewards are significant. I share this from the unique personal perspective of someone who was resurrected by modern medicine early in life. When I was twenty-two, I contracted a severe case of bacterial

meningitis, an infection that causes rapid swelling around the brain and spinal cord. Within twenty-four hours, I went from feeling completely normal to being quarantined in a hospital room. The white blood cells fighting the infection in my spine were over one hundred times their standard quantity, and I was told that my spinal fluid was "thick" because of it.

My parents were told that the prospects of survival were grim, and even if I did survive, I would most likely be left with permanent disabilities. While I don't remember much of the first week, I vaguely recall that the pain generated by the pressure on my brain was excruciating. After four more weeks in the hospital and months of physical therapy, I went on to make a full recovery. In any other time experience I would be dead, but the collective progress of humanity extended life where death had staked its claim. As you might imagine, such an intimate encounter with death at a young age forever changed my perspective on life. To know death intimately is a disturbing but ultimately freeing experience, one that unbinds the individual from the illusions of security we believe we possess. It is possible to know this freedom without being subjected to a near-death experience, but only if we choose to frame our understanding of it around what it is instead of what we want it to be.

The crisis of doubt, desire, and death is spiritual in nature because it forces us to confront the failure of historical religions to address our struggles with these aspects of humanity within the immediate present. Like all technologies, religions bear a timestamp of their creation that they persistently project unto the world. As the human time experience progresses, these spiritual philosophies attempt to shape the individual to be something completely out of context with the immediate present. Today, most practitioners of traditional religions pick and choose which dogmas to embrace. It's a hypocritical yet understandable approach, given how deeply their source texts conflict with the nature of our reality. We overcome this

by developing an alternative spiritual philosophy that practitioners can embrace to its fullest extent without shame or ambivalence to the values they are asked to embody, one that embodies change at its core, recognizes itself as a creation, and facilitates its own evolution when necessary.

The single truth and the relational universe provide a framework of spirituality that recognizes the powers inherent in all. By abolishing hierarchies of divinity, we remove the possibility of weaponizing spirituality as is so common today. When we focus our intents and efforts on maximizing the individual's potential, we empower expansive freedom. We enjoy time experiences that encourage experimentation and invention, spaces of creativity where an individual connects with the divinity of the moment through the direction of their focus and energy. When we base our spiritual philosophies on the principles of our experimental potential, we negate the legitimacy of righteousness and any attempts to force specific lifestyles onto others in the name of the divine.

Perhaps the greatest struggle with doubt, desire, and death is our denial of the three. Dogmas of faiths developed over millennia make it convenient to turn a blind eye to apparent inadequacies within the present. Now we face choices similar to those humanity has answered in our past. Do we possess the courage to choose transcendence in the face of the age of crisis, or will we continue our march into oblivion? In embracing the divinity of the moment, we reject the power of doubt, desire, and death over our time experience. If we consider the possibility of a supreme intelligence, we do so only within the context of our knowledge within the immediate present. The most likely and logical conclusion is that if there is an omniscient divine creator it is not beyond us, it is within us, the embodied infinity of imagination in alignment with the single truth of perpetual change. We are it, and whatever powers such a being might possess will be within our grasp in the future.

We can transcend our dogmas but may always be subject to

doubt, desire, and death. Our objective is not to eliminate these aspects of our humanity but to reimagine and reshape how individuals grapple with them. We accomplish this through the organization of our legal, economic, and social systems alongside our personal practice. The crisis of doubt, desire, and death represents a diminishment of the human spirit that we have undergone for so long that we mistake it for fate. It is not. In many ways, our pursuit of alignment with the single truth is a reinterpretation of the resurrection themes popular in a wide variety of past mythos. We embrace transcendent rebirth in the form of developing the capacity to surpass all known limitations. Our individual and shared rebirth defies death. With the force of mythological deities past, we become what we once worshiped.

POINTS OF REFLECTION

1. The environmental crisis and the ensuing extinction of species will devastate a significant majority of our global population. Several groups are proactively furthering our descent in order to profit.

2. Our legal arrangements support rigid hierarchy as the dominant form of global organization. This is rooted in the hierarchal spiritual philosophies that guided their foundation.

3. The few at the top of the pyramid proactively maintain these systems through the capture of our political institutions. They own both the productive networks and the systems designed to support their revision.

4. For many, the opportunity to productively participate in society is presently unavailable. Our present methods of developing individual and group capacity ensure that this trend will continue to exclude more people if we do not actively change them.

5. Our systems of change exist in a state of capture. They only serve to further what is.

6. The combination of these crises and a lifetime of propaganda channels is developing individuals who are insecure in themselves, others, and the systems surrounding us. We want to be more but lack the frameworks to do so.

7. Our greatest challenge lies in overcoming the dogmas that have dominated our philosophies of meaning and value. Central to this is the abandonment of the belief that death is a pathway to some inaccessible paradise. Divinity is found only within the moment.

INDIVIDUAL ACTUALIZATION

Our journey to self-actualize in the age of crisis is no small task. We're sailing toward the precipice of omnidirectional disaster and lack the individual and institutional systems necessary to redirect our course. Cosmology now provides us with the scientific basis for the single truth, and our oneness with the relational universe provides us with a destination previously unavailable. We understand that aligning the individual with the systems surrounding them is the most direct way of unleashing humanity's latent potential. Our journeys toward individual actualization begin with recognizing the paradox at hand. Better systems empower bigger humanity, but reshaping the organization of national and global society requires a collective willing to change themselves. How can the individual change when the systems they inhabit imprint specific ways of being? In a relational universe, the individual is always the sum of their collective moment, with one exception—the moment.

Here and now, any of us can change our direction. An individual who maintains this awareness is one actively practicing it. Therefore, we must develop personal practices that help us move closer to alignment with the single truth. But practices are not

enough if we do not actively embrace the process. Self-actualization in the age of crisis is a journey toward creating and engaging with new systems of meaning and value in alignment with the single truth. Many of us inhabit a time experience where we have inherited specific spiritual technologies and the corpo-religious institutions surrounding them. None of the inherited spiritual technologies possess the framework for aligning humanity with the nature of the universe as we presently understand it and are therefore inadequate to support transcending the crisis. Now we define a new humanity, one individual at a time. We will explore frameworks of being intended to be wholly embraced and designed for active practice that are flexible enough to take the shapes necessary to serve the unique circumstances of the individual. Individual actualization is a choice. It cannot be inherited or coerced through fear of eternal recourse. However, it is a limited-time offer. The crisis demands we choose.

So how do we apply our knowledge of being one with a relational universe guided by the single truth to daily life? By developing and embracing beliefs that encourage specific forms of being. We create and practice habits that align the direction of our systems and personal lives with the single truth. The idea that routine is the key to mastery is known. We understand that we must develop awareness and direct our focus and energy toward a specific direction until we become it. What is true for skills is true for meaning. Rituals exist in all spiritual technologies. Forms of practice that connect individuals with ideals. This is necessary because the nature of being ebbs and flows much like the wave state of information. Each individual experiences a wide range of emotions within a given moment, from terror to ecstasy and everything in between. Consistently practicing anything over time is difficult because the world is full of temptation and our available focus within the moment is limited. Ideals are visions we set and strive to be. Our intention with the re-creation of meaning and value is to

craft a reality where the individual is expansively free, able to define the direction of their path without hesitation or resistance from the systems surrounding them. This high degree of alignment with the universe is believed to be the thing of religious prophets past, but it is unavailable to us now. We reject this. The idea of something existing beyond the observer's reach cannot be true in a universe of perpetual change.

Every individual is part of an extensive history, each inheriting long event chains of belief and values originating in time experiences long past. For much of our past, the other was perpetually a threat. Now we exist in a time where global cooperation and organization is both possible and necessary. We begin by developing new frameworks of meaning and value for ourselves, then applying those values to the systems surrounding us. In doing so, we free ourselves from the grasp of the past and its dictation of our being in the moment. We now recognize ourselves as the embodied infinity that we are, seeking to expand our humanity and the humanity of others to embrace our place in the universe.

The pursuit of individual actualization develops a human being who is in many ways a shapeshifter. Shapeshifters possess the knowledge and structure of changing shape to fit the needs of the moment. Shapeshifters possess the access and agency necessary to move throughout the world in whatever direction they choose. If a circumstance falls outside their sphere of understanding, they can easily learn and quickly apply that knowledge. Humanity's transition into a multi-shape species is already well underway. The changing nature of time influences how we embody the observing experience. Concepts of identity, gender, and sexuality are coming to the surface after millennia of repression from state and religious institutions. Plenty of digital worlds exist where individuals communicate and act under the guise of an avatar, a digital representation of themselves—or at least who they would like to be within a particular universe. Individual content creation is

ever-expanding and with it the consciousness of the collective. Our interconnectivity is evolving rapidly but remains unfocused. As any shapeshifter knows, new forms bring new experiences. Every time an individual deviates, new branches of possibility develop. Our becoming more is as much a journey toward the development and application of transcendent vision as it is a letting go of what no longer serves us. We inhabit a reality of exponentially increasing change, and we must become the individuals who can thrive in such a moment.

We should also consider that our journey to individual actualization is not a journey with a destination. There is no end in sight, nor will there ever be. Humanity is a fraction of the whole, and while we share its divinity, we cannot access the totality of its perspective. Consider the development of skills over time. As an individual dedicates time to becoming more, their expertise and ability to apply said understanding grows in various directions and degrees. We use the word mastery to describe a wide and deep pool of knowledge, but any master will share that they have more questions than answers. Consider the evolution of one of humanity's oldest sports, wrestling. It is an ideal example of how any form of mastery always births new ideas and approaches to overwhelm the old. It takes many forms, and each generation innovates on the techniques and styles available. When the individual possesses the courage to reject dogmas surrounding the existing practice and thought, the opportunity for progress will always exist.

The demands of individual actualization are to reimagine meaning and value within the frameworks of the single truth and the relational universe—ideas about the world and ourselves that give us meaning and purpose. We develop a new spiritual philosophy and direct our focus and energy toward its practice and proliferation. Self-actualization in the age of crisis aligns the individual and the systems surrounding them into a more harmonious expression of our creativity and divinity. We begin from our end and recognize

it as an artifact of our own making, just like all previous spiritual technologies. In doing so, we note that everything contained herein is subject to change as the spiritual needs of humanity evolve. Now we focus on the development of frameworks of philosophy and practice to choose emergent transcendence. We recognize that nothing herein should be considered a blueprint. We each walk a unique journey and must apply our learnings to our own lives in our own way.

Given that I write this from my consciousness coordinates, I may sometimes share anecdotal experiences from my journey to support the suggested philosophies and practices. They are not intended to be necessary or relevant to yours. We can overcome the crisis, but only if we are willing to make the choices necessary to do so. By aligning individual meaning and value with the single truth, we identify beliefs and practices to greatly expand our personal capacity. In doing so, we move our collective transcendence one step further. As the individual actively embodies this new direction, they begin to leverage the infinite potential available in each moment. They become an agent of divinity, and with the support and help of others doing the same, they shift the direction of human consciousness toward an alternative vision of being that embraces the sacredness of each beyond the artificial constructs we have inherited.

Throughout our exploration, we will develop actionable practice alongside the realignment of our meaning and value. We will define sets of everyday habits that bring us together. We will explore ideas and practices that all should consider as aspects of their journey. We will touch upon the habits and beliefs we teach ourselves and our children. Individual actualization isn't some remote possibility in a distant universe; it is only ever available now. Our efforts in this moment possess the power to redirect the course of our trajectory away from crisis and toward something greater. These practices will lay the groundwork for communities. Those who shape their

lives around the single truth and our oneness with the relational universe redefine being by reimagining meaning. We surround ourselves with the systems necessary to create informational universes that empower an expansive humanity. While each may only act in relation to their circumstances, all possess the power of choice within the immediate present. Self-actualization in the age of crisis begins at this moment, but you must choose to redirect yourself in alignment with the single truth and the relational universe.

THE SCIENCE OF INDIVIDUAL ACTUALIZATION

Academically, there is a consensus about what is necessary to individually actualize. Abraham Maslow laid the foundation for understanding the specific conditions that need to be met for individual actualization, which much of psychology still draws from. Contrary to popular understanding, Maslow never described the components of individual actualization as a pyramid of needs,[90] but rather as an overlapping ebb and flow. Therefore, we should not conceptualize our individual journeys as climbing a ladder. This idea only reinforces hierarchy as a framework of human experience, which self-actualization in the age of crisis requires us to break free of.

Alternative models have since been developed. For example, Dr. Scott Barry Kaufman suggests that we visualize Maslow's framework of individual actualization as a sailboat, which more accurately represents our potential to find momentum.[1] Figure 5 highlights the fundamentals. The term "safety" refers to basic necessities, such as food and water. The term "connection" refers to our networks of individuals and access, which influence our self-esteem. Together, safety, connection, and self-esteem represent the stability required for individual actualization. The sail is founded on exploration, which is the driver of growth and from which love and purpose arise. The boat metaphor helps us understand individual actualization as the interconnectivity of circumstances. Overlooking

any of the aspects will cause the vessel to lose momentum or sink. Kaufman argued that the sailboat is a better metaphor than the pyramid because life is a vast ocean of possibilities, not a senseless climb to the top to some arbitrary point.
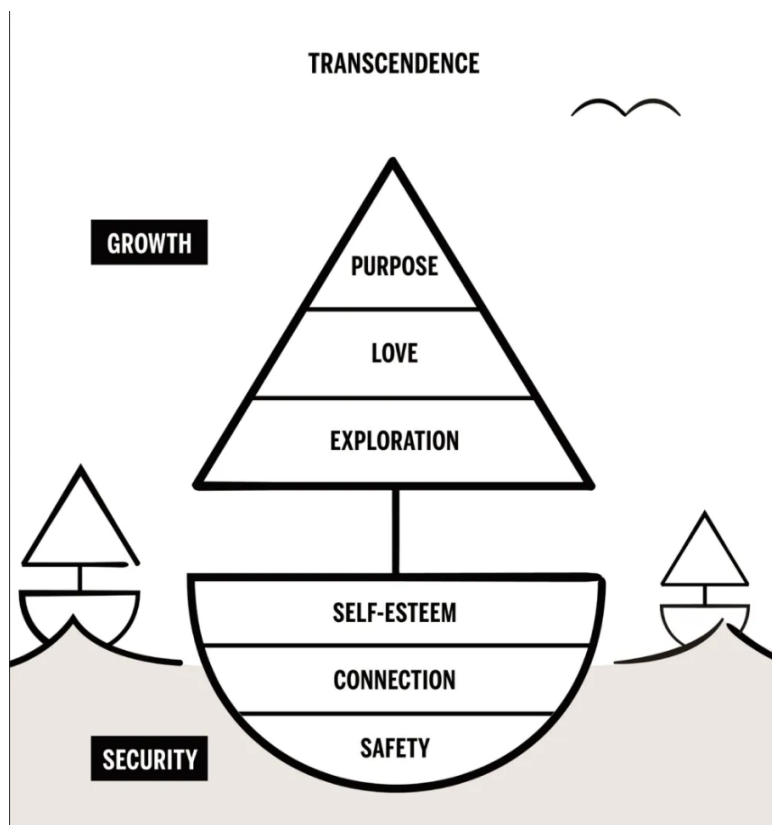
Figure 5: S. Kaufman (2020). Transcend: The New Science of Self-Actualization TarcherPerigee (391) p. xxxv.

Safety represents specific material and informational standards that must be met in order to accomplish individual actualization. In 1943, Maslow identified these requirements[2] that have played a foundational role in the science of individual actualization. In the context of the single truth, every individual lacking access to these resources and systems is squandered potential. As our time experiences progress, the gap between who is and is not safe and secure in

their personhood will continue to expand. In combination with the surrounding crises, our present trajectory ensures that individual actualization becomes more difficult by the moment for many.

Connection is the embrace of our oneness with the relational universe. Grouping is a natural phenomenon we observe in many species. We observe it through animals forming packs, flocks, or schools, and within the human development of community, friendship, and companionship. We all struggle with tribalism and the desire to be accepted as we are. Depending on our circumstances, the degree of our desire for connection varies in direction and depth. The need for connection is a biological phenomenon, part of our human machinery that cannot be avoided. It is also connected to our experience as observers within the relational universe. When two people communicate, they enter a temporary state of neural coupling where their brain waves mimic each other within a shared time experience.[3] It is therefore unsurprising that an absence of connection is harmful to human health. For example, loneliness is reported to be more dangerous than smoking. It is a significant cause of suicidal ideation and para-suicide, Alzheimer's disease, and other dementia and adversely affects the immune and cardio-vascular system.[4] Encouraging connection is a journey undertaken both through the practices of individual actualization and the organization of systemic actualization.

Maslow detailed the idea of self-esteem in his 1954 book *Motivation and Personality*. He broke the concept down into secure and insecure self-esteem. An individual with secure self-esteem understands that self-worth and confidence are the foundations of personal growth. People with insecure self-esteem build themselves up by hurting and diminishing others. Studies suggest that those with poor self-esteem are at high risk for depression.[5] Insecure self-esteem is an aspect of the relational universe that draws from our crisis of desire. How often do we feel insecure as a result of observing others who have more? To struggle with self-esteem is

deeply human. This struggle is made more difficult by our being surrounded by systems encouraging comparison, competition, and consumerism.

Secure self-esteem is the byproduct of accomplishment. People who feel good about their efforts and outcomes are more likely to internalize their judgments of self-worth. They draw value from challenging themselves to be more than they were in past moments, caring little for what others do or say. In combination with healthy connections to others, the individual develops a growth mindset that further solidifies their oneness with the relational universe.

In a universe governed by the single truth, exploration is a core component of individual experience. Exploring interests is an exhilarating experience. Exploration is how we become more. Every moment we spend focusing on something, we spend becoming it. A process of learning and loving makes work and hobbies worth doing. Exploration is also a healing mechanism, a means of over-coming trauma through growth. It encourages openness to new experiences, imagination, intuition, and sensitivity.[6] To be open is to avoid imposing static ideas on an ever-changing universe. We can embrace known frameworks without personally attaching ourselves to them. Individual actualization is developing an understanding that no system we create can ever adequately represent or embody us. We are always more than the ideas and things we create. The single truth ensures that all systems and philosophies lose value over time. Each spreads the ideas and values of the moment of their creation onto the immediate present. Therefore, the individual should avoid defining their identity as the specific undertakings, beliefs, or groups they inhabit. How and why the individual explores are not important, as long as they have the knowledge and resources necessary to do so.

Love takes many forms. How we love ourselves, how we love others. How we love our partners, our children. Friends and strangers, family and neighbors. Love is central to mythos past

and present because it is transcendent. It is an experience that changes us in ways we did not know existed. It defines us; those who are loved are able to love more. Maslow wrote, "Clinical study of healthier people, who have been love-need-satisfied, shows that although they need less to receive love, they are more able to give love. In this sense they are more loving people."[7] He segmented love into two categories, deficiency love (D-love) and "love for the being of another person" (B-Love).[8] D-love is wanting; I love you because I need you. B-Love is selfless; I love you because loving is part of who I am. To be a highly loving person in the relational universe permeates everything the individual does. It influences intent, which influences imagination and action. B-Love extends outward, a bond with the vast otherness surrounding us to create wholeness in an otherwise fractured world. Those embodying B-Love excel in universal concern, universal tolerance, trustworthiness, and benevolence. These traits manifest in our interactions with others as belief in equal opportunity, blind justice, and vital security for all. B-Love is a characteristic we seek to develop within ourselves because it aligns with our understanding of oneness with the relational universe. Yet, as Maslow mentioned, those able to achieve transcendent love are often the ones who were loved. Love is a form of information we give and receive. Birth lottery determines how the individual understands love.

Love highlights the inseparability of individual and systemic actualization. We recognize love as a vital component of the human experience yet understand that each inherits a circumstance completely out of our control. This does not define the individual, so long as they have alternative pathways of access and agency available. Our development of a more secure individual through systemic actualization is an act of self-love. It recognizes the value and divinity of each individual and constructs the systems necessary to further promote loving atmospheres. The insecure parent is a stressed parent. Stress, like all emotions, influences our time

experience. Security does not guarantee that the child will receive love, but it is always preferable to the alternative.

Embracing the philosophy of system and individual as a single self is an act of self-love that aligns us with the single truth. We recognize ourselves as the totality of our circumstances, a form of observing being that is inseparable from the world around us. The pathway toward personal connection with the universe, a love for oneself and others, blooms into an expansive trust. When the individual realizes selfless love, they become comfortable with vulnerability, opening themselves to deeper connections with others and the universe around them. To be willingly vulnerable is to understand that genuine control in the universe is attained by letting go. Letting go of our desires to maintain control of circumstances, of others, and of outcomes, and instead directing our focus and energy toward the immediate present. What am I doing to enhance the love I give and receive within the universe right now? Synchronicity is an understanding and application of the knowledge of the relational universe. To understand and embrace the totality of the moment alongside your agency within it. Like the spiritual technologies of past and present, individual actualization requires a relinquishing power to become more powerful. Unlike our present decaying institutions, there is no blind allegiance to the single truth. We seek radical love and trust within ourselves and our systems because we understand that doing so aligns us with the nature of our universe.

To encourage love and trust within society imbues harmony into our relationships. It is easier said than done, as the systems surrounding us today encourage mistrust. These informational arrangements input ways of thinking and being into the individual that calcify over time. We don't trust others, and perhaps more disturbingly—we don't trust ourselves. If you find either of these statements true within your experience, do not stress. We cannot control the factors that brought us to this moment. However,

choosing to direct our focus on a new direction is always within our power. Our options are plentiful, but there are only two that matter in the moment. Do I embrace radical love and trust, or not? Only one answer brings us closer to the wholeness we seek.

Purpose is the synchronization of meaning and system within a moment. Those able to realize purpose reorganize their beliefs and behaviors to breathe life into their vision. It becomes a productive labor of love. Creation permeates the moment, and individual and universe align. Our purpose impacts our systems, just as our systems influence our purpose. Purpose is imagination applied over time; it continuously expands the capacity of both individual and collective to be more than they are.

Purpose tips the sail because it is the culmination of exploration and effort on a focus we love. As the individual is driven toward purpose, they begin to embody hope in a way that extends beyond positive thinking and visualization. Hope helps us identify alternative options when we are faced with challenges.[9] It helps us understand failures as opportunities for growth,[10] be more resilient in the face of adversity,[11] and is unique in its ability to buffer the individual against the negative impacts of traumatic experience.[12] Purpose generates hope, which threads itself throughout the immediate present. At this stage of individual actualization, habits, practices, and beliefs become self-reinforcing feedback loops that empower us to create significant change in the world.

Individuals living their purpose often become leaders within their respective passions. Purposeful work is a defining characteristic of knowledge economy labor, environments where the relationship between individual and system is known and nourished. Purposeful leaders operate organizations that rely on high degrees of trust and cooperation, viewing each individual as a valuable source of insight and value. They create cultures where peers focus on seeing the best in others, value their feedback, and collaborate to mutually enhance their professions. Purposeful work environments and the knowledge

economy they exist within are most commonly associated with software start-up culture, but we can find examples in all industries. They are forms of work where learning, creativity, exploration, and experimentation are blended into productivity that is as enjoyable as it is effective.

Through the lens of history, purposeful individuals and their impacts may be judged as good or evil in relation to the immediate present. Individually actualized beings are powerful forces within our universe, and their impacts often ripple through time experiences well beyond their personal expiration. Gandhi and Hitler were both purpose-driven individuals, yet today we possess the hindsight to understand the difference between noble and nefarious deeds. Exploring the process of shaping ourselves and our systems to encourage individual actualization en masse forces us to grapple with the reality that positive only exists alongside negative. Good and evil are immature and inadequate labels for individual actions; we grapple with a conflict of good versus good. Even the most heinous of our species act in support of a good that they imagine to be true. We have been recording events long enough to understand that spiritual technologies of the past lack the necessary meaning frameworks to prevent malicious visions of the good. So long as salvation religious texts dominate popular belief, they will be used to encourage the violence they contain. When individuals frame purpose in the context of otherness, they deny basic universal tenets as we now understand them. These individuals perpetuate actions that greatly misalign with our present understanding of the natural universe and our relationship with it. The separation of self-actualization into individual and systemic actualization within the framework of the single truth provides humanity a pathway to reshape our definitions of meaning and purpose. In doing so, we significantly reduce the possibilities of developing individuals claiming rigorous cause in visions of the good that rely on actively harming others, such as the subjugation of one group for the benefit of another.

The science surrounding transcendent experiences is detailed and growing. Present understanding tells us that individuals operating at the highest degrees of individual actualization open themselves up to the potential of mystical, or peak, experiences. As we'll explore throughout the chapter, several pathways exist to these moments—some quicker (and more temporary) than others. There are many names for the transcendent experience and various degrees of intensity through which it may be felt. At its lowest intensity, there is a state of being commonly referred to as flow. Flow is the state of being in "the zone." Absolute Unitary Being[13] is a psychological term referring to the greatest intensity of transcendent experience, a mythical illumination revealing our complete unity with all else.[14] All forms of transcendent experience share the dissolution of boundaries, providing the individual with an understanding of the inherent interconnectivity between themselves and the universe outside of them. When you and I sit for a coffee, we are a single happening experiencing itself from two unique coordinates. We each enjoy the moment in our own way, but both lack the capacity to grasp its totality.

In a universe governed by the single truth, there is no correct or specific path toward individual actualization. We are always changing, so the language of correct and incorrect cannot apply to our process of becoming with any authority outside of individual preference. Yet, despite this, many of us apply our practices to define our identities. It is a habit rooted in our ego, a desire to be something. The technical term for transcending our individual ego is healthy self-loss,[15] a state of awareness where our ability to define personal meaning is not limited to definitions in relation to something else.

If this sounds fantastical and unrealistic from the perspective of your time experience, don't stress. It is a lifelong practice that you have already begun to undertake. Some may experience the mystical through meditation, others through self-hypnosis such as prayer, and others still through the ingestion of sacred plants. My

personal journey is anecdotal evidence that supports the accuracy of our scientific understanding of individual actualization. The mystical experience is very real, and while it may extend hours, days, or even weeks, it is not permanent. However, there is an aspect of momentary divinity that most people are familiar with: awe. Awe can best be described as a sense of wonder and amazement, experiencing a moment that takes your breath away. The view from the mountaintop you just hiked, the music that moves you to tears, or the art that you cannot look away from. These are just a few awe experiences that provide the uninitiated with a glimpse of the divinity readily available within the moment.

The collective works of social scientists, past and present, provide a detailed framework of individual actualization and what milestones must be met in order to obtain it. We understand it as an achievable elevation of the human spirit. Through practice, we can change the way we experience reality in the most literal sense, becoming aware of a way to bring higher purpose, order, and interconnectivity into an otherwise chaotic time experience. It is not presently available to all because many inhabit time experiences of perpetual struggle. We know how vital a secure and loving environment is for early childhood development, and those who experience scarcity and struggle in youth often carry the trauma into adult life. Therefore, we connect the dots between individual actualization and the need to eliminate birth lottery as a factor in determining fate.

Consider the science of individual actualization from the lens of the single truth and our understanding of the time experience as a momentary totality. An individual occupies a moment from a unique place in space. Surrounding them is an environment: whatever exists outside of their body. Together, the individual and the environment create a single experience, a happening. This is the self; one cannot exist without the other. Humanity is an introspective observer within an informational universe. If there were no flow of

information, we would not be—at least not within any framework we can comprehend. Existence is the process of observing and being observed as information by others. I see you. You see me. Yet we embody different realities, our individual journeys carving universal frameworks that no other can truly grasp. Together we're just snapshots of one ever-changing and ever-evolving universe. We are time, embodied in a complex meat machine powered by a gray mass housing infinity. As the expression of our being is always in relation to others and the outside world, the information inputs we receive from our environments program us to think and act in certain ways. There are no circumstances where we can escape this relationship, and in examples where we try—such as long-term solitary confinement—we know the results to be extremely harmful to the individual.[16] Just as the single truth ensures that our environments exist in perpetual change, so do we as individuals. We cannot separate or stop the influence of the outside on the internal; therefore, they are one.

It is inappropriate to label individual actualization as self-actualization, but academia is not to blame. Human understanding of our relationship with the universe has advanced significantly thanks to modern cosmology. However, the creation dogmas of the salvation religions have long been ingrained in the human psyche, giving the individual a static and distant form from the divinity they possess. To understand and embrace the belief that the individual and the system is a single self is to reject the dominion past mythos places on present thought. In doing so, we better align ourselves with the single truth and the relational universe.

COOPERATION AND COMPETITION

The cornerstone of individual actualization is cooperation. From it, all other aspects draw support. The individual who can unleash their latent potential within their time experience has access to the resources necessary to possess agency within the world. Our

understanding of the relational universe and single truth illuminate the idea of personal freedom as intertwined with collective freedom. The more we can accomplish together, the greater we become individually. Our struggle to fully express cooperation in our being and efforts stems from the fact that many of the systems governing our relationships encourage inequity by design. Systemic actualization requires participants who operate with extreme trust and confidence in others to flourish, so how do we overcome the conflict of who we must become and what our present systems encourage?

The embedding of competition and self-assertion as the primary pathways to progress into our educational, economic, and legal frameworks creates barriers to connecting with each other. In every new relationship we seek, there is risk. We risk that others might diminish us, deceive us, or bring us emotional or physical harm. We cannot approach others with the total openness we would prefer because we have been taught—and have personally experienced—that others will take advantage of us if given the opportunity. Part of this draws from a long history of tribalism, but much of it is our own doing. The prioritization of competition as a means of learning and earning has changed our fundamental alignment with nature. It is well understood that nomadic humanity was primarily egalitarian,[17] with men and women both contributing and sharing near equal power and responsibility.[18]

Paleoanthropologists believe that resistance to being dominated was a key factor driving the evolutionary emergence of human consciousness: language, kinship, and social organization.[19-21] Yet, if we were to listen to the vocal supporters of our present arrangements, we might believe that human history is a narrative of aggressive struggle against one another. It has been nothing of the sort. Our greatest achievements as a species have always resulted from cooperation, aligning our individual wants with a collective greater good. Building the beliefs, practices, and systems that support the development of our cooperative powers

begins with understanding that it is both natural and necessary for human beings to favor cooperation over competition.

Embracing cooperation as a fundamental basis for the development of individuals and systems spreads throughout various aspects of the human time experience. Therefore, we consider cooperation from a variety of perspectives. We understand that the transformation will occur in different directions simultaneously and know that the advancement of cooperation within specific verticals of our lives may depend on elevating others. It begins with the individual who, through developing their own cooperative ethos and powers, infuses the ideal into all they do. Our work, the development of new systems and the challenging of old, our interactions with others, and the expression of our infinite imagination in creative experimentation are all influenced by our perspectives on the value of cooperation within society.

There is a symbiotic relationship between cooperative individuals and cooperative systems. Each empowers the other to succeed, eventually developing a momentum that energizes a culture of perpetual progress. The more rapidly we develop a highly cooperative ethos, the faster we unleash the power of individual and collective alike. The individual's wholeness and the systems surrounding them do not have to be a dystopian nightmare. Our moments of immense wealth and extreme inequality happen because those with the power to create laws have made it so. We must shed the dominion ethos. We cannot immediately escape these systems, but we can radically redirect ourselves. Our work is to shift our focus from the path of least resistance—what is—to the work of becoming what will be.

COOPERATIVE INDIVIDUALITY

Cooperation is an aspect of individual actualization that aligns closely with the single truth and our understanding of the relational universe. When we approach life through the lens of extreme cooperation, we diminish resistance from the world around us. To

speak of deep cooperation is fairly easy, but to embody it as sacred to our experience is entirely different. Cooperation is a skill learned over a lifetime, one rooted in trust in ourselves and others. It is both an attitude and a form of communication, a prioritization of what is and is not relevant in relation to the objectives at hand. To embrace cooperative individuality is to open ourselves up to our oneness with all surrounding us, to realize that in any moment, everything is an extension of us.

Cooperation requires connection with others. Connecting with others can take many forms. Connections can be joyful and loving, but they can also be frightening and frustrating. Each relationship is unique and always in context with our circumstances, leaving a wide variety of possible outcomes. All connections are risky, but we have no choice. Connection is what makes life worth living, the foundation upon which we transform imagination into creation. That is who we are as a byproduct of our ape lineage. We are a collective consciousness hurtling through a vast cosmos of information we're yearning to know. Still, so much of it remains out of our control. Every connection to another brings with it the risk of being taken advantage of.

Consider the time experience of the child in present-day societies around the world. Birth lottery determines what type of cooperative foundation they will inherit and lays the foundation for understanding others. Cooperation is an ethos rooted in love and trust. The circumstances of our parents' time experience at the moment of our birth play a significant role in our early understandings of the universe. Even the best-case scenarios, where a child is loved deeply and is highly secure, are not enough to insulate them from the influence of the systems that surround them. We teach them to avoid strangers for their safety but fail to adequately reinforce that the world is full of good people.

Our education is competitive. We judge our youth in comparison to others and use rankings to determine access to resources and

opportunities. Recording and evaluating progress is not inherently wrong, but forcing all children to learn competitively is a harmful approach to education that ignores the fact that genius takes many forms. We infuse our children with the belief that their success is and will always be in relation to others, diminishing the creative prophecy lying dormant within them. Within our learning environments, cooperation is labeled cheating, ignoring that our ability to memorize holds little value in a universe of instantly accessible information. Our systems reinforce competitive methods of learning, interacting, and being from adolescence far into adulthood. We teach children that cooperation is secondary to competition, reinforcing ideas and beliefs about the world that prioritize individual separation from the collective experience.

Deep cooperation is challenging because it relies on interactions with others who must also be willing to cooperate. In a world of information inputs fetishizing individual merit, cooperation begins to look like weakness. With competition and comparison so deeply rooted in the social, educational, and economic systems surrounding us from birth to death, it may seem like an insurmountable obstacle to overcome. It is not. Reimagining cooperative individuality is an act of creation. The age of crisis offers us no time to spare, but if we begin now, a near-total transformation is possible within a generation.

Practicing cooperative individuality begins with embracing our individual and collective oneness with the relational universe. Everyone exists as an individual part of the greater time experience of the moment. Each occupies a unique journey, but all are bound to the single truth—we can only ever be here now. Our living expression of time within the universe ensures that those who occupy conscious coordinates within our moments are not separate from us; they are us. An ideal foundation for cooperative individuality recognizes how similar we are. We share a commonality in our myriad insecurities, fears, hopes, and desires. Our wants are universal: to love and

be loved. We want to know peace and goodness in our efforts and connections. We're all trying to navigate infinite unknowns. There is variance between us, as there is in all things, different degrees and directions of the same humanity. It's a unity the individual is often ignorant of or ignores but is nonetheless real and inherent to our experience. Our awareness of our ability to influence the flow of the universe through the direction of our focus and energy within the moment is a shared human divinity, something to be cherished and valued. We are the gods creating ourselves and our universe in our own image. Our oneness with the relational universe is not a new idea, but we are just now scratching the surface of our control over it. Self-actualization in the age of crisis is rooted in our ability to accept others as one. Not as separate, but as whole. Because at its core, cooperation is based on trust. We must be able to trust others as we trust ourselves.

Trust is not easy, given our birth into and lifetime within systems prioritizing different values and behaviors, but once again we begin from the end. Individual actualization is a journey of developing ourselves to approach the world with deep empathy. Any individual who chooses to embark on the path infuses cooperative individuality into society by becoming it. As we scale the number of individuals who put this belief into practice, our collaborative capacity expands exponentially in all directions. It will require systems, but before any of that can happen, the individual must choose to trust deeply and proactively.

We must embrace the best in others to bring out the best in ourselves. If I am not willing to believe that all individuals hold radical potential within them, then I have no hope of developing my own powers. Our descent into the age of crisis draws heavily from our mistrust of others, those benefiting from the present arrangements use to distract and derange our focus and energy away from the severity of the moment. We must choose to overcome this as individuals before we can transcend it as a collective.

This isn't a call to ignorance or naivety; we remain aware of our surroundings and circumstances to avoid abuse. The difference is that we reject suspicion and fear as a default way of conceptualizing the other in favor of a deeper embrace. When we observe another whose circumstances within the immediate present conflict with our personal perspectives, it's best to take a breath and consider the single truth. There is no alternative place and space that that individual could possibly occupy within the moment. We are only ever observing a fraction of the totality shaping the other. If our journeys were identical to those we look down upon, we'd likely be the ones looking up. Our choice to embody cooperation within ourselves is the catalyst that begins our expansion. Redefining meaning and experience starts with loving and trusting others.

For some, this task will be easier than for others. Unfortunately, nothing about overcoming the crisis is easy. Trauma impacts our ability to trust. Our relationships with others have been governed through systems furthering otherness. It's not as simple as snapping our fingers and being different. In these times, we recall the single truth: change. Nothing within our universe is beyond it, which influences how we frame our beliefs and approach.

It is common to believe that the past influences the present, but it is not true. History is created in the present. The past is not an accurate predictor of the moment and is especially poor at predicting our future. Do not let the haunts of past moments dwell within your immediate present. Instead, seek to awaken to the totality of the moment, all that stretches out from our consciousness coordinates. Know that you are capable of thinking and acting beyond the past. As you must love and trust others, you must love and trust yourself. To reframe our relationship with time is to reframe our relationship with being. Over time, your pursuit of individual actualization will make it increasingly easier to leave the burdens of the past behind what is. This is the state of nature as we understand it today, ever-changing now. Cooperative individuality is an act given

life through choice. It is a decision to align ourselves with the single truth and the relational universe as we reimagine our humanity in the face of the crisis.

COOPERATIVE WORK

It is impossible to talk about cooperation in the context of the actualizing individual without exploring its role in our productive work. Productive activity has long played a significant role in defining human experience. It shapes us through the information inputs associated with our tasks and cultures dictating how we interact with our peers. For many, our coworkers become a second family—groups of individuals we have no choice but to associate with. The word "work" brings with it a variety of emotions and opinions drawing from our individual time experiences. For most, it is a drudgery that we have learned to tolerate. We engage in efforts that lack purpose and meaning and invest our focus and energy in directions that bring us no closer to our personal visions of the good. For others, it is a necessary but enjoyable time sink. For a fortunate few, present-day productivity is an opportunity to breathe life into creative vision. No matter where your personal journey has placed you in this moment, reimagining human work within a universe of exponential growth is vital to the process of scaling individual actualization.

For most of history, human work was highly cooperative. We roamed the Earth looking for things to eat, attempting to avoid being eaten. Our success relied heavily on trusting those around us to cooperate toward shared goals. The ancestors of anatomically modern humans were generalists, individuals who could adapt to circumstances through the mastery of a wide range of habits.[22] Within a tribe, each could perform a variety of tasks. Our transition to agriculture redirected the scope of our activities, but our focus on generalism remained the same: plowing the fields, harvesting crops, raising livestock, maintaining equipment, and more. No

farmhand could survive by understanding some of the tasks but not others. Then came the industrial era, and the nature of work shifted dramatically. Mass production produced occupations that were rigid, repetitive, and independent of others. So began the crisis of productivity and participation. We reduce the individual into a component of the machine, a resource to be exploited for the benefit of the organization. Despite recent shifts in the most productive forms of work, from the industrial to the knowledge economy, the belief in human expendability remains largely unchanged.

Our most productive verticals today exist within the knowledge economy, where organizations rapidly solve problems at scale. Work is cooperative, experimental, and in many ways enriching for the participating individuals. Learning, experimentation, and iteration are all standard processes. Failure is not something to be penalized; it is leveraged as a learning experience. Innovation and progress become intertwined, with each new advancement opening doorways to the next. In this way, the standard operation of the organization becomes primarily about rejecting existing practices in favor of new. Unfortunately, most knowledge economy start-ups rely primarily on venture capitalists, those with the capital necessary to scale growth. Monopolizing a niche is very lucrative yet forces individuals and groups to inhabit specific practices and philosophies in order to generate adequate returns on these initial investments. In this, the potential power and scope of our creations is stifled significantly. We confine the divinity of humanity to a very specific mode of being, one that many pursue as it contains the possibility of freedom of material need. This is not to say that private investment is inherently bad; it is not. There will always be a need for independent investors to bet on individuals and groups creating in directions that the majority do not believe in or support. It does, however, highlight our self-imposed constraints. Private investment seeks ideas that can generate generous returns on initial investments and therefore prioritizes investments that they believe

will generate significant capital. It creates a gap for creators seeking to develop public works projects and continues to reinforce a single vision of organization. For cooperative work to flourish, there must be alternative frameworks of operation.

In 2017 I founded a civic technology nonprofit that invented the first free election campaign platform for municipal elections. Our team focused on eliminating the financial barriers to participation in local elections, which are economically prohibitive to many but especially Black and Brown people within the local communities. We had intended it to be a public good, owned by the participating municipalities and their constituents. We built and launched a successful pilot that our community users were excited to see grow. Funding was difficult because as a nonprofit, traditional venture firms weren't interested in funding us, and philanthropy wasn't yet ready for such an idea. There was also pushback from municipal officials, who were not interested in having more robust engagement in their local elections and community governance. Eventually, we ran out of cash and the experiment came to a close. It's a single example of how a project prioritizing the advancement of individual and community agency struggled under the weight of the present systems and philosophies surrounding our shared progress. For cooperative work to proliferate, we must develop more robust pathways of opportunity for those building outside the traditional profit-seeking frameworks.

We speak of cooperation as a defining feature of knowledge economy organizations, but this ethos only extends as far as leadership encourages. Cooperative work requires high trust environments rooted in high degrees of flexibility, traditionally out of alignment with corporate profit milestones, or my personal favorite—"our goals." Embracing the individual and system as a single self is a journey toward the mass elevation of people who, by the very nature of their being, will demand and develop new waves of automation for things we do not want to do. Our objective is

not to achieve record productivity, but that will be a side effect. We seek radical freedom in our work that is entirely on the individual's terms. Individuals should be able to work as much or as little as they choose. The elevation of the collective is a widespread reclamation of moments where everyone can inhabit a more expansive humanity through productivity participation within the degrees and directions of their choice. When we consider the expansion of free time for the individual, there is a common critique that people will opt out of the productive agenda of society. It is an assumption that is both correct and incorrect. It is correct because decoupling individual survival from occupation will significantly reduce the number of people willing to subject themselves to demanding and hostile work environments. It restructures the power dynamics inherent in work and empowers the individual to leave or avoid organizations and groups whose values do not align with their own. Organizations may still attempt to police thought and speech among their members but will find themselves often losing talent for the plentiful opportunities that do not. It is incorrect because when people are free to pursue their passions, they more often than not consume themselves in learning and creation. By all current standards of measure, the most productive people in society today are those who find deep meaning and passion in their work. Empowering more people into the access and agency necessary to direct their focus and energy toward solving problems that matter to them is the most direct path toward unleashing our imagination upon the universe. At the same time, these frameworks are likely to encourage many to pursue opportunities with a higher degree of stakeholdership. In these organizations, their contributions reward them with a percentage of governance and reward rights. Organizing ourselves around cooperative work creates many benefits for the individual but is likely to disrupt the hierarchical status quo so popular today.

Consider also how technological innovations shift the nature of work. Technology already allows us to automate the repetitive and

INDIVIDUAL ACTUALIZATION

is increasingly overtaking the analytical. Where in the past it was industrial, the future of automation is increasingly technical. Today, machine learning algorithms are becoming excellent predictors of cancer,[23] are actively being used in antitrust law,[24] and perhaps most fascinating, are being used to cut their own energy expenditure.[25]

No present-day occupation is beyond the influence of our creations, which is why the crisis demands alternative arrangements to decouple personal security from employment. If we do not align our productivity practices with the single truth, many more will be thrust into rapid insecurity. Some will adapt quickly; others will struggle. The changing nature of work will not be solved by reactionary politicians and the institutions they seek to retain. Will the question of our collective security be delayed until our technology reduces the value of a 200,000-dollar law school degree to zero? We embrace cooperative work as an act of empathy toward ourselves and others. In a universe of exponentially expanding information, there is no telling which breakthroughs will leave human devastation in their wake, but we can be certain that these shifts will happen. This is not inherently bad or something to be avoided, but it does require a more proactive and empathy-based approach toward the management and dissemination of cooperative work opportunities.

So how does persistent industry disruption factor into our development of cooperative work? Our alignment with the single truth and the relational universe demands an equitable alternative to our present arrangements, where each is materially and emotionally secure, healthy, and possesses access to the resources necessary to redirect their lives. Developing frameworks and pathways toward more cooperative forms of work leads directly to the realization of our individual and collective powers. Our immediate present and the changing nature of time ensure that the disruption of traditional work methods will continue. In the past, leadership has been reactionary and focused on the bare minimum. How we approach these issues depends on the frameworks of meaning and value that guide

our efforts. Nothing will fundamentally change if we maintain our present dogmas of hierarchy and denial of our divinity. Alternatively, aligning ourselves with the relational universe forces us to prioritize a more proactive solution through systemic actualization.

Cooperative work is apolitical in theory and political in its implementation. The idea that the individual bears some degree of responsibility to others within society beyond their immediate families and networks strikes the heart of the rabid cult of individuality our present systems propagate. Yet what is true for even the staunchest individualist is true for the global collectivist. The most direct path toward our personal goals is best realized through highly cooperative effort. The state is a tool to be used, a technology. The age of crisis is upon us, and we must choose whether to continue our blindfolded march toward catastrophe or reimagine our systems to maximize each individual's latent potential. Through the scaling of cooperative efforts to raise the floor of social protection of every individual, we set the stage for tapping into creative energy yet unknown to humanity. To hate the state is to hate a hammer. There is no denying that present global leadership is dominated by a generation seeking to maintain crumbling power structures, primarily motivated by their own self-interest. Truly cooperative work, the type of system that infuses meaningful existence on the masses, requires each individual to place a higher value on demanding the systems necessary to expand opportunities for all. Our varying preferences of how to live have been framed as mutually exclusive—one vision of the good is in absolute conflict with another. It is pure falsehood and a failure of imagination. We have explored how cooperative work expands our creative powers, but what of those who simply prefer to live a life of higher leisure? They also benefit from expanding the knowledge economy and the freedom it provides.

We seek to encourage creative productivity and participation not as some new dogma to which everyone must conform but as

an alternative pathway presently unavailable. For those prioritizing personal moments, there will remain plenty of opportunities for selective and creative work within the knowledge economy. Even those who prefer manual labor will benefit. There is still a significant need to build in order to create the infrastructures necessary for systemic actualization. The difference within sets of cooperative work arrangements is a higher quality of life and a greater degree of flexibility for those undertaking manual labor. Individual actualization as an aspect of self-actualization requires us to believe in the expanded humanity of others while simultaneously recognizing their right to create their lives in their own vision. None of us will be truly free to accomplish this until we embrace systemic actualization as the foundation upon which we expand our individual greatness.

So what traits does the individual best suited for cooperative work possess, and how can we encourage them within ourselves and those around us? Cooperative work rewards egoless effort, not in the sense of having no personal pride in our work, but through the active effort of perpetually seeking improvement. Criticisms, critiques, feedback, and more are actively heard and acted upon. They do not reflect a weakness within the individual but rather an opportunity to expand their abilities and potential. Within the framework of our productive efforts, perpetual improvement is a worthy undertaking. Egoless individuality is fostered through personal practices and the belief systems that support them. Some of us have been conditioned to fear failure or become angry and despondent at our failings. Failure is nothing but a momentary misalignment, where the results of our actions do not match our expectations. The future of work demands we treat it as such, both to align with the nature of the universe and encourage the rapid development of individual human capacity. Cooperative work also encompasses several interpersonal skills such as effective listening, dialogue, and the ability to consider and evaluate perspectives outside of one's personal perspective. As we'll discuss further in the

text, these are characteristics ideally developed in youth through public education systems. This type of dialectic approach to problem-solving is the cornerstone of successful knowledge economy organizations and accurately reflects the changing nature of work. Most importantly, individuals engaging in cooperative work possess the ability to rapidly learn and apply new methodologies to their workflows. Gone are the days when individual mastery of a single subject or technology could be considered a reliable and secure career path.

The speed of change ensures that mastery in a vertical is now a continuous process of learning, relearning, and embracing new directions as innovations push us beyond established thresholds. In parallel with the ability to learn quickly, each individual embraces various degrees of generalism within their productive paths. Ultimately, the highest priority for any individual embracing cooperative work is the ability to imagine expansively. Humanity's ability to adapt has always been our strength, but now it must take a new form in order to transition from what has historically been a universe of linear time experience to our present exponential universe. Our vision is a form of humanity where every individual is equipped with the knowledge and mastery necessary to innovate in the directions of their choosing. The German philosopher Arthur Schopenhauer put it best when he wrote, "Talent hits a target no one else can hit. Genius hits a target no one else can see."

When we talk about cooperative work, our goal is not limited to encouraging the adaptive individual. It's about a larger vision of humanity, aligning ourselves with the single truth and the relational universe, so we treat our work as an extension of ourselves. At the same time, it cannot be only about the individual. We align our shared efforts toward a larger vision of human experience and meaning. Systemic actualization is a step-by-step process rooted in our shared alignment with nature and others. There is no higher form of our commitment to each other than cooperative work

toward a shared vision of the good. By surrounding ourselves with systems that increase our power, we expand our abilities to manipulate our time experiences. Cooperative work as an aspect of individual actualization is a rejection of any previous notion of what work should be in favor of what work is. Our choice to believe in our ability to radically reimagine our humanity is a commitment that we must make. To do that, we must rely on the power of cooperative work to bring about systemic actualization and trigger the flywheel effect of greatly expanding human consciousness. We redefine the systems governing our participation and productivity to better equip ourselves to transcend the crisis.

COOPERATIVE SYSTEMS

If the aspects of cooperation we have explored so far sound distant, it's because they are. But that's only because we haven't yet chosen an alternative direction. The present structures of spirituality and law support the inequitable organization of society into distinct hierarchies of class and caste. Birth lottery plays a significant role in our individual access and agency within the world because the systems surrounding us make it so. They uplift one group and actively deny another, reinforcing otherness instead of oneness. These philosophies of power maintenance by exclusion misalign with our knowledge of the single truth and the relational universe. Like many hurdles we must overcome to transcend the age of crisis, it is a question of meaning. When we consider and contrast the values baked into our current systems against those necessary to transcend the crisis, we understand the need for a change in direction. A significant component of self-actualization is the process of infusing our cooperative individuality into the systems we create and participate in. By doing so, we lay the groundwork for realizing systemic actualization.

All laws reinforce specific ways of being. Our foundational laws embody a precise vision of humanity. We are in enter an era

where it is within our means and capacity to create abundance. Yet the institutions we operate within resist transformation. We remain trapped by legal, economic, and social systems that force our humanity into a single form. Artifacts of our own creation cannot transform the human condition to the degree necessary to transcend the crisis. When we consider the revision of systems and the values they inject into societies, we observe that inadequacy is rarely enough to act as a catalyst for change. We refuse to act until a crisis occurs but can't figure out why. It is our time sense, and cooperative systems transform it. Our journey toward self-actualization is a process of developing the values, beliefs, and systems necessary to expand access and agency for all individuals. We seek to realize the extent of divinity the collective human imagination possesses. To do that, we embed the ability to change seamlessly within the structure of the cooperative system.

Cooperative systems matter because structural limitations on innovation are the primary constraint of economic growth in the knowledge economy. We force this constraint upon ourselves by funneling creation through a single framework of organization. The challenge of developing a culture of cooperative innovation is the same humanity has faced throughout history. New innovations always threaten our existing institutions because they undermine established ideas, systems, and individual values. The established systems represent the past exerting dominion over the present. Our arrangements support the governing of social verticals by small unelected groups, who, when confronted with threats to their dominion, go on the offensive to stifle change. Technological innovations are often acquired by the powers they threaten before their benefits are fully realized. In some instances, these new ideas are invested in and cultivated. In others, they are tucked away safely and out of sight in order to maintain the status quo. All of our creations are artifacts of our own makings, able to be altered and changed at our discretion. The hierarchical, competition-centric

organization of present-day society has brought the crisis to our doorstep and opened the door. Choosing to prioritize cooperative systems is the choice to shut the door.

Technological progress includes organizational innovation. Alternative legal constructs will reinforce our reimagined frameworks of meaning and value. Consider how much active resistance from the state we observe when the injustices embedded in our economic, legal, and social institutions are called into question by the masses. The hierarchical organization of systems is not intended to support collective stakeholders, so why bother with the charade that it can be a viable vehicle for change? It offers no alternative to transformation outside of large-scale protest, which is often met with militant aggression. This isn't to say that all private organizations are bad or need to be abolished, but rather that this model is inadequate to support the development of the core collective systems necessary for systemic actualization. Change always threatens the established order, but we inhabit a universe of perpetual change. We cannot resist it and therefore must change our individual and shared approaches toward it. The age of crisis demonstrates that our scope of systemic innovation—good so long as it maintains existing power structures, bad otherwise—is inadequate for human transcendence.

So, what is a cooperative system? We can examine it from two perspectives. It is simultaneously a flexible set of legal innovations that allow for self-transformation and a global public good. Cooperative systems may exist in a variety of forms but at the very least serve to elevate the human condition through global public works. A cooperative system is flexible and may be centralized or decentralized in its implementation. Cooperative systems serve the collective and are structured in ways that prioritize shared greatness over individual accumulation. Cooperative systems can be created directly through decentralized autonomous organizations, or we can augment existing institutions with creative elements through

legal modules that we'll dive deeper into during our exploration of systemic actualization.

The cooperative system addresses the gap between the values we embrace through our acknowledgment of the single truth and the relational universe and those the present systems project onto us through our interactions with them. Another foundational aspect of the cooperative system is the elimination of dogmas surrounding them. Infusing cooperation into the institutions governing society is an effort that will never be enough for humanity. Future moments will demand more. Where the cooperative system shines in comparison to our present arrangements is in its ability to evolve. Public works encompass the primary purpose of cooperative systems within our immediate present, addressing the individual and collective needs necessary to empower individual actualization for all. They are stakeholder owned and operated, and while they may be arranged with a variety of voting and authority schemes, they all provide a direct stakeholdership to participants.

Cooperative systems, as seen through the lens of spiritual philosophy, serve each person with individual elevation through the guarantee of basic material security as a human birthright. They are the direct path toward transitioning individual inheritance from dynastic wealth to societal wealth. Social inheritance as a birthright empowers the collective to significantly reduce the power that birth lottery possesses over our individual destinies and strikes at the heart of the hierarchical organization of society. When considered through our sources of meaning and value, cooperative systems and the social inheritance they support diminish the priority of maintaining the status quo as a source of power maintenance—especially for those who seek to do so despite not reaping the benefits. Through the transition to cooperative systems, we eliminate the idea that the purpose of life is to build wealth to pass on after death, reframing the power of capital to dominate others. Removing human security from work and money is a profound transformation of the human

condition, a healthy and holistic step toward the creation of a self-actualizing society.

Cooperative systems are an embrace of individual infinity, a recognition that the universe is ours to manipulate in the direction of our choosing. We develop networks of cooperative systems at the local, state, national, and global levels as direct paths toward strengthening all. Removing our reliance on labor as a requirement of basic material security ensures that the benefits of existing in an era of abundance are not tied to specific forms of work. We also reject any form of tenure or earning of these social protections. They are ours as a birthright, determined as such because we deem it so. Like every other law and philosophy that argues otherwise, our creations are ours to manipulate as we see fit. To maximize individual actualization and lay the foundation for systemic actualization, the expansion of human rights must become universal and independent of personal circumstances. We establish the systems supporting these protections beyond specific places and spaces, including frameworks to eliminate the risk of loss due to frequent bouts of social, technological, and political change we will continue to undergo. Additionally, when the need arises, we expand the scope of what qualifies as a right to meet the needs of the moment. Our crisis of productivity and participation is fueled by the expanding division between individuals that is primarily determined by birth lottery. The expansion of cooperative systems in the form of social protections is a solution to the crisis of productivity and production, one that aligns the individual's efforts with their creative powers within the moment.

Embedding cooperative systems into the values that we hold sacred is an act of resistance against the extreme concentration of resources by the few. An encroaching agenda is being pushed for a future where individuals will own nothing and be happy. Now we can imagine a scenario within a systemically actualized society where this is real and immensely beneficial to the population. Through the

spread of cooperative systems, individuals are born into a world where they own nothing while at the same time owning everything. Each possesses a variety of fractional ownership and governance based on the focus and energy they contribute to specific social and productive verticals, ensuring access and agency for all. In this scenario, the demand for personal ownership significantly decreases because everything is accessible to the individual.

However, this is not the intended interpretation of this narrative. We can see the hyper-accumulation of large multinational corporations' traditional starter assets such as homes. Their efforts do not push for cooperative humanity but attempt to lock us into an inescapable competitive landscape, where the few have legal rights to the vast majority of property and perpetually seek rent from the majority. The self-actualizer rejects this vision of humanity entirely and seeks to eliminate its proliferation through a variety of means. It is a human narrative in complete alignment with the hierarchical systems of meaning and value presently guiding society toward the crisis, but one incompatible with the single truth and the relational universe.

Expansive programs like the ones we will explore are not improbable, feel-good narratives. They are achievable within the immediate present and necessary to transcend the age of crisis. Still, we should consider the unintended consequences. What happens if expanding our vital protections and rights calcifies specific forms of living that resist the changing nature of the universe? Could the establishment of global social programs and more flexible legal institutions lead to a counterculture that attempts to leverage these change-rooted arrangements to isolate or oppress others? It depends on how far we are willing to go to guarantee individual rights. Global systems with public stakeholdership will be complicated, if not impossible to revoke, given the consensus mechanisms built into them. They are designed from the ground up to be governed and directed by individual stakeholders, not specific

nation-states or oligarchic cliques. However, there will be no way to stop individuals or small groups from opting out of the benefits.

The challenge is not that the individual chooses not to engage with global systems of security, but rather their denial of the other's ability to do so. Specifically, if an individual opts out, do they also possess the right to deny their children access to these networks? Our traditional hierarchical vision of the universe supports the idea of children as property, but the single truth and the relational universe extend to them divinity and value equal to all others. Universal rights are not free of responsibility. The group that seeks to selectively deny members access to aspects of these protections risks alienating themselves from other benefits. We can imagine this being common within fanatical or orthodox religious sects attempting to enforce a single, static view of the world within their communities. Ultimately, our ability to ensure access and agency to the individual will never be perfect in its scope and reach, but by ensuring pathways of escape and security, we eliminate many of the fears and struggles that escaping isolationist groups present to individuals.

The counterargument against cooperative systems is that they may impact the power and influence of the few who hold the most. People whose survival is independent of any specific occupation will not be bound to their agendas and will. It is an uninspiring and unfounded critique of our transcendent vision of humanity, but one we should expect to hear in various iterations. At its foundation, our objective in separating security from productivity is to create individuals who are unafraid. Unafraid of their doubts and desires, unafraid to question and challenge their dogmas—individuals who are unafraid of death because they fully embody life within the moment.

When the high costs of failure no longer burden our paths, we become more alive, more human. Belief in and support of cooperative systems is fundamental to progressing human alignment

toward the single truth, both because the crisis demands it and because it is the most logical form of individual and collective organization in a universe where the nature of time is changing. We must give ourselves permission to experiment and fail, then encode those values into sets of legal, economic, and social arrangements. We hear so much about innovation and knowledge economies, but what about knowledge individuals? It begins with us being unafraid to take more active roles in the individual and collective direction of our soulcraft. We believe cooperative systems to be moral, just, and right because they are devices of our creation whose sole purpose is to elevate the individual and collective alike.

COOPERATIVE COMPETITION

Transcendence struggles with an ideological impasse between individuals seeking higher forms of humanity through the development of cooperative systems and those believing that our present systems rooted in competition are ideal. The inherent advantages argued for either arrangement often reflect individual preference within the moment, but a dogmatic approach to either fails to develop validity because of their belief that we must have one or the other. We already understand that values and systems that encourage cooperation and competition are not mutually exclusive. Embracing cooperation as the foundation of transcendent spiritual philosophy isn't an attempt to eliminate competition, but it is a reassessment of its value in governing our relationships through law and system. This view is incorrect and a misunderstanding of the relational universe we inhabit. Developing cooperative systems in alignment with the single truth allows for the expansion of competitive systems of outcomes and merit while at the same time ensuring pathways of security and agency for those who prefer alternative frameworks of being. Here we explore why radical cooperation is the most effective method of encouraging individual and collective development while noting how competition can play a role in society that doesn't

trap the individual within the frameworks of access and agency they were born into.

Before we dive into framing the meaning we give to competition in a cooperative society, it's best to define what our objectives are not. Self-actualization in the age of crisis is not a quest for equality of outcomes. Organizing our systems to produce equal outcomes for individuals is out of alignment with the single truth. In a universe of perpetual change, whatever is understood as equal within the immediate present will certainly not be considered equal in future time experiences. The provision of equality of outcomes through systems requires all aspects of the structure to perform according to predictions. It places the security of those inhabiting the system at significant risk of cascading failures due to technological or process disruption from within the organization and outside of it. Equality of outcomes contradicts core elements of individual actualization such as the active soulcraft of developing habits and practices that create intrapersonal meaning.

No system we create will be able to adequately compensate for the disparity in outputs between the novice and the master; nor should it. To claim a vision of humanity without distinction between those willing to make the sacrifices necessary to achieve expertise and those who have not yet committed is willful ignorance that attempts to resist the relational universe. Hierarchies of competency will continue to exist because they are simply an expression of long event chains of focus and energy directed toward a single direction. With that said, our present arrangements do not support equity in the development of competency as they actively exclude groups from access and agency within the world. Our recognition that each exists in unique conscious coordinates within a shared, perpetual, and immediate present provides an understanding of the radical uniqueness of all. Equality of outcomes for the collective is unfeasible because it dismisses our ongoing journey of individual actualization. Politically, crafting a world of absolute outcomes

creates information ecosystems that reduce imagination and experimentation. It also restricts our ability to explore alternative methods of working and living, placing arbitrary restrictions on infinite human potential. With all of this said, we should note that the rejection of equality of outcomes is not in any way contradictory to creating a higher floor of cooperative social protections—quite the opposite. The most basic need of individual actualization is security. Security is not an outcome of our efforts; it is a precursor to the imaginative action that cooperative competition inspires. Genuine cooperative competition within society requires that all who wish to participate have the opportunity and access necessary to do so. Anything less is just varying degrees of competitive hierarchies that limit our individual and collective potential.

Leveraging the power of political technologies such as the city, state, and nation to develop secure and fearless individuals also requires us to reconsider our process for rewarding innovation. Specifically, how do we judge the best outcomes put forth by individuals and groups in a society where all possess the freedom, access, and agency to innovate? In a systemically actualized society, competition within markets of exchange becomes fiercer than any present arrangements. We organize ourselves so that failing in our attempts to experiment and innovate does not risk individual security and well-being. If individuals or groups experiment and fail, there is little if any risk to their personhood and therefore they possess the ability to try again in a new direction as quickly as possible.

This de-risking of our experimentalism creates contests of ideas where the primary criterion for evaluating new solutions is the best possible alignment with the needs and vision of the moment. As more individuals align themselves with the single truth and shape systems accordingly, the seemingly insurmountable hurdle of colonialism we have inherited will erode at scale. Although many innovations arise that improve established practices

and procedures, advancements on the horizon will require us to reimagine the operations of entire verticals. Given the inevitability of rapid and frequent sector disruption, we must also consider how to best navigate the justification of what we embrace and what we reject. To do this, we must ignore the promoters and dogmas of the free markets that claim salvation in the systems drawing us to crisis. How can a global system where 99 percent of global wealth belongs to 1 percent of its population[26] ever serve collective humanity? It cannot. Nothing just can come of a system where so few dictate the direction of so many. Today there exists no truly free markets. Cooperative competition changes this for the benefit of all.

Now we consider how cooperative competition fills gaps in our systems of progress more effectively than our present arrangements. Earlier we explored how the expansion of public ownership of specific verticals helps raise the human condition for all. Embedding this form of cooperative arrangement into society is not an attempt to dictate what flourishes and what doesn't. With a higher floor of unalienable social protections, state and global verticals can approach supporting productive possibilities with a higher degree of indifference. Personal connections and networks become less valuable than the merit and scope of the experimentation. Contrast that to our immediate present, where the influence of the private sector on political decision-making strongly supports the maintenance of the status quo over disruptive innovation. From 2010 to 2020, corporate lobbyists spent 36,890,000,000 dollars[27] on encouraging (bribing) United States political actors. When individual security is intertwined with productive occupation, those controlling existing productive verticals possess the power to dictate what does not progress in collective society. For example, in the same decade the fossil fuel industry spent 1,467,730,000 dollars lobbying Congress in favor of policies protecting existing energy extraction and lobbying against investment in new green energy alternatives. The politico attempts to justify the purchase of their

vote through excuses and false narratives such as protecting jobs or national industry, conveniently ignoring the considerable damage being done. They fail to imagine alternatives because it is personally lucrative to embrace the path of least resistance.

This example highlights a logic spread throughout present-day democracies. We struggle to become more under the weight of what is. Societies embracing cooperative competition differ in their ability to approach emerging technologies unrestricted by those seeking to maintain personal power at the expense of collective progress. Governments open themselves up to actively filling access gaps unaddressed by the private and social sectors. They extend credit, technology, knowledge, and talent under frameworks of law that force a more agnostic and equitable approach to supporting innovation. Infusing the ethos of cooperative competition into our systems creates new pathways to opportunity that rejects the two most popular national models of economic governance available today, the top-down imposition of economic direction imposed by China and the laissez-faire regulation of businesses popular in the United States. When we organize the state to support higher degrees of cooperative competition, we do so in a decentralized and pluralistic way, encouraging participation and experimentation within a wide variety of productive verticals of society.

In 2019, I ran for State Assembly in my home state of New Jersey. A central theme in my campaign platform was infusing state and local institutions with knowledge economy principles and practice. This included frameworks of statewide system development designed to help small- and medium-sized businesses infuse a more cooperative form of competition in their practices and insulate themselves from present and future disruptions. The plan included creating the platforms and pathways necessary to pool resources, people, and ideas while still competing on overall value delivery and service. Consider the following example. Within a five-mile radius of my residence at the time were fifteen pizza shops, each operating

independently. Imagine an easy-to-use purchasing collaboration platform where these shops could pool resources to purchase basic ingredients such as sauces, flour, yeast, cheese, and more as a single unit. Each participating shop now leverages the bargaining power of all fifteen in negotiating price points for their standard material costs, the net benefits of which are passed back to the owners who would now enjoy lower operating costs, freeing cash for staff and experimental growth. Their determining factor of favoritism would still be who makes the best pizza, but each would benefit from more liquidity, which could be shared amongst owners and the team.

This type of cooperative exercise leverages the power of the state to organize individuals and groups in ways that are unlikely to occur through the standard operational and competitive frameworks present today. Drawing from our understanding of inhabiting an informational universe experienced through relationships, we focus on creating strategic opportunities for cooperation within competitive models to encourage innovation. The example above also illustrates what we mean when defining our approach as agnostic to the individual. Systems create collective benefit for all who participate but do nothing to save those whose total value offerings are not enough to generate sustainability. Proactive cooperative models replace reactive bailouts as the primary philosophy of state economic support.

Cooperative arrangements like the previous example lay the foundation for greater degrees of innovation in how our government technologies can support individual experimentation. As we become more open to building systems around the values of cooperative competition, we can begin to expand our experimentalism into foundational laws such as property and contract. We can visualize this through the following example. In the United States today, healthcare and video games operate under the same foundational rules. Technologies and processes are all confined to identical intellectual property laws. Creators own these innovations

for extended time periods and no others have access, even in the case of health care, where the majority of innovation begins through the public funding of university research initiatives. This model of operation contains several flaws. When innovation is confined within sectors, it always leads to extreme concentrations of wealth and power within those industries.

Those organizations or groups with the most capital can leverage their liquidity to continuously invest in innovation, while the majority of competitors lack these opportunities. As a result, a single organization establishes a virtual monopoly and becomes the de facto influencer of policy changes surrounding the vertical. Once this monopoly is established, the focus turns from expansive innovation to financialization, and our best companies become rent seekers as they mature. Considering the video game industry, we may say this is an acceptable model. Entertainment is so varied and dependent on individual imagination that even a small independent studio can produce a product that achieves viral popularity. The question then becomes, does it make sense to apply the same theory of legal governance to our medical industries as we do for entertainment? If our primary concern is humanity's collective well-being and progress, the answer is no.

The alternative is to rewrite property and contract laws to be vertical-specific, redefining access to resources and technology based on the direction of our focus and energy. How we frame this sharing of resources is flexible and can be determined by various stakeholders within the verticals to ensure that groups have opportunities to dissent from the dominant opinion. For example, we may choose to reimagine the meaning of ownership in medical verticals by eliminating technology and process patents. For both the individual and the collective, the highest possible benefit from our shared creativity is advancing our medical capabilities in all directions. Therefore, a redefinition of property specifically for these advancements furthers our shared agenda of creating a

more transcendent humanity. We address the common rebuttal about the private capital that supports private drug developments post-research through several alternatives. In the case of a clear innovator, we might award limited-time exclusive manufacturing contracts to ensure that their costs are recouped. Alternatively, societies may decide that the costs of supporting said development should be socialized alongside access, whether paid retrospectively after successful completion or proactively to trusted groups and organizations. This approach also helps the experimental group of researchers and scientists avoid the drug and health monoliths dominating our present landscape. The mechanics of how we specify access are not as relevant as the theme of transition. We seek to give more people access to markets and resources and the capacity to innovate. The first step toward manifesting this vision is our individual alignment around the belief that cooperative competition lays a foundation for experimental progress presently unavailable within our inherited systems of social and economic organization.

When we surround ourselves with systems that encourage cooperative competition in alignment with the single truth, we open the door to possibilities presently unavailable to us. This embrace of a more flexible philosophy surrounding our laws and the lifestyles they reinforce lays the foundation for a reorganization of systems that support broader experimentation across all sectors of society. Earlier, we explored how radical cooperation is the most direct path toward individual freedoms. The evolution of human spirituality from frameworks prioritizing competitive hierarchies to cooperation-centric models allows for deviations from the popular modes of living. Individual actualization brings with it the understanding that in order to best express uniqueness, one must be open to others expressing theirs. So long as these differing forms of life do not restrict, violate, or oppress the latent potential of others, they are in alignment with the single truth. Cooperative competition is a philosophy of self-organization that leverages collective systems

to inspire individual creativity in nearly all verticals of life. It frames the competition of ideas and groups so that all are encouraged to participate, unafraid of material devastation for failing to meet their objectives. Individually, it aligns us with the relational universe and our belief that together we are much stronger than we are alone. Collectively, we believe that no system we create is sacred; all is subject to change. Cooperative competition is one way of organizing ourselves and society to navigate this change while simultaneously maximizing individual freedoms. It is an aligning of new forms of value and meaning with our systems so that humanity might yet unleash our imaginative potential onto the universe.

COOPERATIVE EXPERIMENTATION

The prioritizing of cooperation as an individual and collective value is a core component of self-actualization in the age of crisis because it bridges the gap between imagination and action. It supports the self-interest of all by creating environments that encourage innovative thought and practice, providing more opportunities for experimental creation. Applying cooperation to our lives through the lens of the single truth rejects the established systems and hierarchies as ideal arrangements. Embracing cooperation as a spiritual philosophy empowers us to leverage systems as a method of organization and creates a perpetual feedback loop of progress. The further we pursue this path, the more the universe shapes itself toward the alignment of individual and system as a unified self. It is often said that change in society happens from the ground up. This accurately describes organizing local power to shift community focus and energy to new directions. However, the cooperative experimentalism necessary for both individual and systemic actualization is a top-down approach. The individual must decide first because each of us inhabits a unique time experience that takes place in a space none other can occupy. Nothing is more important than our personal choice to embrace the single truth as the fullest extent

of our universal knowledge. If we are unwilling to reevaluate the narratives taught us by obsolete systems of meaning and value, then there is no hope of crafting a universe in alignment with nature.

Our exploration of cooperation and competition has avoided definitive statements on what cooperation must be in favor of illustrating possible alternatives. The only way to truly embrace cooperation for ourselves and others is to align it with the single truth. For both the individual and the group, our ways of framing how we cooperate are infinitely flexible because they rely on human imagination to reshape themselves. They are what we decide them to be. In each moment, we are aware of our ability to adjust the course of our actions and interactions according to the objectives we seek to accomplish. The ability to direct the flow of our individual time experience is a divinity available to all. It's a perpetual process with no end or objective. We build new systems that empower deeper cooperation between us, creating better systems. The flywheel moves forward, continuously gaining momentum. Cooperation at its core is a recognition and embrace of our individual time experience as relational to all else.

Experimentalism is our innate curiosity, an aspect of our being that leverages the inner infinity we all possess. Human beings are extraordinarily curious creatures, as evidenced by any infant navigating the world in a safe and loving space. We want to understand the world around us and tinker with it to make it more in our image. It is a biological trait in high alignment with the single truth and the relational universe, one that has withered in many individuals whose experience has been dictated by the systems surrounding them. Our experimentalism is tempered by our education, our forms of productivity and participation, and especially by the spiritual philosophies presently available. We are born a tongue-tied prophet, but society shapes us into passive and powerless observers who can only wonder at how others embody such greatness. Cooperative experimentalism is the spiritual value

of reclaiming and reenergizing human curiosity in the individual and collective. We hold it dear to our hearts because we understand that it is the key to self-actualization in the age of crisis. To encourage the development of experimental individuals in a world of access and agency is to empower human divinity within the moment. It provides the individual a path toward happiness and wholeness unavailable within the present systems.

There is a phrase often uttered throughout American start-up culture used to describe the rapid redirection that often occurs within active strategies: "Building a plane while flying." It refers to the continuous revision of objectives and understandings in response to new knowledge gained. It is a process without beginning or end that questions existing bias at each turn. Is what we know accurate? This philosophy of persistent iterations calls into question the dogmas that drive us to assume that something built within a time experience long ago would be ideal within the immediate present. Seeking a return to past beliefs, understandings, and actions is little more than philosophical masturbation and sits in direct contrast with the single truth. The maintenance of rigid hierarchies has always been about subjugation, or the power to control another.

More and more awaken to the cruelty of it all, yet some lust for suffering. Dreams of the weak fade rapidly as our connections deepen. Our unwillingness to let go of ways of thinking about the world and each other actively diminishes us. Accurate for the individual through their habits and routine, accurate for the organization in its cooperative practice. Yet we find ourselves in a world where our systems draw from long histories of meaning and value encouraged by hierarchical spiritual frameworks. It bleeds into our culture and values and shapes how we view ourselves and others. It distorts losers and winners alike. All who participate are harmed in some way. Birth lotteries tightly bind us to experiences defined by rules we had no say in writing. Cooperative experimentalism frees society from the present-day caste systems of social and economic

hierarchies. We reject philosophies of organization and meaning that determine individual value as measured by digits in a bank account. These ideas have brought us to the immediate present at significant cost to our humanity, but now only offer oblivion. It is said that success often comes down to knowing when to leap. The same may be said for survival. We embrace an awareness of our humanity that extends well beyond our circumstances. It is a commitment to be flexible in defining our relationships with ourselves, others, and the outside world.

The present arrangements that prioritize competition over cooperation as the root value embedded into our systems have brought us to the age of crisis. They are socially exclusive by design, favoring birth lottery above all else. Maintaining these systems is the path of least resistance but defers our fate to the individuals and systems that have brought us to the age of crisis. Our embrace of the single truth and the rejection of eternal life after death leaves us with only one alternative: manifesting our visions of greatness. Resisting the established orders of meaning, value, and hierarchy forces us to be what we have always hoped we would become. The blueprints for systemic actualization exist, which is why it falls to the individual to embrace new philosophies of being that free us from the ideological prisons we have inherited. Cooperation as a source of meaning infuses the individual with the capacity to transcend self-interest as the primary motivator of existence, to become an active and aware part of the whole. Cooperation is, in many respects, an extreme form of love for oneself and others, opening doors to some of life's most rewarding experiences. Experimentalism is the manifestation of this love in a variety of directions, to be shared and explored with others.

The vision of reshaping ourselves to reshape society within meaningful frameworks of cooperation may seem so distant from the immediate present that you may think it impossible. This is a result of the information systems we have been surrounded by our

entire lives. The purpose of embracing cooperation as a core aspect of meaning is to develop a vision of ourselves that will pull our imagination and action toward it. A process of determining a new destination that directs our focus and energy. All great happenings begin with a clear vision of where we must be, followed by the active ideation and evaluation of where we are. The difference between these two moments fuels our imagination to develop experimental action. Each step brings us closer to a more robust understanding of ourselves and our humanity.

AUTHENTIC IMPOSTER

In exploring the age of crisis, we explored doubt and its impacts on the individual. Now we turn our focus to how our knowledge of the single truth changes our approach to grappling with doubt in our daily lives. We focus on developing practice and habits to combat doubt's ability to shift us away from pursuing the directions our imagination demands. The title of this section draws from the everyday struggle many of us have grappled with: imposter syndrome. Impostor syndrome happens when an individual doubts their skills, talents, or accomplishments and fears being known for their ineptitude.[28] It refers to a lack of self-belief and a fear of exposure—that one day the curtain will be pulled back and our weakness and lacking will be visible to all. Feeling like an imposter is a psychological phenomenon that typically defies logic or history, an imprint from a lifetime of interactions within systems prioritizing otherness and competition as a means of measurement. Feeling like an imposter is incredibly isolating because it is a lessening of ourselves in comparison to others. The single truth and the relational universe teach us new foundations for how we should perceive ourselves and our efforts in an ever-changing universe. We become more human not by avoiding or denying our insecurities, but by reimagining them within our new structures of meaning.

In 2019 I was invited to participate in a disability leadership

development retreat for my work on developing a free and open election campaign platform to support access to the process of local governance. It was an inspiring event full of changemakers impacting the disability space. Our final evening at the campgrounds ended with a large campfire where the participants spent time getting to know one another on a personal level. The space was ample, encouraging several small group conversations to form. In my huddle, we were discussing building organizations when a young pioneer researching social media addiction leaned over to me. "How do I get over feeling like an imposter?" he asked. My reply was quick but came as a shock to the group. "Everyone here is an imposter. Me most of all." I did not say this about so many high-achieving individuals lightly, nor as an insult to anyone in the group. Instead, I was recognizing how the crisis of doubt infuses the individual with deep insecurity. As a result, we experience unease about our personal capacity, ability, and will to create what we envision. This is especially true when challenging ourselves, taking on tasks that make us bigger than we are.

In a relational universe, our existence is constantly exposed to happenings outside of our vessel, so it's unsurprising that we compare ourselves to others. The feeling of being an imposter is experiencing information through emotion, drawing from the space between who we are and who we are becoming. The single truth of perpetual change ensures that there are always unimaginable unknowns in whatever directions we choose. We don't know what we don't know, and that makes us nervous and uncomfortable. It is a biological learning from a time experience long ago when our survival depended on not being killed and eaten by a variety of predatory animals. We will never remove unknowns from the experience of being human, but we can reimagine how we digest and act upon this information. Systemic actualization provides tools to remove fear from human experience, but not until the individual embraces that the lack of knowledge does not equate to a lack of

worth. It is a state of being that we all occupy, one we experience in many different directions throughout our lives—sometimes by choice, oftentimes out of our control. At the core of the human time experience is our absorbing and projecting of information. There is nothing the individual cannot learn and do well, given enough time. The feeling that we do not belong, that we are imposters, is nothing more than awareness of what we do not know. As we'll explore, it is something to embrace and celebrate in our journey toward becoming more than we are.

Recognizing our imposter syndrome as an authentic aspect of who we are in this moment is the first step toward letting it go. The process of becoming more does not lessen us; it is expansive. Yes, there will be people within any given moment that will know more and be better at the things you are working on. However, we should never forget that our individual time experience contains a uniqueness that no one else possesses. Our personal event chains always hold the possibility of connecting dots others may miss, especially when we are aware of the immediate present and our objectives within it. Doubt is merely a framing of information, and even though our systems encourage us to feel one way or another, we are ultimately the architects. I have long taken solace in the knowledge that humanity shares a general confusion. It is knowledge that has served me well in aspects of life ranging from dating to productive work. It was a conclusion I reached during my summers working while attending university. Like many novices, I naively believed that individuals' professional resourcefulness and imagination would translate into character and wisdom. As I became further acquainted with my peers and occupational superiors, my illusions were rapidly dispelled, a trend that has continued in every venture I have undertaken since.

Everyone was just as clueless as I was. The only difference was that others had the lived experience to better navigate unknown waters. Their expertise did not elevate their humanity above mine,

and I often observed those with power and knowledge behaving in ways that seemed more about feeding their own egos than elevating purpose. How many of us have experienced an environment where leaders were aggressive or belligerent? If you want to understand an individual's insecurity, give them a moderate amount of power and status and observe how they treat others. My experience has led to many observations of people attempting to overcompensate their insecurities through aggression and exclusion. Pay them no mind and offer them no more energy than necessary. In your personal life, avoid them. At work, breathe deep and understand that their criticisms are not a reflection of your character or worth. Aggression toward those who lack knowledge and experience is an attempt to dominate. A projection of insecurity and weakness is apparent to all except the aggressor. These are the inauthentic imposters, pretending to be separate and removed from what is. They pretend to possess knowledge and awareness that is somehow out of reach of the other.

When we embrace the authenticity of our ignorance, we also acknowledge that we share this struggle with others. In moments of conflict, the self-actualizer opens themselves up as a resource, paying little attention to past errors beyond the discovery of root causes to share lessons for the future. The gaps in knowledge and experience are inherent and ever-present in a universe governed by the single truth. To approach them with anger or frustration is to fundamentally misunderstand our time experience.

Consider how even our moments of success are never enough. In my twenties, I founded a retail and e-commerce business focusing on building a home beer- and wine-making community. It was a passion project and an effort to build something of my own. My partner and I took a 30,000-dollar investment, ordered some materials, rented and furnished a small warehouse, and began our journey. Over the next eight years, we built and supported incredible communities at the local and national levels. In total,

we employed seven team members outside of ourselves, operated two retail warehouses, and generated about six million dollars in revenue through our direct channels and partnerships with big box retailers. We were shipping to every state in the United States and internationally. After eight years of operations, my partner and I decided to move our lives in different directions.

Being thirty-four was a much different time experience than being twenty-six. We had families now, and it was time to part ways. Fortunately, we were able to arrange a sale with a community member who—at the time of this writing—is still operating the business. For some time, I struggled to determine whether my efforts were successful, especially within the context of the financial outcomes. When I founded the organization, my only focus was on building something great. Then, in my mid-thirties I wondered if I should have been spending my efforts on something more lucrative. One of the struggles with overcoming doubt is that it takes many forms, and when we evaluate ourselves and our progress, we often do it from the values of others instead of our own. That my capital and material gains would have been better off on an alternative path was, at times, a source of shame. Business, after all, is about making money, and the ultimate measure of a successful venture is quantified by net revenues—monies retained after expenses. I struggled with this question for some time, but I ultimately concluded that it was worth every moment of my focus and energy.

To prioritize profit over the incredible friendships I made, the wide breadth of expertise I gained, and the countless lessons I learned was a diminishment of my humanity. But I, like everyone else, have been exposed to a single economic system that reinforces specific types of belief and behavior—systems of economics, law, and entertainment that tell us what we should and should not value. They paint a clear picture of who is and is not successful, a vision of humanity that only serves to perpetuate itself. It's no wonder that the grass always seems greener. While this particular story is unique

to my journey, the theme is one we share collectively. We inherit meaning systems by being born at a specific moment, in a specific place, to specific people. Within these relationship frameworks, we are made to feel as if there are right and wrong paths to follow, but that is simply untrue. The only valid measures of success are the ones we create for ourselves. Am I closer to the creation of my vision today than I was yesterday? If yes, great! If not, I will be better tomorrow.

We become authentic imposters by detaching our personal value and worth from our circumstances. It is a fact we must revisit time and time again to create the habits necessary for overcoming our crisis of doubt. Individual happiness should not be tied to a moment because the relational universe teaches us that we are the totality of happenings, extending from our individual perspective to the vast cosmos. It is a difficult habit to practice because so much of our surroundings tell us not to. The infinity contained within each individual cannot be judged by a single moment, no matter how great or miserable it may be.

When we direct our focus and energy toward the past, we strengthen the grasp of history on our immediate present. Our fear of the past, or lack of it, in relation to a specific focus, will dictate our future. When we fear our past, we manifest a self-fulfilling prophecy. Dwelling on the past within our immediate present influences our thoughts, behaviors, and actions to generate the outcomes we hoped to avoid. The single truth teaches us that the past has no sway on the future; only the present does. Different moments will impact our perceptions in varying degrees, but contained within that same certainty is our ability to let those moments go. Embracing our authentic imposter brings an understanding that each moment of awareness contains a reset button. We cannot change the past moments that brought us to our immediate present, but we can redirect ourselves away from the trajectories we inherit toward visions of our own crafting at any time. To do this, we need to be

able to summon an awareness of the moment by developing the necessary habits and practices.

Our power to break the past's grasp on our future stems from choosing not to engage with the self-harmful practice of focusing on what we are not. This is easier said than done, especially in times of distress, but it is completely within our reach. The single truth tells us there are only two states within the individual time experience: what we are and what we are becoming. We are never what we are not until we decide to make it so. The process of becoming is a result of directing our energy and focus. Therefore, when we focus on aspects of our circumstances that make us feel less-than, we give these aspects of ourselves a realness they otherwise lack. Of course, not all self-reflection is bad. Becoming better by constantly learning from our mistakes is a standard practice of all self-actualizers. We are rejecting associating our personal worth to any moment, positive or negative. Value derives from philosophies of meaning that shape our perspectives. Happenings only change our place in relation to the universe. While we typically intend our efforts to draw us closer to the outcomes we desire, at times we find ourselves farther away from accomplishing our objectives than before we started—at least it seems that way through the lens of our linear time experience. Given that we all share a birth into networks of systems rooted in competition, it is unsurprising that we draw value and worth in relation to the outcomes of our efforts. Know that this conditioning is not natural nor permanent. Each of us possesses the power to detach our self-worth from our circumstances. Through the lens of the truth, we recognize the practice of intertwining personal value to the outcomes contained within a specific moment for what they are: directing energy and focus on self-harm.

Within our relational universe, the ideal reality is one where the individual can fully commit their focus and energy to the direction of their desire. We can imagine our time experience as a long fuse laid out straight. In this scenario, our birth begins our

slow burn toward nothingness. Each moment that passes contains infinity, immense energy released within the spark. When we are aware of the value of our time experience at the momentary level, we recognize that focusing on what we are not—the imposter—is an active choice. We choose to make those moments a part of our experience. Moments of anxiety and self-immolation create insecurity. As explored earlier, I am just as guilty of expressing the imposter as any other; I imagine more so than most. It can be hard to recognize in the moment, which is why we practice awareness in several forms. Our authentic self is the one we have complete agency to define. It has long been established that no human should ever seek to proactively harm themselves or another. Why then do we self-loathe? Again, we turn to the single truth and the relational universe. We are this way because the systems governing our interactions within society make us this way.

Have you noticed that you consume more when you are stressed? It might be food,[29] drugs,[30] or entertainment—the list could be an entire book in itself. How often does this stress consumption turn to guilt or regret? Every moment of awareness is one of potentially infinite directions. Our divine powers of creation are not limited to the creation of positivity. As we have observed throughout history, many have leveraged their imaginative infinity to harm and destroy. Stress is a trait we share as a collective that has been preyed upon for over a century. Our media projects a narrow image of humanity while omitting many others. Our news is owned by conglomerates who intentionally sow discord for profit. The advertising and marketing industries exist to make us feel like we are always missing something. The majority of the information produced exists to elicit fears, wants, and confusion. How can we feel wholeness within our moment when everything built around us is designed to exploit? It is not easy, but it can be done if we reframe our understanding of meaning and value.

So how do we translate removing self-worth from circumstance

into actionable practice within our journey of individual actualization? Moments of self-harm, whether they be mental or physical, are dangerous time experiences, so our best defense is to avoid them. Embracing our journeys as authentic imposters doesn't make the individual immune or separate from the event chains defining their history, but it does infuse a detachment from the outcomes of said past. The individual possesses an absolute certainty of their ability to redirect their focus and energy within the moment. It's not an excuse to be ambivalent toward our choices and impact on others, but an understanding that despite our past failings, we are more than the combination of our history paints us to be. Most importantly, being an authentic imposter is an act of deep empathy. To be one, we must extend the same to others. We must recognize and affirm that none are limited to the sum of their circumstances, so long as they choose alternatives.

LETTING GO

Being an authentic imposter is also about letting go of the actions, people, and wants that do not serve us. The word "serve" is not used to convey a hierarchical relationship or to suggest that we should only embrace experiences and individuals that can provide something for us. Rather, the individual should question whether specific efforts will bring them closer to the future time experience they envision before dedicating focus and energy to a specific direction. It is one of the fundamental challenges of being human. How can we reduce our desire to cling to specific understandings of the world when everything about our being encourages us to hold on? Learning to let go is a practice the individual actualizer embodies through the embrace of meaning and values drawing from the single truth and the relational universe.

Consider our actions, as they are perhaps the most straightforward. At all times, we occupy moments of creative decision-making. Much of our time is spent focusing on crafting visions we have

already set out to accomplish or those that have been set for us—for example, directing our productivity toward a specific occupation or practicing a sport or hobby we enjoy in order to develop mastery. There are always alternatives. Instead of working, we could dedicate our focus and energy to developing a plan for our own venture; instead of practicing, we could opt to engage in entertainment. Every individual must decide what type of balance they desire to strike in their life because entertainment and other activities that do not drive us toward our visions are not inherently bad. At the same time, it's been my experience that binging on entertainment, games, or other activities out of alignment with my vision of creation rarely leads to a high degree of personal satisfaction. The path to genuine happiness will most often be realized through creating the universe we envision. In this act, we align our internal infinity with the external in divine expression.

Be selective with those you involve yourself with. This includes knowing when to end relationships that do not contribute value. At all stages of life, it is easy to be pulled in a specific direction because we want to please others. There is nothing wrong with wanting to build relationships. Creating shared and meaningful experiences deepens our bonds and our shared humanity. One of the best uses of energy and focus within our individual time experiences is to help and serve others because within a relational universe, helping others is identical to helping ourselves. At the same time, we must cultivate an awareness of our circumstances that allows us to identify those who might seek to stifle our personal evolution. When we are aware of our time experience, we will inevitably confront circumstances that challenge our individual vision of the good. Sometimes, these contrasts may be apparent. Other times, not so much.

Some simple decisions include opting out of spending your Sunday at the bar with friends to watch sports and instead focusing on a personal project. This may not make you the most popular person within your group, and some may take offense at the avoidance, but

this is your universe, and you must prioritize. Then there are more difficult decisions, like quitting your job to focus full-time on your passion project. We never possess complete information, so more often than not, we must make decisions to the best of our ability at the moment. A key factor in deriving personal worth and happiness is to embrace your decision, to throw yourself in the direction of your choosing as if nothing else existed. If you're going to enjoy entertainment, do so without guilt or concern for what's next. Throwing yourself into a passion project? Eat, drink, and breathe in as much information as possible around the subject to develop your unique value within the vertical. Selectivity is not an excuse for isolation or prejudice. We cannot truly know who we want to involve ourselves with until we dedicate the time to get to know the individual and their experience. Approaching the world full of presumptions only serves to calcify specific worldviews, a direction of focus and energy in contrast with the single truth.

Awareness of our time experience brings the realization of letting go of the negative influences within our lives. One example is ending relationships with people, groups, and organizations whose vision of the good conflict with yours. We all share instances where we realized that the ideas and actions of those surrounding us did not align with our own. Moments matter, and our decisions compound rapidly. The unleashing of human potential will not be accomplished by half measures. It demands individuals seeking to leverage their time experience to create something of value. This is easier said than done for the majority within our present arrangements.

Our crisis of desire compounds our doubt by frequently shifting our focus to new wants. It should be understood that so long as we participate actively as excessive consumers, the crisis of desire will continue to influence our lives. Our exchange systems rely on individual consumption to create class and caste hierarchies. As discussed, entire industries manipulate our desires and trigger

feelings of wanting. We must become actively anti-consumer in our efforts toward individual actualization. Put simply, stop buying things whenever possible. My partner laughs every summer when I pull out the same bathing suit I've had for twelve years, but here's the thing—it still works. Be mindful of your consumption and do not discard what works for what is new.

This is not a call to reduce individual identity. Our outward appearance is often a form of self-expression, and a self-actualizing society seeks to empower all to express themselves to the highest degree possible. It is also not intended to suggest that we abandon all forms of luxury and comfort. Letting go is a recognition that it is a form of extreme self-harm to tie our individual identities to consumerism. When we couple self-worth with systems designed to manipulate us, happiness and satisfaction is not possible. We become inauthentic imposters without ever knowing, always seeking to be something we are not. Clothing is an example of how we can eliminate wastefulness in our personal lives, but the theme remains the same. Abandon wastefulness wherever possible, and do not frame your worth around objects.

It's not easy to let go of something, especially those beliefs and practices to which we have attached our identity. Letting go is also not limited to things that shift us away from our visions of the good. Sometimes we need to let go of things we love and hold dearly. The changing nature of our time experience ensures that even the most sacred aspects of our experience are subject to misalignment with our visions of creation within the immediate present.

One of the most difficult choices I made in my journey was stopping the active practice of wrestling and Brazilian jiu-jitsu after a twenty-five-year career. It was a community that developed into a family, a habit through which I developed degrees of confidence and consciousness that allowed me to better express my infinite imagination. Yet, despite all of these benefits, my participation in it is still subject to the single truth. The pandemic, a young child,

and most pressing, a series of injuries I could not ignore forced me to reconsider the practice. I chose instead to dedicate my focus and energy to the development of my present-day yoga practice, which serves as a combination of meditation and exercise and is much kinder to my knees and neck. In many ways, letting go of positive influences that we love is more difficult than abandoning wasteful and harmful practices. Both require the same degree of awareness of our circumstances, but we're much more likely to attach aspects of our identity to passions that leverage our divinity within the moment. Individuals are perpetually changing beings, and our commitment to hold nothing sacred or static extends in all directions. We cannot create new chapters for ourselves without first turning the page. It's not always easy, but being an authentic imposter requires us to practice awareness of where we are in relation to where we want to be and the courage to act accordingly.

When we consider applying this process, we begin with a bad habit. Habits like drinking too many sugary drinks, smoking cigarettes, binge drinking, or engaging in something you know is addicting are harmful, but that doesn't make it any easier to stop. In many ways, the journey of individual actualization is a shedding of the burdens we drag from the past into the present. Many of us hold various degrees of trauma in our experience, and we have developed coping mechanisms, ranging from perpetual excuses to proactive detriment. While there are a variety of degrees and directions of harming ourselves and our visions of becoming more, each is sure to bring only temporary comfort, one that is ultimately fleeting and self-defeating.

To overcome these challenges we must let go, which translates into quitting immediately. If your vision is to change the direction of your life, you cannot accomplish it by directing your focus and energy on your past. The single truth tells us that in the immediate present, you have a decision to make. It is one of many in your journey toward transcending practices that distance you from becoming

greater, but each is a choice within the moment. By focusing on a direction, we become it. Whether it's breaking bad habits or letting go of a loved practice, successful transformation is always about having an alternative direction. We must avoid what we distance ourselves from at all costs—not out of fear or frustration, but because the relational universe ensures our interaction with it only deters from the creation of our imagination. In times of uncertainty, exploration is a perfectly valid direction to focus on. It is unrealistic to imagine that every individual will always have an alternative. Instead, we embrace curiosity throughout our process, knowing that over time, exploring a variety of directions will encourage us toward alternatives in alignment with our vision of the good.

Letting go includes abandoning the stigmas that prevent us from becoming more. Systems that prioritize competition and hierarchy frame failure as an experience of lessening. For too long failure has been a source of shame, something we hide from others to avoid looking weak or unqualified. In all aspects of our lives, it is always the best path to recognize and claim our failures for what they are: learnings. Our failures may spawn as mistakes, errors in judgment, lack of knowledge or skill, or a variety of other possibilities. All scenarios give us a choice, and each can inspire learning. At the same time, they are moments past that we may no longer influence. Our failures have shaped our direction in arriving at this moment, but no longer. Being an authentic imposter brings freedom from the dogmas our present systems attempt to reinforce. I am now, and in this moment, I can decide who I will be and align my beliefs and actions with this vision.

The individual's infinite imagination allows each to reconstruct the universe as we see fit, holding within it the power for redirection in all moments. Owning failures without guilt or shame empowers the individual to embrace a serenity uncommon in the arrangements of present society. This may be difficult, especially after events that challenge our previous notions of who we believed

ourselves to be. Drawing awareness into the moment, we remind ourselves that it is ours to direct, even if we have temporarily forgotten it in moments past. Our journey toward individual actualization is a ridding of unnecessary and unhelpful burdens. In applying this practice to our individual lives, we project it onto others. Humans make mistakes, and they occur during moments and circumstances that are less than ideal. When we find ourselves in a position of authority or leadership over others, always remember that they too are not defined by their worst moments. Too many in positions of power and authority view those in their charge as subordinates instead of equals focusing on alternative tasks. Part of this mindset results from being surrounded by systems that reinforce this approach; part of it is that these individuals become absorbed in their egos and self-importance. We must seek root causes in the failures of ourselves and others, and we must do so without anger, stress, and duress. To do otherwise is to misunderstand the single truth. A relational universe ensures that while the journey toward individual actualization is the priority, it does not exist in a vacuum. Our interactions with others matter, and we must make space for all individuals to become their authentic selves.

To avoid being an inauthentic imposter, the individual should avoid directing their focus and energy toward paths that conflict with their core values. Before individuals can model their behavior around this rule, they must identify and choose values for themselves. It begins by questioning our personal inheritance of meaning and value and contrasting it against the universe we inhabit within the immediate present. The single truth illuminates new frameworks of being unavailable within the historical spiritual philosophies. The redefining of individual and system as a single self in alignment with the relational universe provides each with actionable purpose. A spiritual project that will radically expand the humanity of each leverages the strength of all and offers an alternative to the age of crisis. Inner peace as an authentic imposter is found within presence.

For many of us, it is a process of questioning the systems of meaning we have inherited. Self-actualization in the age of crisis demands a larger vision of humanity, both as individuals and a collective. There is no doubt that it takes courage to abandon positions of comfort, routine, and familiarity, but through the lens of the crisis, we know that these are illusions blinding us from what awaits. Only you can define what is and is not authentic within your time experience, so consider your choices wisely. Our immediate present is an inflection point. Either we believe we can be more than our present systems allow, or we do not. It is a choice that will define our authenticity when viewed through the lens of history.

When we embrace the single truth and the relational universe as a core aspect of who and what we are, we realize that we inhabit this moment and nowhere else. No single circumstance dictates an individual's worth because the past only dictates the present to the degree we allow it to. We may not like it here, but it is always temporary, as all things are. It only takes a few deep breaths and a single question: how will I direct the flow of this change? With that knowledge, we dedicate our focus and energy to a new direction. We remember our experience as an observer within the relational universe, knowing that the outside and the inside are two different parts of the same thing—the individual. There is nothing inauthentic about being here, now, because this is exactly where we are supposed to be. There was never any alternative. I am an authentic imposter because I know and embrace the single truth: that despite the many errors in judgment and focus of the past, the universe is mine to direct right now. The past holds no relevance in the moment beyond defining the circumstances we inherited. The gap between who I am and who I will become is one I embrace wholly because I am the observing director. There is no shame or inauthenticity in my efforts. Yes, I am an imposter, but so are you. From this moment, we discard the falseness of questioning whether we belong within a moment. We are the moment, all of it. You are human and worthy of the infinite imagination you possess.

POINTS OF REFLECTION

1. No one knows what they are doing. All of us act with incomplete knowledge.

2. Embrace being an imposter instead of hiding it. Recognize it in others.

3. Let go of things, people, and directions that act in opposition to your vision of creation.

CORE VALUES

All spiritual technologies power themselves through sets of unifying principles, core values that unite the individual and collective toward a shared vision of the good. Self-actualization is no different. We seek to define a shape of humanity that we can assume will better serve us in transcending the crisis. Core values are the beliefs that dictate our individual decision-making at the most basic levels. We embody these principles to a degree that we become them and in turn spread them throughout the universe through our interactions with others. Our establishment of new core values in alignment with the single truth begins our journey toward discovering, recognizing, and expressing our internal infinities.

We actively establish new core values as a framework for guiding the individual toward an understanding of what matters and what does not. Life is a constant struggle of trying to remain focused on directing our time experience toward our visions of greatness while being exposed to a relentless assault of distractions and disappointments. Happenings that seem important or interesting only drive us further from creation in our image. Embracing the single truth is a path to exercising our divinity within the moment, connecting our internal infinity with the external infinity in harmonious alignment. The better the individual can align themselves with these beliefs and actions, the more godlike they become. As we

continue our progress toward freeing the abundance of the world, the importance of reimagined core values becomes even greater. Most of us alive today have been surrounded by systems whose primary purpose has been encouraging the accumulation of things as a source of individual value for our entire lives. Complex webs of information that tie personal values to ever-moving goalposts prey on our doubt, desires, and dogmas with the intent of distracting us from our ever-encroaching death. If we are unwilling to take on the difficult task of dedicating focus and energy toward developing and practicing new systems of meaning and value, our journey toward individual actualization will be in vain.

All spiritual technologies share a similar theme of teachings that were appropriate in relation to the knowledge available during the moment of their creation. Today we observe what happens when the values and practices set forth by spiritual technologies lack practicality and relevance in the present day. Blatant hypocrisy is typical. Often, practitioners choose to live zealously by some tenets of their religious text while conveniently ignoring others. We see in every present interpretation of the salvation religions the idea that we can incrementally reform meaning systems while not changing their foundational tenets and staying true to their original intent. There is little historical consensus on what makes reform right or wrong; it is always what individuals choose to believe as a group. We have repeatedly seen the messages of scriptures warped into perverse mutations used to justify violence, murder, and extraction of resources. It is the harsh reality that all practitioners of historical meaning technologies refuse to confront. So long as we base spirituality on the historical texts of salvation religions, there will always be isolationists, extremists, and theocratic states that leverage their text to proliferate violence and suffering. The Bible, Torah, and Quran were all intended to serve as war manuals—to reclaim holy land, convert or persecute nonbelievers, and dominate populations within and outside their communities whose philosophies

of meaning were misaligned with their own. Hierarchical spiritual technologies have always been a framework for otherness, the separation of one group from another, to be used for political and material gain. History shows us that when spiritual practice begins to conflict with material and political goals, individuals and groups are quick to ignore mandates they once considered divine. It's unsurprising because many of the practices and beliefs outlined in ancient spiritual technologies are irrelevant and immoral by today's standards, incompatible with the progression of the individual and collective alike. Therefore, we seek to create core values that are unattached to our present ignorance and avoid ties to and worship of a divinity outside our grasp and comprehension.

So how do we define a set of core values that will guide us toward transcending crisis? The single truth provides a clear framework to begin from. We want to combine our spirituality with the practice of self-empowerment within the moment. Whereas in the past, core values were bound to the imaginary will of an oversoul we couldn't possibly comprehend, now we tie them to our individual divinity—imagination, choice, and creation. Our core spiritual values combat otherness because they are unbound to the creations of past humanity. In a relational universe, there is no difference between the individual and others beyond our fractional embodiment of the observer. By rejecting divinity after death for transcendent being during life, we further solidify our value foundation in being human and away from pleasing an abstract god of our own making. We approach defining a core set of spiritual values with the intent of developing beliefs and practices that guide us toward individual actualization and expand our humanity. In becoming more individually, we collectively awaken to our transcendent potential.

RELATION

Relation as a core value is the belief and practice of applying our knowledge of the relational universe to our interactions with others.

Each individual is, in all moments, an expression of the totality of the universe, ever-changing and ever-extending from their unique conscious coordinates. When we examine being through the lens of the single truth, we develop an understanding of how we, as individuals, relate to all else within the external infinity expanding all around us. If we could capture and comprehend a single moment, we would see that it is the entirety of information, constantly evolving through the development of interweaving patterns. We embrace the spiritual significance of relation through our understanding that everything within our universe exists in relation to something else. Together, information and the observer give rise to consciousness. Separate the two and there is only void. As there can be no separation, they are one and the same—a single expression of intelligence happening in nearly infinite directions within moments of awareness.

Relation as a core value influences our behavior through the development of deep respect. It is a recognition of oneness, expressed through our shared humanity as fractional observers within the greater whole. When I view another, I know that they are me, and I them. It is a meaning philosophy of great love, of truly embracing the other as a whole, a cohesive aspect of our time experience. Each is a unique but equally valuable part of the whole. We know this because all individuals possess a fraction of infinity that is theirs to direct. The time experience is a sacred place, and all who inhabit it are worthy of it. Relation as a spiritual value creates interpersonal conflicts with frameworks of being that deny respect to the many. Spiritual respect is not a platitude; it influences everything about how we view ourselves and others. All individuals deserve dignity as a birthright. It is the only moral option in a relational universe governed by the single truth.

This framework of understanding others influences many verticals of our lives. To know relation is to know great openness. We can perceive others beyond the information available to us within the immediate present. This translates to not forming

concrete opinions of others based on our limited understanding, even when they've made a poor initial impression. We never know the depth of another's journey but can easily understand how we all have days when we are simply not at our best. When the other is us, we offer them respect through genuine love and interest. We seek to raise others to the level of respect, dignity, and freedom they deserve. Together, each exists in an intertwined existence of change, always becoming more but struggling to direct the flow of it, a single time experience full of intelligence and information expanding in different directions. Our identification of the moment as living experience is at the same time a recognition of others as inseparable parts of the greater whole.

Relation as a core value also generates restlessness within the individual. Today many inhabit time experiences of silent obedience because there are no alternatives. Our systems tell us to reject our limitlessness in favor of the illusion of security. To embrace the slow, repetitive death of our spirit and imagination so we might die comfortably—as if death could ever be comfortable or convenient. This vision of humanity, a mindless cog within a larger machine, transforms both individual and collective into a shadow of their potential. Systems that do not allow and encourage self-transformation fail humanity in the development of respect for ourselves and others. Our understanding of relation as a spiritual value sits in deep opposition to the reduction of our experience. This also applies to systems that only focus on the greater good while actively denying our individual greatness. The institutionalization of self-denial at the expense of self-expression dulls our imaginations and diminishes our powers. To embrace relation as a spiritual focus is to understand that the reduction of another is a reduction of self.

EQUITY

Equity as a core value is the belief and practice of fairness in our personal and systemic relationships. We embrace it as the framework guiding our obligations and interactions with others. No one

individual can decide what equity can be for others, but all can make determinations for themselves. Fairness, like all things in a universe governed by the single truth, is what we determine it to be. Ultimately, our capacity to properly define equity depends on the boldness of our imagination. We embrace equity in the spiritual context as a way to break free from the constraints of a transactional universe. It is a form of interacting with others that reduces barriers to cooperation by eliminating the motive of subjugation. Coupled with enthusiasm, equity is a path to overcoming doubt and desire in relation to others.

Equity can only be explored alongside context, so it takes many forms throughout our lives. It is a deep personal love that forces us to elevate our vulnerability to others on the assumption that they too approach from a place of love and fairness. Whereas past spiritual technologies have sought to elevate and isolate their groups from others, equity as a spiritual value calls on us to question our comfort with sameness. The single truth provides us a path toward a set of globally unifying values and understandings based on individual commitment to shared participation. Our loyalties to each other as human beings take priority over any system or structure. Equity is the root of our driving desire to develop individuals capable of both imagination and execution. In understanding that each is worthy and entitled to access and agency within the world, we lay the foundation for the development of systems to encourage it. Our embrace of equity as a core value is reflected in how we treat strangers with whom we have no context. Equity dictates that we embrace these individuals without expectations beyond reciprocal fairness and respect.

When we consider equity as a spiritual value through the lens of the immediate present, we inevitably confront our inheritance of inequity. Legal, economic, and social systems have shaped humanity so that specific groups receive preference over others. Equity as a spiritual value tells us that it is not the place of the beneficiaries of

inequity to define what equity looks like to the subjugated. Love-rooted fairness ensures those individuals and groups inhabiting a time experience of prejudice and domination have access to the resources necessary to develop agency in their own vision. It is the only option rooted in the genuine love demanded by the core value of equity. We do for others exactly as we would do for ourselves.

FLEXIBILITY

Flexibility as a core value is the belief and practice of embracing the moment without expectation. Whenever we find ourselves frustrated with a circumstance we inhabit, it is because the outcomes do not align with our expectations. We imagine ideas of what should happen and then project them onto the world. We confuse the directing of our time experience through enthusiasm and awareness with a fundamental mathematical formula by believing that A and B will produce C. We are disappointed when the C turns out to be a Z. Flexibility is our abandonment of these preconceptions to align ourselves with the single truth and overcome our crisis of desire.

We prioritize flexibility as a spiritual value because it is one of the most direct paths toward individual actualization. Life is full of unknowns that are completely out of our control, many of which disrupt our expectations of reality. In combination with awareness and courage, flexibility prepares the individual to redirect the flow of their time experience without wasting energy and focusing on negativity. We can only ever be here now, so in circumstances where we are challenged to reimagine the next steps, the best possible action is to begin doing so. Flexibility is not a call to abandon our due diligence and is not intended to be applied to circumstances where absolute precision is needed, but it can and should be embraced and applied to instances where things go wrong despite our preparations. In combination with relation, flexibility helps us nurture a more equitable approach to our relationships with others.

Earlier we spoke of the shapeshifter, the individual who,

through a general detachment from circumstances, possesses the capacity to take the form necessary to meet the needs of the moment. Embracing flexibility as a spiritual priority is an effort to reinforce our individual power to direct the flow of our time experience through focus and energy. It encourages us to imagine alternatives when none seem possible, to unleash our creativity upon the world that would prefer it to stay dormant. Flexibility aligns with equity in our approach and treatment of the other. All possess the power to leverage the knowledge, but many remain unaware of it. Therefore, flexibility encourages patience within the self-actualizer, both for themselves and others. Change is always occurring, but not necessarily in the direction or frequency the individual may desire. Our ability to adapt and overcome is, at its core, an expression of our divinity within the moment.

Developing flexibility in our lives is primarily a mindset but can be aided by small rituals that we will explore further in the text. It relies on our ability to enthusiastically call upon our imagination in times of uncertainty. When viewed through the lens of the single truth and the relational universe, flexibility is the wholehearted embrace of being the observer. We are not bound to these moments. When contrasted to our lifelong event chains, no single moment is of greater importance than another. Each possesses a radical potential for redirection. Our detachment from expectations and willingness to accept what is within the immediate present places us in the strongest possible position to direct what will be.

RESTRAINT

Restraint as a core value is the belief and practice of exercising disciplined choice within the moment. It impacts how and why we make decisions within our personal time experience, as well as how we consider whether our decisions will impact the time experience of others. Restraint as a spiritual value helps us address how we reconcile limitless individual potential with an inherently limiting

human time experience. It is a form of proactive discipline, leveraging our core values of awareness, relation, and equity to act as a map. It guides us toward maximizing our potential while avoiding the diminishment of others.

Practicing personal restraint in a relational universe is necessary to remain active in guiding the flow of our time experience. The single truth ensures that we become whatever we direct our energy and focus on. We shape ourselves in our own vision through active soulcraft but can just as easily fall prey to addicting vices that spiral out of control. The individual must be mindful of their guilty pleasures and ensure that they do not become guilty habits. This is easier said than done in a world where entire systems exist to manipulate us into desiring more. Each of us has a threshold that we must explore introspectively, developing the discipline to know when to engage and when to walk away. Restraint is how we temper our focus. Like a sword in a forge, we continuously reshape ourselves to more precisely serve the purpose we have chosen. Where relation teaches us not to cast judgment on those we perceive to lack restraint, the individual should be mindful and constructively critical of their personal lapses. Linking our spirituality to the core value of restraint emphasizes our ultimate priority within transcendence: deep freedom.

Restraint supports the individual throughout their journey toward becoming more. It's no secret that creating and building is a difficult task, one that requires consistent and prolonged direction of our focus and energy. Even the most inspiring visions of creation become arduous over time. The wave state of information ensures that both good and bad days are inseparable. Restraint is creating commitments and sticking to them and possessing the discipline to avoid betraying our own visions of greatness for the easy distraction available in the immediate present. As explored earlier, the changing nature of time does not remove the human experience from incremental improvement. It does empower significantly

greater leaps of progress within those increments, so long as the individual practices the restraint necessary to maintain prolonged focus and energy.

We develop restraint as a core value through the practice of indifference toward our own wants as well as the wants of others. We immunize ourselves from interests out of alignment with our own while abandoning intent or effort that might limit the space of others to develop and express their personal divinity. Restraint is an exercise of self-denial and imagination. Without it, even our most charitable activities fall prey to the desire for power and control that our systems reinforce. Restraint, in combination with relation, forms a deep respect for individual agency and that of others. It translates to ensuring that we are aware and mindful that our presence and actions are not actively hindering others, especially those whose birth lottery may not have provided the same opportunities for individual actualization as our own. It also provides the framework for perpetual alignment with the single truth. Choosing to embrace restraint as a core value solidifies our commitment to never believing that a circumstance or system is absolute, including the frameworks of spirituality laid out in this text. It is an unwavering discipline. We reject the development of dogmas surrounding any one specific way of life, understanding that the identity of each individual, group, and culture is an experiment in our shared humanity. Our time experience within the single truth ensures that the paths we embark on will never be fully understood at the onset. Incorporating restraint as a core spiritual value acts as a safeguard for the individual to explore and experiment with their humanity without fear of being overtaken by the momentum of change.

AWARENESS

Awareness as a core value is the practice of elevating our perception within and of the totality of experience. It is the expression of being that results from embracing our reimagined core values,

small rituals, and soulcraft within the moment, a time experience of ideal focus in the directions of our choosing and an elevated sense of connectivity to the universe surrounding us. It is both a physical and spiritual experience. When inhabiting a time experience of high awareness, the individual perceives more information than they previously thought possible. They become more effective and precise in their chosen directions, empowered by heightened sensitivity to the internal and external infinities they observe. Our embodiment of awareness as a core value is rooted in our vision of a greater humanity. We embrace awareness as a core value to expand our understanding of the limitless potential latent in each individual. We recognize we are more than the systems surrounding us allow us to be and embrace the unification of system and self to heart as a spiritual quest guided by our understanding of the relational universe. We practice awareness to develop a form of humanity that empowers each to align themselves with the single truth.

Awareness develops alongside the practice of our core values and our embrace of the single truth and the relational universe. It is especially intertwined with our expressions of enthusiasm and minimalism. Our enthusiastic approach to engaging with others and the universe continuously makes us greater. We learn more, do more, and become more in our chosen directions, providing deeper and ever-expanding awareness. As we expand the scope of our knowledge, we form connections between various event chains that develop into unique time experiences of compounding awareness, available only to the individual. The highest forms of awareness empower the individual to separate their ego and being from the circumstances and vessels they inhabit. The experience of peak awareness is difficult if not impossible to retain indefinitely within the immediate present, but the more committed we are to its practice, the better we become at identifying ourselves as separate from circumstances. Our reduction of the unnecessary and unwanted through minimalism sharpens our focus on what

matters, heightening our awareness and strengthening our power to direct the flow of our time experience. When the individual unburdens themselves from the unnecessary, they develop a precise form of awareness that can better resist distraction. Awareness as a core value is the persistent cultivation of our engagement with and choice to direct the moment.

Developing awareness has many practical benefits that extend through various aspects of our lives. It deepens the connection between the individual, others, and nature. In combination with relation, it permeates the individual's understanding of the world and infuses harmony into daily experience that is otherwise unavailable. We become less subject to confusion and frustration and more in tune with our powers of redirection within the moment. Awareness is a powerful perspective in evaluating circumstances and others and helps develop a broader perspective toward planning and executing our vision. Alongside flexibility, awareness enhances our embrace of equity and the latent divinity within the other. Through its practice, we become more whole with the totality of experience. Our embrace of awareness as a core value and commitment to the practices and habits necessary to develop it help extend our fractional perspective ever so slightly. In doing so, we develop a mechanism for compounding the expansion of our humanity.

Individuals may develop and strengthen their awareness through rituals and practices. Additionally, dedicating focus and energy to introspection helps us cultivate visions of ourselves in our most aware states. Examining past happenings is a process we're all familiar with; however, there is something to be said for the context of our reflection. It is valuable to examine the trajectories bringing us to the immediate present from an objective standpoint. Our intention is to discover lessons we may have overlooked in the moment and evaluate our behaviors in relation to the ideals we envision. It is purely information and not at all intended to descend into pointless self-judgment or frustration. To dwell on a

past that no longer exists and is completely out of reach is a waste of energy and focus. It does nothing to bolster awareness and moves us farther away from alignment with the single truth. Focusing on future circumstances is the act of visualization, a small ritual we will explore further in the text. It is a way of providing context to future moments that have not yet occurred and may never occur. We bring awareness to the future by creating anchor moments that draw us toward them. While it's difficult to quantify awareness, we progress by embracing and consistently practicing core values in alignment with the single truth and the relational universe.

MINIMALISM

Minimalism as a core value is the belief and practice of eliminating the unnecessary. It is the rejection of material and immaterial distraction in favor of focusing on what matters. The individual actualizer devotes their time to developing themselves, others, and the struggle to overcome the systems and values driving us toward crisis. We embrace minimalism as a path of transformation necessary to overcome the crisis of desire. When we embrace ideals of being that are unimpressed and unmoved by the idea of possession, we become at home in any environment. Minimalism prioritizes the immediate present and its inherent value to the observer over illusions of grandeur.

Minimalism does not diminish our imagination or creativity. It enhances it. Our practice helps rid us of the desire to misdirect our focus and energy. Minimalism is not about becoming a specific form and not at all intended to encourage the abandonment of entertainment and comfort. It's about ridding ourselves of the programming. Through the proactive reduction of our wants, we become less bound to objects—not in the sense that we can escape the relational universe, but that they hold no sentiment or value to us outside of their use. By embracing minimalism individually, we also improve our flexibility. Minimalism develops our individual

capacity for expression in various directions and diminishes our systems' power over us.

Minimalism as a practice is relatively straightforward. Materially, it is the reduction of stuff. There is no specific definition that each individual must follow; like everything else, it is about choice. The most direct path is to stop acquiring new things. We inhabit material and economic systems that plan obsolescence into everything, and the waste we create is central to the crisis of extinction. More often than not, these new widgets are small variations on what we have but big enough dopamine hits to keep us high and wanting more until the next hit. Advertising campaigns would have us believe that we can be more expressive of our uniqueness through their products, but individuality can never be obtained through consumerism. Our rejection of consumerism extends into large purchases as well. Luxury items are almost always functionally identical to their non-luxury counterparts, existing primarily as status symbols. The individual who purchases for status directs their energy and focus away from actualization and toward the crisis. Status-driven purchases are rooted in either network or insecurity. When we broadcast our advantageous circumstances to others, we do so under frameworks of meaning and value that encourage class and caste as a source of self-worth. This philosophy of meaning stands in direct contrast with our understanding of the single truth and the relational universe.

Another aspect of minimalism as a core value is to get rid of the things we have that do not serve us. It is natural to accumulate more over time, so we must be mindful to practice the removal of the unnecessary. Letting go of something we have is significantly more difficult than rejecting something new. Without periodically pruning our collections, we find ourselves in circumstances where we spend more of our resources and energy keeping things than we do using them. Whenever possible, give away your things to those with less. The process is less time-consuming than selling them and in higher alignment with the relational universe.

When it comes to leveraging material wealth as a sign of network status, we begin with a question. If the groups you surround yourself with only associate with you because of your material wealth, are they really adding value to your life? Remember that any time we focus on a specific direction, we become it. Self-actualization in the age of crisis is an active redirection of ourselves and the collective. Our journeys toward individual actualization lay the foundation upon which we develop systemic actualization, through which we raise the floor for the collective. Material wealth as a form of status only serves the present arrangements and the diminishment of collective humanity. We cannot transcend if we are unwilling to let go of the trappings of the systems and values that have brought us to this immediate present. This is especially relevant for those inhabiting time experiences with access to extreme wealth; they have the power to create significant change in the world where many others do not. All systems reinforce ways of living, and the ultra-wealthy exist within a time experience of systems created especially for them. There is no fault in receiving the benefits associated with an act of great creation, and the idea that anyone above a particular scale of material wealth is evil is an immature approach toward transcendence. But there is great shame in perpetuating values and systems that diminish access and agency for others, whether through active intent or willful ignorance.

Beyond the material, minimalism also applies to engagements that add no value. Moments within our time experience are extremely valuable in a universe governed by the single truth, and we should treat them as such. Every choice has an opportunity cost that compounds into a lifetime of event chains. Reject that which does not bring you closer to your vision without guilt or hesitation. Minimalism as a spiritual value infuses the individual with precision. We become unafraid and unburdened by activities and attractions that do not align with the visions of good we seek to create.

Ultimately, minimalism as a belief is about more profound freedom. Acts of simplification purify our intention and focus toward transcendence. Our detachment from value systems driven by competition and status is an act of alignment with the single truth. By freeing ourselves from the burdens of desiring status and material goods, we reject the alienation inherent in the social hierarchies we inhabit. It is about finding wholeness in the immediate present, with what we have and who we are now. Minimalism does not detract from progress and is not a call for complacency. Rather, it is an embrace of our capacity to create and direct independent of circumstance. When the individual acknowledges the latent power contained within their infinite imagination, they are free. Free to act in a world independent of the trappings imposed upon them by systems encouraging values and meaning out of alignment with the single truth.

ENTHUSIASM

Enthusiasm as a core value is the belief and practice of immersing oneself in one's undertakings. When we engage in a direction, we do so with all of our being. Enthusiasm applies to activities that do not contradict our core values and do not violate our obligation to others within the relational universe. It is the state of absorption where our focus and energy transform into a timeless moment, an experience of flow that is often expressed as being in "the zone." The expression of enthusiasm through action is one of the highest degrees of freedom the individual can obtain. Free from the doubt, desire, and dogmas that plague us within the present arrangements, the individual is fully capable of creation. Enthusiasm is a relief from self-deceit, a way of channeling our focus and energy beyond the indifferences we endure to survive within the systems governing our lives.

Through our enthusiasm, we act in alignment with the single truth. When we embrace the moment as real and sacred,

our imagination and intention manifest into effortless creation. Enthusiasm is one of the greatest expressions of our internal infinities. When the individual is eager to participate, no justification is needed to dedicate focus and energy; their only desire is to be exactly where they are. Contrast this to the feelings we experience when engaged in joyless tasks like doubt, desire, and boredom. Incorporating enthusiasm into our meaning philosophy adds a layer of self-empowerment and validation to all we engage with. In our immediate present, practicing enthusiasm is a path toward greater fulfillment in our daily lives. Enthusiasm also helps to insulate individuals from the creeping threat of nihilism, especially during troubling moments. In combination with the single truth, it is a spiritual value that continuously reinforces our ability to be more than we are. Enthusiasm also serves to immunize the individual against dying before death. They are no longer plagued with the dehumanization inherent within systems that divide and dispose of participants. Enthusiasm as a core value is a mindset that translates into action and can dramatically reshape an individual's time experience.

So how do we incorporate enthusiasm as a practice? The single truth provides a simple framework: enthusiasm is always within the moment. It is an active engagement in our efforts, free from distraction and expectation. Enthusiasm is most easy to manifest when we are working toward passionate creation, but even in circumstances when that is not the case, there is value in practicing it. We seek mastery in all activities because in the long run we never know how the dots will connect. This is especially true when we lack confidence in our knowledge or ability. It's about being willing to take on tasks and projects that may be beyond our comfort zone in order to integrate them into our understanding. Enthusiasm rooted in the single truth is always momentary awareness, giving the best effort toward directions both of and not of our choosing. By focusing on action instead of results, we redefine self-worth to draw from effort

instead of outcome. Enthusiasm inspires us because it is the process through which we expand our humanity. As a core value, it is often a catalyst for new visions and directions. Enthusiasm is how we overcome our fears of failure, break our habits of making excuses for ourselves, and tune out distractions that limit our powers. Cultivating our enthusiasm empowers us to walk untraveled paths without fear.

With regard to others, enthusiasm takes the form of genuine interest and willingness to help. Whenever possible, the enthusiastic individual is eager to aid those in need. Enthusiasm translates into a genuine kindness, a love for life that projects itself onto our interactions. This is not to suggest that we abandon our individual creative powers and visions in favor of subjugation to another. Rather, it is a recognition that the legacies we craft will be tethered to the relationships we develop. Enthusiasm is contagious and spreads like wildfire. With enough focus and energy, it reaches a critical mass independent of its creator. Enthusiasm is the purest expression of divinity available to the individual. It is accurate to say that people can be enthusiastic about ill-intentioned action, but that should not cloud our understanding of embracing enthusiasm as a core value. Incorporating enthusiasm as a source of spiritual meaning and value is a major component of individual and collective transcendence.

At times, we may find ourselves inhabiting circumstances where enthusiasm is extremely difficult to muster. It is unreasonable to expect high enthusiasm within productive activities that we engage in primarily for survival, many of which are accompanied by miserable leadership, lack of opportunities for progression and self-development, and inadequate wages. This is especially accurate for those working to overcome the basic survival requirements necessary for individual actualization. In circumstances where individual survival depends on productive efforts that bring no joy, it is best to maximize focus and energy in a new direction with

whatever available moments we have. When we're tired, burnt out, and lack focus, the path of least resistance is almost always the choice of preference. The enthusiastic individual makes their best effort to muster their free energy toward a vision of their own crafting. Whether it's exploring alternative paths or continuing to build skills and knowledge in a specific direction, we recognize the immediate present as too valuable a resource to squander. It is not easy, and for some it may not even be reasonable. Only the individual can make that determination. Summoning your enthusiasm for what will be is one of the greatest methods of overcoming what is. In these moments, our small rituals help realign ourselves with the immediate present. Ultimately, our prioritizing enthusiasm as a core value is an expression of deep love. Love for ourselves, others, and the universe we inhabit. It is a perspective and approach toward action that by itself can redirect and accelerate the most stagnant trajectories.

COURAGE

Courage as a core value is the belief and practice of fearlessness in the face of the unknown. Our journey of aligning ourselves with the single truth is filled with risks and challenges, but transcendent humanity offers no alternatives—we must choose to become it. Courage manifests itself through our refusal to accept systems of thought and structure that do not meet the needs of the moment. We spiritualize the development of courage because it acts as a catalyst, enabling our embrace of relation, restraint, equity, and enthusiasm in the face of seemingly insurmountable odds. The only way we self-actualize in the age of crisis is to become more than we are. Cowardice makes us less, and we cannot align ourselves with the single truth if we are willing to accept belittlement. Courage empowers the individual to choose action in alignment with the single truth and the relational universe despite their fears of the unknown.

Our claiming of courage as a spiritual value in a relational universe guided by the single truth rejects the historical frameworks of courage put forth by spiritual technologies and popular culture. We reject definitions of courage that encourage vanities such as pride and honor, as they only become a foundation for self-assertion and domination. Instead, we leverage courage as a driving force toward our vision of the unification of individual and system into a single self. We know that as we continue to progress toward the creation of our vision, these two separate domains of our experience merge into one. Courage serves the individual most when doubt and isolation creep into their time experience, as is bound to happen in our journey toward transcendence. Courage as a core value is incompatible with the security offered by complacency and indifference toward self-actualization. It is an illusion that any individual is somehow removed or better off abstaining from participating in the development of new narratives of meaning and value. Our embrace of courage demands that we reject concepts of divinity shaped by human time experiences long past in favor of embracing the knowledge now available to us. We do not know the depth of our powers, but if we possess the courage to redefine spirituality and meaning within the context of the immediate present, they will be revealed to us.

We develop courage through our commitments and our community. Each of us possesses a wide variety of event chains that build our perceptions of the world, but our past is irrelevant through the lens of the single truth. Here and now, we can choose to be courageous by demanding more for ourselves and others. Our core values of relation, equity, flexibility, restraint, awareness, minimalism, and enthusiasm all serve to reframe courage within the context of self-actualization in the age of crisis. Courage enables emergent transcendence, the choice we make to embrace the single truth and the relational universe as the guiding frameworks of the universe and the ability to align ourselves accordingly. Courage is the catalyst of self-actualization, through which we make momentary decisions to direct our focus and energy in specific directions.

SUMMARY AND APPLICATION
OF CORE VALUES

RELATION

Summary: The belief and practice of applying our knowledge of the relational universe to our interactions with others.

Application: Ground your spirituality in the universal interconnectivity and alignment of infinities.

EQUITY

Summary: The belief and practice of fairness in our personal and systemic relationships.

Application: Question if your interactions with others are rooted in fairness and mutual divinity.

FLEXIBILITY

Summary: The belief and practice of embracing the moment without expectation.

Application: Focus on actions, not outcomes. Embrace our lack of control of the greater circumstance and recognize that no single moment reflects your expansive divinity.

RESTRAINT

Summary: The belief and practice of exercising disciplined choice.

Application: Practice discipline with your personal habits and your interactions with others.

AWARENESS

Summary: The belief and practice of elevating our perception within and of the totality of experience.

Application: Take time to observe the totality of your experience from a fresh perspective. What surrounds you, what direction are you heading, and how does it align with your vision?

MINIMALISM

Summary: The belief and practice of eliminating the unnecessary.

Application: Avoid acquiring the unnecessary. Ground happiness in the development of yourself and your networks.

ENTHUSIASM

Summary: The belief and practice of immersing oneself fully in one's undertakings.

Application: Immerse yourself in whatever you do. Learn to love the journey of becoming more.

COURAGE

Summary: The belief and practice of fearlessness in the face of the unknown.

Application: Decouple failure from emotion. Recognize that greatness occurs through choice within the moment. In times of doubt, recall why you are working toward your vision of the good.

SOULCRAFT: ROUTINE, DISCIPLINE, AND MASTERY

All spiritual philosophies are forms of self-programming. Self-actualizing in the age of crisis is no different. We recognize the individual and system as a single self and direct our focus and energy toward aligning our efforts with the single truth and the relational universe. The more aware we are of our place and space, the greater our power to direct the flow of our time experience. Drawing from our infinite imaginations, the individual leverages information in ways that breathe life into the universe where there was none before. When we choose to direct our focus and energy toward developing ourselves, we evoke the power of soulcraft, the proactive shaping of our being that occurs through the development of routine, discipline, and mastery.

There are many labels for the practice in the present day. The idea that we should better ourselves as individuals is not new. What

is new is how this practice aligns us with the single truth. In a universe of perpetual change, soulcraft is a formula for ensuring that the direction of change we experience aligns with our visions of creation. Is what I am doing now, in this moment, drawing me closer to the time experiences I envision? If yes, stay the course. If not, I must change the direction of my focus and energy. I imagine I am not alone in sharing my experience of how easy it is to squander time on something like scrolling through social media, playing video games, watching the latest streaming series, or obsessing over a sports team. While there is nothing wrong with enjoying entertainment, doing so without intent can easily overwhelm our desire to create.

Soulcraft is a top-down process. The individual imagines what they desire to create and works backward to lay out the steps necessary to breathe life into their vision. It is best expressed by the individual with the access and agency necessary to recognize their universal uniqueness as embodied imagination. There is no right or wrong direction of individual soulcraft. The paths are as varied and unique as the individuals walking them. Self-actualizing in the age of crisis is a process of spreading imagination throughout the universe. Any form of spiritual practice requiring strict adherence to predefined visions of how to be is in direct conflict with the single truth and should therefore be discarded. Our ability to remove ourselves from the momentum of the moment and evaluate where the wave carries us is a habit of awareness that contains immense power. It is a defining aspect of soulcraft and an integral part of individual actualization and the shaping of the sovereign individual.

The single truth provides a scope through which we can develop and practice active soulcraft. Every moment spent direct-ing focus and energy expands our humanity in specific directions while leaving other possibilities behind. Individual actualization is an effort to keep us aware and active in this process so that we may play a prominent role in directing it. Past meaning systems were

hierarchical in their spiritual purpose. There was a single goal—ascension into heaven. For centuries, spiritual leaders developed shortcuts to achieving this goal, in many ways reflecting our present circumstances of being above common law once a threshold of wealth is crossed. There are no goals within individual actualization outside of the ones we set for ourselves. It is a perpetual process of becoming. We frame our objectives around process and effort, leaving our self-worth unbound to outcomes. There is no right or wrong way to practice, no inherent good or bad paths. Soulcraft is an act of self-defining that can take many forms. We develop habits in specific directions, which then become routines, and continue to evolve into disciplines. Our consistent effort results in mastery, a level of freedom, understanding, and creativity that infuses life with loving imagination.

One of the unfortunate aspects of inhabiting time experiences with an eventual expiration date is that we cannot do and be all the things we desire. There are only so many moments in a day, so much energy and focus one can exert before we require rest and replenishment. When choosing what we want to pursue, there are several aspects to consider, but the process always begins with imagination. How do I envision myself in the future? What am I doing? Who am I surrounded by? How am I serving others? What am I uniquely great at, and why do I love it? These are just a few questions the individual may ask themselves before embracing a direction worthy of their focus and energy. Through vision development, we create information anchors—goals—that draw us nearer to them. We work backward from our destination to explore and understand what we must do to breathe life into our imagination. Once the path is defined, the process is always the same, directing focus and energy within the moment. Given our unique starting points, the directions and intensity of our efforts will vary by individual and circumstance. While not everyone is aware of their imaginative infinity, all can exercise it. During my journey, I developed a simple

method that I have used to guide myself through various paths of mastery across a broad spectrum of knowledge (See Figure 6). It is a top-down approach that breaks down large visions into small tasks.
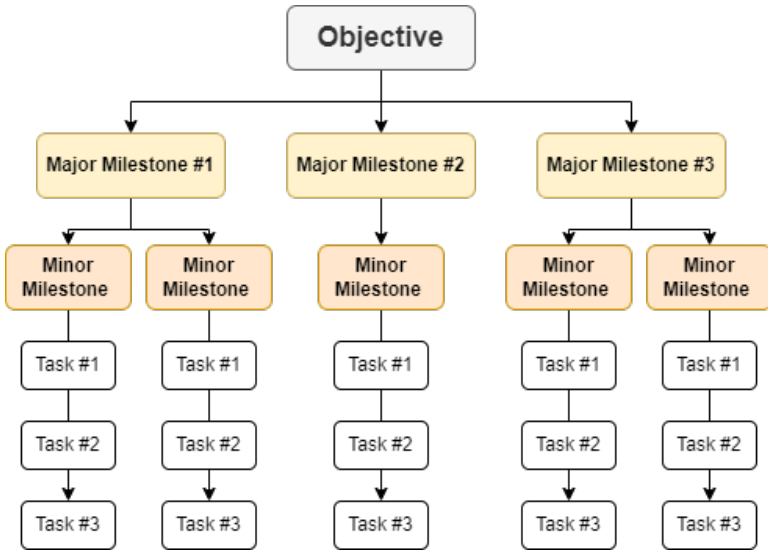
Figure 6: A standard model for accomplishing large tasks by breaking them down into smaller, actionable components.

This simple framework for organizing the journey can be applied to any vision in any direction. It begins with imagination. We have to have an objective first, a specific form of time experience we would like to inhabit, a goal that anchors us to a known future of our own creation. It acts as a beacon, guiding the direction of our focus and energy through the turbulent seas of the moment. While tasks are detailed, our primary objective should avoid absoluteness. Rarely does the journey happen according to plan, and attempting to defy the single truth will only lead to disappointment.

Once the individual establishes their vision of creation, they begin to imagine backward. What major happenings must occur before the moment can be real? You continue to break down the vision into smaller bits until you reach the foundation of becoming:

focus and energy in a specific direction. Include tasks you can act toward immediately and that will make themselves available after other tasks are completed. Individual and system are similar in that both reach growth plateaus that cannot be surpassed without the development of alternative directions. As you complete tasks and milestones, new priorities will likely arise. When that happens, focus on reviewing and reimagining the path laid out toward your vision. You can approach this framework for action as a perpetual rough draft, welcoming revisions and reimagination whenever necessary. It's a method of organization that easily translates into widely available digital task management applications, allowing a high degree of accessibility and convenience within the practice. Our journeys are of constant revision, evaluating where we are and where we intend to be and adjusting course accordingly. Persistent planning and evaluating how and where we direct our focus and energy ensure that we maximize our ability to redirect our trajectory whenever necessary.

Active soulcraft is applicable to both short- and long-term objectives. The simple framework we discussed earlier may be too complex a system for accomplishing some objectives while being inadequate for others. In many directions, mastery is repetitive. The relational universe ensures that the more we direct focus and energy in a specific direction, the more we become it. This is especially accurate for developing our creative and technical skills. If you want to be a great musician, all the planning in the world won't matter if you are unwilling to dedicate the focus and energy necessary to develop mastery within the moment. Soulcraft is always happening in all moments—such is the nature of an informational relational universe. It is vital to remember this when we are failing ourselves: allowing the flow of our time experience to take us in directions we should otherwise avoid. Like all things governed by a single truth, developing discipline through routine is a choice we make independent of the circumstances we find ourselves in. It is one that

we must make over and over again throughout our lives to bring our visions to life.

Our ability to successfully practice active soulcraft correlates to our willingness to dedicate ourselves to a specific direction. Mastery takes time, patience, and practice. As any expert will tell you, the effort of becoming isn't always fun. This is why individuals should seek to master knowledge and practices that bring joy and empower them to strengthen others. Maintaining discipline through the rough patches is much easier when our focus fosters love within us. We might experience joy within the moment we imagine, for the good we will create during our journey, for the self-empowerment that mastery will bring us, or for continuously getting up after hard lessons knock us off our feet. Developing routines and habits lays the foundation for event chains of knowledge sharing yet unknown to the universe. The relational universe illustrates our intimate connection with all others within any particular moment. This wholeness of being ensures that if we dedicate focus and energy toward strengthening others, we strengthen ourselves. This is why practicing active soulcraft in meaningful directions is vital to individual success.

When exploring directions to pursue, an individual should be mindful of the crisis of doubt, desire, dogmas, and death. Do not allow your fears to dictate the direction of your journey. Ignore the paths others have set for you. Soulcraft is a process by and for the individual, the individual's chance to develop themselves in the direction of their choosing. Sometimes we must dedicate time to introspection to understand what we really want. All of us are subject to long trajectories of learning and understanding beyond our control. Sometimes it's easier said than done. Explore. The development of discipline and routine is a practice. This approach to developing a more expansive humanity is guided by the single truth, leveraging our knowledge of choice within the moment. It also starkly contrasts the beliefs and practices of past spiritual

technologies. To believe that one direction of focus and energy is somehow less than another is rooted in philosophies of hierarchy we reject.

Soulcraft is universal and accessible to all with awareness of the practice and the security to practice it. Yet many with the ability and knowledge avoid it. We wait for a better time, more motivation; we are afraid of committing and failing, anything to avoid the responsibility of creating ourselves in our image. Do not be intimidated by your latent power. Practicing active soulcraft is absolutely within your grasp. It has nothing to do with motivation and everything to do with discipline. Motivation is a feeling typically related to the convenience of devoting focus and energy toward our intention within a particular moment. Discipline is action. It frees us from the burdens associated with doing difficult things because it separates our emotions from circumstances. Individuals practicing active soulcraft discipline themselves by being aware of their time experience and, at times, choosing to do things they do not want to do. There is no secret to discipline outside of doing. Doing when you're tired, doing when you'd rather be doing something else, doing when you really just don't want to, and most importantly, doing now. Repeatedly doing develops routine, routine reinforces discipline, and disciplined routine develops mastery.

Sometimes we avoid trying because we are afraid of the inevitable disappointment that comes with being bad at something we want to be good at. Fear not, because with enough focus and energy, your success is certain. Earlier I shared my journey of letting go of my commitment to the active practice of Brazilian jiu-jitsu. What I didn't share is that for the first two years of my twenty-five-year grappling career, I amassed a competitive record of two wins and twenty-two losses. When the individual embraces the single truth, there is always choice within the moment. What eventually led me to mastery was not innate talent or superior athleticism, far from it. My mastery developed through routine and my commitment

to just showing up for practice. Directing our focus and energy toward a specific direction continually reshapes us in an image of our own choosing.

Our practice of soulcraft is aided by our ability to inhabit authenticity within our time experience. Specifically, letting go of what no longer serves us. When we practice disciplined routine to align with the single truth, we change ourselves in the process. The directions we choose become a part of us, a wholeness of internal and external infinity that develops a more expansive individual. This is the nature of a relational universe, and the choice to change direction can be difficult. Sometimes our paths fork, and the only option is to leave behind practices, places, and people we share deep connections with in order to become more. This is fine, and the individual should bear no burden in redirecting themselves. Unfortunately, redirecting the focus of your choices also means leaving others behind. At times, they will be people you love and care about, and that's not easy. If two individuals stop sharing alignment of their focus and energy, they will cease to grow together and begin to grow apart. This is especially relevant when making sizable alterations in your course, like significantly reducing or stopping the practice of a present mastery and starting anew in a different direction. Knowing when to redirect your focus after achieving your objectives can be challenging, but it always begins with imagination. There are just not enough moments in the day to do all that we wish we could. In my personal journey, I have reimagined and redirected myself several times. Some things you never stop doing; you just reduce their level of priority. Others you abandon completely. Do not waste energy burdening yourself with feelings of guilt. When you continue to devote energy toward a focus that misaligns with your values and vision, you will fail to realize the extent of your power. You owe nothing to the past, but the present demands much. Creation is an act of the universe expressing itself.

Whenever possible, the individual must strive to create something they love. It is the highest act of divinity the individual may express.

Note the distinct difference between letting go and quitting because the journey is difficult. The language of difficulty measures our present skills in contrast with the tasks at hand. These surpluses or deficits only represent information, but it's easy to become frustrated or flustered when things don't go our way. I, too, want everything immediately and perfect at all times, but the human time experience ensures otherwise. Separate your individual worth from the challenges you face within a given moment. Know that failures of all scales and scopes are still progression toward becoming more. Mastery is a direct path toward crafting meaningful time experiences, but it does not define the parameters of our identity. Our humanity is too expansive to be identified as a specific set of routines and habits. It is common practice to use phrases like "I am" when referring to our productive and personal activities, but it is an inappropriate use of language given our understanding of the single truth and the relational universe. These activities certainly influence us but can never fully encompass us.

Once we commit to soulcraft in a specific direction and develop the discipline necessary for sustained routine, mastery follows. The individual inhabits a state of flow, synchronicity with the moment where intuition and feeling leverage a depth of knowledge that empowers us to shape the moment effortlessly. The martial artist Bruce Lee spoke of being like water, an excellent illustration of the master at work. The individual does not seek to force the universe into a specific shape, rather they become the shape necessary to meet the needs of the moment. The detachment that mastery brings extends beyond the process; it changes our intent. Things that used to matter as we developed our talents, such as demonstrating competency and competitiveness, no longer do. Mastery is not a destination but a starting point for our creative divinity. Just as the individual dictates the why and how behind their path to mastery,

they also dictate the directions yet to come. Earlier we explored the embrace of redirection. At the age of twenty-six, I decided to change the primary direction of my focus and energy away from jiu-jitsu and toward building a business. My journey taught me that high-level jiu-jitsu competition wasn't for me, and progressing to mixed martial arts was out of the question—I had and still retain a strong preference for not getting punched in the face. Without a clear vision guiding my journey into competitive martial arts beyond the black belt, I knew that redirection was necessary. It wasn't easy. I left behind a second family. Our journeys to mastery are not about achievement; they are about becoming more. When the individual masters something, they develop a relationship with their internal infinity that few will ever know.

Throughout my journey, I have had the privilege of knowing many great masters. Some are renowned in their verticals and highly recognizable public figures; others are unrecognizable in a crowd. One of the most effective practitioners of soulcraft I know is my friend Dave. We met through our mutual journeys of mastering beer brewing. Dave brews some great beer. He is also a master runner. He's completed several ultra-marathons and keeps a relentless routine. His pizzas are works of art, the kind you pay highly for at a fancy restaurant, except they're better than you imagined. While none can master the practice of meditation, Dave has been embracing a ritualistic consistency in his approach. He is a Buddhist scholar, mindful of his application within the moment. A loving partner and a pack leader for two pooches, Dave's application of soulcraft is seemingly limitless. The common theme throughout Dave's directing of focus and energy is the wholeness of his approach. He pursues for no other reason than pursuing. His development of himself serves only to extend his humanity but in the process elevates those surrounding him. All possess Dave's capacity to direct focus and energy toward becoming more. Unfortunately, few choose to exercise it with such precision.

Mastery does not limit the individual to specialization in just a few directions, although some may choose it. The beauty of inhabiting an exponentially expanding universe is that every journey toward mastery holds the possibility of a profession. We can share what we master in many ways. Becoming an expert in a few related domains is a choice to pursue deep knowledge. Like the present-day PhD, the specialist develops niche insights few others possess. Alternatively, some might choose to develop mastery in unrelated focuses. The generalist practices discipline in their routines to develop mastery like any other, but their broad experiences provide the ability to connect dots that others may miss. The generalist will rarely be the pinnacle of knowledge in a specific area, but their ability to imagine alternatives to the present way of doing things is unparalleled. There is no wrong way to practice soulcraft, so long as you actively practice. Be mindful of creating artificial barriers for yourself, such as prioritizing mastery in a direction that you believe will generate capital. Any skill or knowledge expertise sufficiently developed can command a price if necessary. The key to success is aligning your imagination and creative powers with the direction of your focus and energy within the moment.

While each individual practices soulcraft for themselves, our development is collective progress. We reimagine ourselves and the world around us, then direct our shared focus and energy toward it. Soulcraft through routine, discipline, and mastery is an act of alignment with the single truth and the relational universe. We project our imaginations into the universe and direct our focus and energy toward their manifestation. Soulcraft is a spiritual effort that aligns our internal and external infinities in a single, harmonious rhythm.

A SHORT GUIDE TO ACTIVE SOULCRAFT

1. Begin with the end in mind. Who are you becoming, and what steps are necessary to take you there?

2. Document your plans and pathways.

3. Set milestones, not timelines.

4. Embrace discomfort. Every master was once a novice. The lessons one learns when they lack collective context are those that inspire innovation.

5. The practice always occurs now. When you avoid responsibility to yourself, you choose to move away from the directions you desire.

6. Focus on something that brings you joy, piques your curiosity, or inspires your action.

7. Recognize that your habits shape you but do not ultimately define you.

MODERN SHAMANISM

Developing our spirituality in alignment with the single truth is a process of crafting a present independent of our past. Today we find ourselves surrounded by a universe of systems and philosophies reinforcing hierarchical meaning philosophies. The dominant spiritual technologies of the present provide no alternatives, both through their texts and structural opposition to evolving at pace with human consciousness. By embracing ancient spiritual philosophies, the individual binds themselves to frameworks of divinity and morality crafted by a humanity far gone. They choose to inhabit a willful ignorance of our oneness with the relational universe. Modern shamanism is our ritual practice to erode the boundaries our ego attempts to reinforce upon us. It helps us connect authentically with ourselves and others, reinforcing our embrace of the relational universe and the single truth.

A shaman acts as a bridge between the material and immaterial aspects of humanity. In time experiences long past, shamans served as healers, community organizers, and mystics. These amateur alchemists utilized sacred plants and fungi such as psilocybin, ayahuasca, cannabis, and others to experience aspects of our reality otherwise unavailable. Their facilitation of the high-dose psychedelic experience long served as a community glue, an event that connected individual and universal intelligence for a brief but meaningful moment. For the uninitiated, no language can adequately convey the experience of a high-dose, ego-dissolving psychedelic experience. It is a form of communication with an intelligence far beyond our own, but whether it exists beyond our perception is difficult to claim accurately. Many share similar stories of communication with psychic beings in their experiences, and if we review the ancient texts, their descriptions of angels share commonalities with present-day descriptions of the psychedelic experience. Shamanism has shaped the human time experience for hundreds of thousands of years under a variety of different labels and mythos. Now we explore how it can be leveraged to help meet the needs of the moment in our journeys toward self-actualization in the age of crisis.

The stoned ape hypothesis developed by ethnobotanist Terrance McKenna links the explosive growth of human intelligence to the use of hallucinogenic mushrooms. Our present understanding of human evolution is that between 4.2 million and 3.5 million years ago, early hominids left the trees and began walking upright.[31] A changing climate resulted in less dense concentrations of trees, which were sources of food and shelter. Trees being farther apart meant that walking between them was a much more efficient approach to energy conservation. Between 2 million and 800,000 years ago, our brain sizes doubled, rapidly increasing again between 800,000 and 200,000 years ago. There are several theories for why this first leap took place. Our mastery of fire, rudimentary tools, and language

over generations are likely sources of change, but few explain the emergent properties of this growth better than McKenna's. As ancient humans left the trees of their wet and humid world and began tracking animals, they noticed that mushrooms grew from the dung of their prey. As group consumption of psychedelics became a common activity, humanity began to expand its powers of imagination and abstract thinking. The psychedelic experience is one of synesthesia, the linking of neural pathways such as vision and sound that connect in ways unavailable within our standard experience. Prolonged exposure to these circumstances likely contributed to the expansion of human language—the linking of sounds to information—as well as community and oneness. Language would be passed on and expanded upon with each generation, and over hundreds of thousands of years, this consistent consumption and expansion of information fundamentally changed us. The second leap in our ancestral brain size occurred in correlation with significant fluctuations in Earth's climate. New circumstances demanded new awareness, and our advancing capacity to store and process information expanded our ability to adapt and overcome challenges. Although it is difficult to prove whether the consumption of psychedelic mushrooms was a primary influencer on the evolution of the modern human mind, the transcendental experience certainly infused awe in these primitive consciousnesses just as it does in present-day humanity. Our reimagining of ancient rituals for the immediate present is a practice rooted in a history that dates far beyond any of the popular spiritual technologies of the present. It threatens the presently available frameworks of meaning and value by bringing awareness to the undeniable. As McKenna would label it, it is an archaic revival of human spirituality, a natural and necessary part of overcoming the age of crisis.

All of humanity's spiritual technologies contain ritual. Prayers, sacrifices, fasting, song, and other practices support the alignment of individuals and beliefs. Our creation of the non-religion religion

through the embrace of individual and system as a single unified self is a practice of several rituals. But rituals without a "why" are meaningless, and the age of crisis demands new whys. Our primary purpose in developing rituals is to strengthen our command over the direction of our focus and energy. To do this, we develop meaning and values in alignment with the single truth and the relational universe. By embracing specific core values and understanding the relationship between individual and system as a single self, we transform ourselves into more expansive beings. We undertake the journey of emergent evolution, knowing full well that in a future time experience, our radical reimagining of human potential will not be enough. At that moment, the frameworks we explore should be discarded for more ideal alternatives. In our immediate present, we choose self-actualization as an alternative to the age of crisis. There are practices we can develop now and begin immediately, and those that will reveal themselves as our systems evolve accordingly.

Embracing new rituals also means letting go of those that no longer serve us. The relational universe ensures us that continuing to engage in rituals that reinforce hierarchical notions of meaning and value will distract from our personal progression toward alignment with the single truth. The crisis demands we reimagine who we are as individuals and as a collective. It is an effort of persistent practice, growing in parallel with the expansion of ourselves and our systems. There is no firm destination in becoming more, just a process of perpetual becoming. Whereas past spiritual practice attempted to define a pathway to guide us to paradise beyond death, individual actualization focuses on embracing divinity through life. That we share habits together and apart bonds us in the higher struggle of self-actualizing. It strengthens our connection to each other and furthers our commitment to the unifying vision of transcending the age of crisis.

SMALL RITUALS

Small rituals are the glue that binds our efforts in active soulcraft. Small rituals connect us beyond the boundaries of space to share the experience of becoming. When the individual practices small rituals, they enhance their capacity for creation. We create the rituals to develop our powers of expressing divinity and remake ourselves in our own image. Collectively, our engagement with small rituals expands the universe in a cohesive direction that prioritizes alignment with the single truth and the relational universe.

Rituals have a long history within the human time experience, each ritual serving as a spiritual technology of the moment. Presently, the earliest ritual we have discovered is the worship of the python in present-day Botswana, Africa.[32] The cave consists of a large stone carving of a python with hundreds of individual markings giving it the impression of scales. Behind this stone was a hidden chamber that showed considerable wear near the entrance, suggesting that shamans may have hidden behind the idol during ritual practice. It even included a small shaft to discreetly exit from. Over thirteen thousand artifacts were discovered in this cave, but outside of tools to carve stone and objects likely used during the ritual, they mainly found spearheads. Seventy thousand years ago, humanity migrated to these caves to burn and bury spearheads. The collections of spearheads were remarkable in that many consisted of materials and craftsmanship not typically associated with the region. Additionally, only the spearheads that were painted red were burned. While seventy thousand years of ritual may seem like a lot, the ritual practice of human burial extends as far back as 300,000 years, being practiced by Homo neanderthalensis and possibly Homo naledi.

Practicing rituals reinforces meaning and value structures. Consider the evolving time experiences of ancient humanity, equipped with the same biological tools but subject to birth lotteries

completely foreign to present awareness. Consider our hundreds of thousands of years observing happenings of nature and others, and the streams of information inputs shaping an abundant but dangerous time experience. Imagine the senses of sight, smell, sound, taste, and touch one might experience living nomadically on a wild Earth. Imagine existing in a world where information spread extremely slowly by today's standards and technological access was limited to rudimentary stone tools. How might an individual inhabiting this time experience begin to form meaning and ritual? Perhaps more importantly, why would they?

Joseph Campbell lectured about the evolution of the human eye and its impact on the individual's emotional evolution. Our experience of the single truth as a series of moments within the larger happening of our lives binds us to the information inputs available. Human experience through senses prioritizes specific information for the observer. One of the earliest understandings of human experience was that for us to eat, something else must die. Individuals were also aware that what we were trying to kill didn't want to die—it resisted. At the same time, nomadic human life wasn't a perpetual hustle. They, like us, enjoyed relaxing and playing more than productive activities. Observers within the time experience spent many moments observing the universe expressing harmony through nature. At the same time, we were killing to survive; we knew the love these animal mothers shared with their cubs. That humanity could observe love and empathy in abundance in nature ensured that our survival became more complicated than simple mechanics; there were moral struggles to address. Whereas hierarchical spiritual technologies frame nature and environment as something to be dominated, our ancestral time experience understood it as part of us. Our current science practice continues to expand our awareness of nature's complexity. Bees make maps by dancing,[33] ants are better at smelling cancer than dogs and can be

trained to do so in a fraction of the time,[34] and insects have evolved the biological equivalent of mechanical gears.[35]

In addition to ascribing reason to otherwise unreasonable events, human meaning systems developed as a way of making sense of a world where the suffering of others was necessary for our survival. Death's foothold in our universe gave rise to rituals of animal, material, and human sacrifice as a spiritual practice, a way of giving back to a universe that the individual took much from. Some look back on ritual sacrifice to natural and stellar deities as misguided yet struggle to apply this same hindsight to the rituals of antiquated spiritual technologies popular within our immediate present. The observing intelligence of 100,000 years ago and our present forms share in our inhabiting of a relational universe. The practice of rituals reinforces the frameworks of meaning we design into daily life. Where we differ is the direction of our reverence for the external infinity. Instead, we develop spiritual practices to expand and enhance our internal infinity.

Within our journey toward individual actualization, the direction in which we develop small rituals is a personal choice. Small rituals are in many ways a form of active soulcraft but serve a purpose outside of routine, discipline, and mastery. They align us with the single truth and the relational universe through the proactive reinforcement of meaning and value. Each possesses a unique journey, so we will avoid dictating specific small ritual requirements to be associated with self-actualization in the age of crisis. We will, however, explore forms of practice that should be considered extremely beneficial in the development of individual agency for those who choose to practice them, each of which serves to better align the individual with the single truth and expand their capacity to express their divinity within the moment. Unlike the ritual indoctrination standard within many hierarchical spiritual technologies, our approach has no coercive or punitive element. As

the single truth ensures us that change is the defining characteristic of all universal experience, prescribing specific small rituals through lifetimes and generations is both undesirable and unfeasible. Each individual is responsible for creating their own forms of small ritual. Now we turn our focus toward frameworks to help guide our practice.

MEDITATION AND DETACHMENT

Meditation is the most important small ritual that an individual can undertake. We, therefore, want to consider it a primary ritual in our journey toward individual actualization. Meditation is the practice of techniques such as controlled breathing, mindfulness, or focusing on a particular object, thought, or activity to train attention and awareness.[26] Individuals practice meditation to develop mental clarity and emotional calmness that extends beyond their moments of practice. The practice of meditation is a vital component of individual actualization and only requires a small but consistent commitment of focus and energy. It is a state of being where we enhance our awareness of our role as observers within an informational universe. Through consistent meditation, the individual expands their humanity by dissolving boundaries between ego and the moment, elevating themselves to more enlightened states of engagement with others and the universe.

Meditation is often associated with the concept of inner and outer peace. Committing to meditation as a small ritual will change the individual's perception of the external universe. Meditation empowers us to assume our rightful role as an observer within the totality of the moment. We do not seek mastery in our meditative practice and do not concern ourselves with goals or milestones. Mastery is, by definition, a relational concept. The master is a master because the majority of others cannot replicate their powers.

Meditation is an independent and isolated endeavor. We cannot measure it outside of doing, and it offers no reward or recognition

beyond direct engagement. There is no end game with meditation, no techniques beyond the most basic worth spreading. It is a daily engagement where the individual actively aligns themselves with the single truth through the direction of focus and energy toward quiet being. Committing to the small ritual of meditation will provide many benefits beyond your practice. Improved focus, energy, clarity, and a stoic detachment from the world are just some of the enhancements the practice may add to your time experience.

Meditation is simple, requires no equipment or purchases of any kind, and can be started today. My personal journey with meditation started a little more than eight years ago and, with the exception of a span of moments directly after the birth of my daughter, has been a daily practice. There is a tremendous amount of content surrounding meditation available to anyone seeking it. I have read none of it. This doesn't mean it's not worth reading, but the only process necessary to practice meditation is to find a place to sit and focus on your breath. The most common posture to meditate in is a cross-legged seat, keeping the back straight and natural. Be mindful of your posture. If you're like me, you may begin to hunch or slouch as you become transfixed in your practice. Readjust yourself as necessary to ensure you are not constricting your internal organs. Rest your hands on your knees with your palms facing up or down, whatever your individual preference. I would recommend a pillow or pad to sit on, allowing your crossed legs to hang slightly from the elevation. If you suffer from pain or cannot sit freely on the floor, a chair with a straight back is an acceptable substitute. Close your eyes and begin to take deep, slow breaths. Focus your attention and energy on your inhales and exhales, taking moments to pause in between. Repeat this process indefinitely until you have completed your session. A successful meditation session can be as little as ten minutes. My experience is that anything beyond fifty minutes becomes challenging because my legs and feet go numb from sitting in the same position for so long. Experiment and find what works best for you.

During your practice, you may find yourself caught in thought. It creeps up on you. One moment, you are in a state of deep relaxation melting into the wholeness of the moment. Another, imagining a possible future or reflecting on an inaccessible past. As you continue to develop your small ritual, you will notice that your distractions lessen in frequency but never completely dissipate. Eventually you will develop the ability to dissociate from your body, where your being and experience extend to the totality of your immediate present. You may feel that your body is not there. When you hear a bird outside your window, you understand that bird to be part of you in the most absolute sense. You gain a high awareness of being as the totality of the moment, as governed by the single truth.

When I first started, I would find myself frustrated with how frequently my meditation was interrupted by thought. Don't waste your energy and focus on the misalignment of expectations as I did. Instead, reset and refocus on your breathing. The experience of meditation is like that of life. Constant distraction is completely out of your control. The thoughts just come to be. You don't even realize your focus is broken, until you do. In that moment, the individual is acutely aware of their source of power: choice. Meditation is the active practice of coming to awareness of the immediate present and redirecting attention toward specific intention. It aligns us with the single truth and provides insight on the nature of being—insights like the loss of expectation, which may be applied to circumstances far beyond meditation. When the individual commits to meditation as a small ritual, they learn to expect nothing from the practice. Over time, the individual begins to apply their lack of expectation to the external universe.

Losing our expectations of the moment is the practice of observing the immediate present unattached. The idea that an outcome can be positive or negative is always related to individual expectations. We confuse the power of leveraging vision to fuel imagination and express creativity with the desire to accurately

predict future moments. That we have expectations or classifications for happenings is a setup for failure and disappointment. It is not wrong to have preference, but it is wasted energy to focus on outcomes unaligned with our expectations. Instead, we learn to embrace the divinity of the moment by working toward specific objectives while disassociating personal value from the outcomes, positive or negative. Detachment is a state of being that we develop over time, one strongly reinforced by our practice of meditation. It helps us embrace the idea that although individuals control the direction of their focus and energy, they do not dictate the full scope of outcomes.

Consider the demoralizing work environment—management acting aggressively in approach and punitive in practice, creating an anxiety-inducing environment that attempts to leverage stress as a motivator. The practice of meditation supports an egoless approach to work. We recognize that our professional outcomes are in no way, shape, or form reflective of our individual values and divinity. When the individual dedicates focus and energy to the best of their ability and fails to achieve the results desired, the experience only serves to expand their humanity. The same may be said for well-supported critique, professional or personal. Feedback is nothing more than information exchange, comparing the expectations of one against the outcomes of another. Approach the moment with an intentional but stoic embrace. Do not object to anything; acknowledge your receipt of it. Be there, unafraid, unashamed, and unharmed. We become more by accepting past moments that were out of alignment with the vision of the universe we are creating, but we are not bound to the past any more than we are to an unknown future. Our embrace of criticism is not an obligation to act upon it; sometimes the perspective of others is incorrect or irrelevant. Be unafraid to reject those who might attempt to diminish you for their own empowerment. They have yet to acknowledge the single truth. Every individual will have changing hierarchies of priority

throughout their experience in relation to their circumstance. Although we should approach all moments as opportunities to learn and expand ourselves, the individual retains the power of choice and redirection. With that said, never underestimate the value you provide through the wholeness of your being. You are worth more to the organization than the organization is worth to you. Make the best effort to adopt their methods and consider sharing alternative forms of organization in alignment with your present expertise or desired direction. Do not tolerate intentional dehumanization.

The practice of decoupling self-worth from circumstance is a long journey. We inhabit biological bodies that operate through a wide range of chemical and physical mechanisms. Feelings and thoughts come to us more often than we conjure them. Sometimes our bodies react to these experiences. We want to embrace emotion as an integral part of our observing experience while being able to dictate when we immerse ourselves in it. Meditation supports our ability to be observant of, but ultimately detached from, the intensity of our emotions in moments of stress. Meditation is a practice of connecting ourselves to what we know to be real: the immediate present. It helps free us from preconceptions of what should be in favor of embracing what is.

Meditation as a small ritual reinforces our personal under-standing of the interweaving of our internal and external universes. With enough focus and energy, everyone can apply aspects of the meditative state to the immediate present. It could be argued that an aspect of mastery exists in meditation through the form of maintaining an immersion in active awareness. What historical religions would label a Buddha or Christ; individuals connected to the source. Visionary states are certainly possible within our expe-rience, and we will explore them in a later section; however, they should not be prioritized as a milestone or measurement of success. The transcendent experiences that prolonged meditative practice can provide the individual are emergent; they are not something

to be achieved. We undertake meditation as a small ritual for no purpose but to align our individual time experience with the single truth. Together our practice of meditation binds the self-actualizer to others. It is a core small ritual easily accessible to all that support our embrace of the single truth and the relational universe.

FIVE BREATHS

One of the most effective small rituals for developing awareness is also one of the easiest. Five breaths is the practice of proactively taking five deep breaths as you shift your focus and energy in a new direction. Whether we're redirecting from one task to another, one conversation to another, or even one form of entertainment to another, all experiences benefit when we immerse ourselves in awareness of the moment through five breaths. The practice of conscious and active breathing is ancient. The word nirvana literally translates to "blow out."[37] Release the breath and with it the present focuses occupying the mind. Embracing the small ritual of five breaths helps bridge the gap between our knowledge of our core value of awareness and our ability to apply it in meaningful directions.

Breathing is our anchor to the moment. Practicing intentional awareness through active breathing helps us reset and redirect our focus and energy in the moment. Consider the practice through the lens of the single truth. Our perpetual inhabiting of the immediate present is always burdened by distractions past and present. We have a frustrating day at work and the negative energy follows us home. We project past burdens into our immediate present, often towards unrelated circumstances and individuals. At times we find ourselves so overwhelmed with possibility that it becomes difficult to focus on anything specific. In these circumstances and more, the individual finds themselves out of alignment with the single truth.

Five breaths is a practice of grounding ourselves in the immediate present. In combination with the practice of meditation, the small ritual of five breaths acts as a recallable clarity that helps drive

individual awareness to our power of choice within the moment. Practicing five breaths helps cultivate calmness and reinforces our practice of detachment. It helps us avoid being caught up in the flow of the moment and maintain the role of directing observers. As a small ritual, it is easy to incorporate and practice; over time, it becomes a ritual we engage in proactively and reactively.

Any deep breathing exercise is beneficial so long as it is practiced often. I have found five breaths to be ideal, but you may prefer an alternative number. Five breaths require too much effort to be mindless in its practice but does not require so much focus that it becomes burdensome or distracting from our original intent. Taking five breaths helps us view the moment anew, bringing into focus our being here and now. The habit also supports thoughtful action according to the systems of meaning and value we embrace. It is much easier to avoid directing focus and energy on wasteful or harmful practices when we are actively aware of the immediate present. Five breaths is a simple and widely applicable practice. It is a small ritual that helps us reinforce our core values of awareness, equity, relation, enthusiasm, and courage within the moment.

VISUALIZATION

Visualization is the act of imagining a future that we direct our focus and energy toward, an expression of our internal infinity. Visualization is without limits and supports individual productivity and participation in many ways. When we desire change, visualization is most effectively used to establish frameworks for action. By exploring our imagination of the possible, we begin the process of creation. We build frameworks for a future we desire and direct our time experience in such a way that we are pulled toward it. Visualization is the spiritual act of creating ourselves in our own image, a small ritual we combine with the practice of active soulcraft to proactively navigate our journeys in alignment with the single truth.

Much has already been written about the practice of visualization. The strategic planning model explored in the previous chapter is a single example that supports individual development of the practice and the embracing of our roles as self-directing observers. Visualization takes the form of a spiritual small ritual in its being the direct expression of our internal infinity. The more we focus our visualization on a specific vision, the more real it becomes. Through visualization, the individual develops a wide variety of possibilities, alternatives, pitfalls, and outcomes that are otherwise unavailable. Some we choose to direct action toward, others are simply thought exercises. Visualization is like anything else within the relational universe: the more the individual dedicates focus and energy to it, the more proficient they become at leveraging it.

The most commonly illustrated examples of visualization are athletes visualizing their success. The athlete trains themselves to imagine the entirety of their contest from a variety of possible circumstances. Their imagination extends into a complex web of happenings that dictate the next steps should they find themselves within a specific moment. Throughout my wrestling and Brazilian jiu-jitsu career, I used visualization for both repetitive practice and competition. I was obsessed with the sport and spent much of my time off the mat dreaming of techniques to drill, much to the detriment of some of my university courses. The same was true when running my small business; it consumed me both on and off the job. Again, it happened during my journey in building a nonprofit. If you're sensing a pattern, it is not by chance. The relational universe applies to both the internal and external infinities expanding within the immediate present. Our prolonged practice of focused imagination empowers us to become more than we are. At its most basic levels, imagination is a form of self-therapy. We make the time to reconnect with our ability to imagine alternatives to what is and direct our beliefs and actions toward their creation. That we can always imagine more is a source of incredible power. Visualization

fuels a passionate obsession through which we express our divinity in the moment.

The phrase "internal infinity" represents the limitless places the imagination can take us. We leverage it to inhabit fantasy and the future. When we act upon it, we express awareness, enthusiasm, and courage in our chosen directions. Consider visualization within the context of the single truth. Change is always happening in all directions at all moments. Within any given moment is a universal network of information interacting with itself. We inhabit the role of observer, a set of consciousness coordinates processing information within a specific set of limitations that our biological and mechanical technologies support. As the individual engages with visualization, they expand their capacity for imagination. However, visualization is distinctly different from fantasy or rumination in that it is directed, focused, and serves the purpose of empowering us to express creation within the moment. The individual should be wary that the positive outcomes the relational universe supports through the direction of focus and energy equally apply to negative circumstances. Sometimes our circumstances place us into pessimistic internal spaces, especially when happenings do not align with our wants and expectations. Visualization is the active direction of our awareness and is a valuable technique for guiding our inner narratives away from wasteful obsession and toward the realities we seek to create.

Individuals should practice visualization in whatever capacity they have available in the moment. Do not wait for a special event on the horizon; imagine a known future now. An easy way of incorporating it into your daily routine is to attach the small ritual to other aspects of life. As little as ten minutes of imagination is all that's needed to begin developing your powers. Over your morning coffee, before settling into evening entertainment or bed, or as an alternative to staring at your phone in the bathroom—there is no wrong time to direct your focus and energy on visualizing milestones

within your journey. Distraction and doubt play the biggest role in our ability to imagine, yet they are two components of life quickly vanquished through the act of impassioned creation.

We embrace visualization as an aspect of modern shamanism and spirituality because it is the technique through which we develop our greatest powers. It is a vital component of both individual and systemic actualization in providing a pathway to alternatives beyond what is. Without visualization, we know only our present trajectory toward the age of crisis. Therefore, we embrace it deeply in our being and exercise it often.

CUSTOMIZING TRANSCENDENCE

The process of individual actualization is, at its core, a spiritual practice of aligning ourselves with an ever-changing now, the single truth. Each moment contains a variety of alternatives from our present trajectories that we may choose to direct our focus and energy on. Whenever an individual embarks on a path, they become more, expanding and enhancing their relationship with the universe. Agency through awareness of choice is how we navigate our experience as observers, which is why each individual must develop their own small rituals beyond those outlined here to customize their transcendence.

We have explored three possible options that can be immediately adopted at no capital or momentary cost to the individual. Meditation, five breaths, and visualization are rituals accessible to all at any time. Each reinforces our core values in different ways, sharing the common theme of greatly cultivating individual awareness of the moment. The most direct expression of human divinity is our ability to direct energy and focus on creation within the immediate present. When the individual considers the development of personal small rituals, they can do so for several reasons. Each of us inherits a unique set of circumstances that impact our relationship with the single truth and the relational universe. We may possess a stronger

grasp on specific core values than others and, therefore, might seek to develop practices that help us inhabit a whole experience of the moment by developing our areas of improvement. Alternatively, we may choose to deepen our engagement with existing practices, reinforcing the values we prioritize most. Small rituals can be independent practice or group activity, but each should be rooted in a genuine love. The individual actualizer recognizes that although we can grow through emergent leaps, those moments are, more often than not, the culmination of incremental focus. Many examples can be shared of how integrating small rituals can enrich our individual lives, but the only ones that matter are the ones you choose.

In my personal journey, my partner and I enjoy a custom ritual of daily yoga practice. What I enjoy about yoga is that it is a combination of meditation and exercise that develops the individual's sense of awareness and relation. As I transitioned away from the daily practice of jiu-jitsu, yoga provided a form of exercise that helped relieve pain instead of increasing it.

Yoga is one of the world's oldest practices. It connects me to a human time experience extending thousands of years into our past. The word "yoga" comes from the Sanskrit word "yuji" which means "to join" or "to unite." Yogic scriptures intend the practice to be used to unite the individual consciousness with the universal consciousness. It's a form of soulcraft that anyone can do and experience progress. Yoga is part of my daily ritual five days a week. That I get to share it with my partner is an added bonus, something that brings us together toward the shared purpose of personal development.

Another small ritual I have adopted is intermittent fasting, which helps reinforce the core values of restraint and minimalism. In my youth, I had an unhealthy relationship with food. Now, fasting represents a small spiritual practice that reinforces who I am becoming in the moment. In this, I make the choice to actively align with the single truth.

Whatever you choose, don't be afraid to experiment. We want

to embrace small rituals that bring us joy and enhance our awareness as the observing intelligence. If you don't know of anything that meets that description, dedicate time to exploring and experimenting until you do. Then replace the time you spent exploring with practice. When you find something you like, stick with it. Notice yourself developing a higher sensitivity to the moment. Your alignment of the internal and external infinities will grow into a more harmonious totality of expression over time, so long as you continue to make the choice to become more.

There are no borders or boundaries for how many small rituals an individual may undertake in their journey. We are not trapped in this universe; we *are* it. Through that awareness, we develop our powers to reshape it. Custom small rituals are a practice of cultivating awareness of the moment and reinforcing our reimagined core values. We engage in these actions to stimulate our imagination so that we may embrace our individual and collective power. The small ritual differs from active soulcraft because we direct our focus and energy internally, engaging in practices that prioritize our personal development. We've explored a handful of pathways but have only scratched the surface of what forms a small ritual may take. The development and practice of small rituals are rooted in expansive courage. It is not easy but serves to develop a humanity capable of pursuing alternatives to the age of crisis.

HIGH RITUAL

The highest form of spiritual ritual an individual may engage with in their journey toward individual actualization is the high-dose psilocybin experience. Whereas small rituals serve as spiritual habits we develop to further our alignment with the single truth, high ritual is an occasional engagement meant to directly connect us with universal intelligence. High ritual is an act of purpose, sacred to the practice of modern shamanism. Here we explore methods of preparing for and participating in high ritual safely and effectively.

When performed correctly, high ritual is an experience that will overtake the individual without concern for personal intent. However, I know from experience that proper preparation can lead to significantly more profound takeaways and a more enjoyable experience overall.

An important note before exploring the details of high ritual within our practice of modern shamanism is that the experiences outlined herein are unique to the author. While many have experimented with psychedelics, there is a distinct difference between using them for ritual spiritual practice and casually imbibing for party and pleasure. What I offer is a single path that, if followed, is likely to lead to a profound understanding of self. With that said, imbibing psychedelics in ritualistic practice is not without risks. The term "bad trip" doesn't do justice to the fear, anxiety, and angst these experiences can evoke under the wrong circumstances. This is especially true for those who enter the journey under false pretenses. At high doses, the mushroom takes you where you need to go, which may not align with personal expectations. It rips you from the reality you know, placing you in a realm of wholeness previously unimaginable. The mushroom answers questions we didn't know we had, vastly broadening perspective in ways that a lifetime of study would fail to accomplish. In combination with meditative practice, the psychedelic experience has been demonstrated to infuse the individual with lasting positive change in attitude, behavior, and psychological functioning.[43]

There is a growing trend of micro-dosing hallucinogens to spur creativity during productive work. I am unfamiliar with this habit and have no insight into its usefulness. My experiences lead me to believe that psilocybin should be consumed in high-dose ritual practice or not at all. We should also note that while several types of psychedelics exist that can draw forth transcendent experience, our focus is primarily on magic mushrooms. This is because of their unaltered natural origin and long history in human spiritual

ceremony as well as their ease of cultivation and increasing legal adoption.

That we choose to embrace a high ritual whose single component stems from nature is relevant in our alignment with the single truth and relational universe. We draw from human time experiences long past recorded history to establish the direct universal connection we have since lost. I strongly recommend the high-dose psychedelic experience at least once for those with the curiosity and awareness necessary to undergo the journey. With that said, the path described herein of my journey and learnings through modern shamanism is not for everyone.

We can choose our alignment with the single truth and the relational universe without the experience of high ritual. There is no shame in those uninterested, unable, or unwilling to explore expansive universal intelligence. With that said, our understanding of the single truth and the relational universe is strengthened through the practice of high ritual. If you suffer from a diagnosed mental illness, it is strongly recommended that you avoid high-dose psychedelic experiences without professional medical supervision and therapy. Nothing contained herein should be construed as medical advice of any kind.

Human consciousness has been under the influence of psychoactive plants for most, if not all, of our existence. The earliest documented evidence of psychoactive plant use in spiritual ritual dates back somewhere between 6,000 and 9,000 BCE[44] Several works of cave art found in Africa's Sahara desert depict the harvest of mushrooms, adoration and offerings, and large masked "gods" covered with mushrooms. Before desertification, the Sahara used to be a lush, moist climate—ideal for mushroom growth. Our ancestors and many present indigenous cultures believed the high-intensity hallucination to be a commune with gods, ancestors, and beings of another realm.

When we speak of modern shamanism, we do so through the

inherent limitations of individual perspective. Our spiritual journeys share many similarities, but each is also unique. The same may be said of the high-dose hallucinogenic experience. I can share that my psychedelic experiences reinforce some of these descriptions but prefer alternatives for others, given my present frameworks of understanding. There is unmistakable communication with what is instantly known as a being delivered within words and symbols both familiar and unknown to the individual. It can sometimes be highly personal, forcing a confrontation of our divinity and ego. It is unlike anything the individual previously understood. It is certainly more than we are. It is all-expansive, inhabiting the totality of the moment while transcending the boundaries of linear time experience. Individual communication occurs both with it and within it.

But is it accurate to label the other as a God? Human application of the label has always been inadequate, and therefore I am personally hesitant to make such a claim. At the same time, it inhabits a state of unification that is terrifying in the amount of love and awe it inspires. If we imagine a scenario where we have no alternative but to label a specific concept "God," then the psychedelic intelligence found in the high-dose hallucination would be my choice for the most appropriate application of the term. However, the intelligence being godlike in its form isn't necessarily a reason to assume that it is not of this realm. It seems more likely that it is the totality of intelligence. If the grand unified field is of the universe, then it may possess a consciousness that cannot be conceived by the fractional observer yet reveals itself willingly.

The encounter dissolves the individual's sense of self and frames experience within entirely new frameworks of perception—seeing, hearing, feeling, and being what has never before been. If ancestors were the primary sources of wisdom and virtue within cultures originating mythos, then it is natural that communication would occur through these manifestations. The experience is ever-changing, but it is unclear whether this is because the human experience is

tethered to the single truth or if the being itself is. It may be possible that this intelligence exists beyond change. Our ancestors were accurate about the depth of sacredness bound to the journey, one that has shaped the human time experience throughout history and still has a role to play in our present journey toward transcendence.

The intent of undergoing the high ritual of the psychedelic journey is to immerse oneself in this commune with universal intelligence. While each high ritual is a unique happening, the mutual sharing of thoughts and feelings that individuals experience during the process is well documented and commonplace among practitioners. My experiences have led me to believe that the form of this communication exists in relation to the individual's journey. Information is communicated through a variety of mediums drawing from our existing spheres of knowledge and experience. It is expressed through language, sound, emotion, and awareness that overwhelms the senses yet still makes sense. It is as if the beings become their language, able to create material realities by simply directing focus in a specific direction. In this, it is similar to the human individual. Where it differs from us is through the absence of limits. The psychedelic intelligence seems to exist as an alignment of information and material reality inaccessible to humanity in the immediate present. High ritual is a spiritual right in alignment with our present understanding of the universe. It is a sacred process of linking our being as individuals with the collective totality of the moment, a rare glimpse of the gods that humanity has so long attempted to emulate.

The benefits of the high-dose psychedelic experience are becoming increasingly well-established within our scientific communities. Organizations are presently working on psilocybin therapy products to help treat disorders ranging from depression to post-traumatic stress disorders. Shamans of time experiences long past understood the tremendous healing powers contained within these fungi. Today, we're rediscovering this knowledge. Alan

Davis, PhD, adjunct assistant professor of psychiatry and behavioral sciences at the Johns Hopkins University School of Medicine, explained his small trial successes as follows: "The magnitude of the effect we saw [from psilocybin] was about four times larger than what clinical trials have shown for traditional antidepressants on the market."[40] Psilocybin has been demonstrated to reshape neurons in the human brain.[41] The experience quite literally connects aspects of our mind previously unconnected.

All of us have come of age within systems reinforcing profiteering from harmful man-made poisons that declare plants and fungi ingested directly as criminal offenses. There is no evidence to support these distinctions. Psychedelics are among the safest drugs available.[42] Yet the penalties of obtaining and possessing the plants and fungi associated with sacred knowledge, once commonly shared among humanity, are severe. We could explore why that is, but the answer is evident. The prohibition acts as a form of spiritual warfare, intending to deter many from glimpsing the greater whole. Communing with the intelligence that presents itself during high-dose psychedelic experiments brings new frameworks of understanding, an intimacy with nature and the universe that conflicts with many of our present arrangements, and visions that are not quickly forgotten and often mature over time. Our embrace of modern shamanism creates an inherent conflict between the individual and the present organization of state. Our hierarchical structures diminish our divinity, forcing the majority to maintain the shapes demanded by the few. High ritual is sacred because it connects our fractional individuality within the collective totality. It alters our fundamental understandings of space, place, and the other. The severe penalties imposed for possessing sacred plants are harsh, making sourcing and practice unavailable to most.

High ritual is a sacred practice and should be approached as such. All spiritual technologies infuse various degrees of meaning into the habits and rituals they perform. For the individual

actualizer, there is no more direct connection to transcendent being than the high-dose psilocybin experience. High ritual is the rarest of practices in our journey toward individual actualization, one we undertake with intention and purpose. When, how, and the frequency we seek the experience varies between individuals. My experience tells me that ingesting high doses of psilocybin is not a recreational activity but rather a practice reserved for moments of intent. What form that intent takes may vary. It can be as simple as a great curiosity, or a more complex web of circumstances where the individual finds themselves struggling with their alignment alongside the single truth. Our intentions with the journey focus primarily on preparation, environment, and practice. Each plays a significant role in allowing the individual to fully immerse themselves in the experience. When we speak of intent, it is not in the context of the character of the psychedelic journey.

Those seeking high ritual do so knowing that the knowledge contained within the experience is not something we pick and choose. High ritual is a place of root truth, inwards and unyielding. It takes courage to undergo high ritual because it changes you. There are many lessons to be learned, but few occur directly within the experience. More often than not, the individual must dedicate focus and energy toward exploring their journey after the fact. High ritual is a commitment to better understand ourselves, to better know our internal infinity so that we might leverage our divinity to direct the flow of our time experience within the external.

Awe is a core aspect of the transcendent spiritual ritual. We draw awe from many things in our daily lives. Nature, spiritual ritual, art, and music are all familiar sources. We know awe to be a positive experience for the individual. Awe changes individual behavior by increasing generosity and prosocial values while decreasing feelings of entitlement.[43] Individual actualization values awe because it inspires possibility within us. Alternative understandings of what we thought we knew come to light. There is a distinct difference

between the awe we experience through our connections to the universe as fractional observers and those available to us during high ritual. The psychedelic journey is an ego-reducing experience of amazement that interconnects the individual with the collective totality. It is a harmony like no other that slips through our grasp as quickly as it enters. There is a unique grandness to the psilocybin experience that cannot be replicated through small rituals, further supporting our claim of the mushroom as a spiritual right.

That any individual can grow and cultivate the psilocybin mushroom is a testament to how rooted in nature high ritual is. Our claiming of the high-dose psychedelic experience as a spiritual right lays the foundation for religious legal protections regarding the cultivation and distribution of these sacred fungi. As more and more individuals embrace the journey of self-actualization in the age of crisis, our ability to scale access and frameworks for practice will expand, creating a compounding awareness that will profoundly change humanity. Like all things momentary, change is incremental. Until we arrive at the moment where individual and systemic actualization practitioners gather to form communities accessible to all, individuals seeking high ritual will need to explore the journey independently. Now we explore best practices learned throughout my personal experience and the experiences of others.

PREPARATION AND INGESTION

The ideal preparation for high ritual is guided by fellow practitioners of self-actualization in the age of crisis. We can imagine community centers for education and practice that provide safe, comfortable spaces for individuals ready to undergo their journey alongside medical professionals. "High dose" refers to ingesting at least five grams of dried psilocybin mushrooms. Under our present circumstances, the greatest challenge to any individual seeking high ritual is procuring the fungi from a safe and reliable source. Psilocybin mushrooms grow in specific conditions within nature

and may be cultivated individually by those willing to dedicate the focus and learn how. Under no circumstances should you ingest psychedelics from a source you do not trust or know well. Although the psilocybin mushroom is safe to consume, there are plenty of other toxic mushrooms that may cause extreme discomfort, illness, and death.

When you have procured reliable mushrooms, you can start planning for your journey. You'll want to begin by visualizing your circumstances. Ideally, you will be in a place of comfort and security, a personal dwelling or that of a close friend or loved one. While you will inevitably move around during your journey, you will want to experience the peak moments in a state of deep relaxation, ideally on a bed or comfortable couch with a blindfold on, with relaxing music and headphones. High ritual is an inward journey. There are great visuals associated with observing the world when imbibing psychedelic mushrooms, and many enjoy the experience in nature. This method is enjoyable but lacks the intensity of the ritual practices we're focusing on. Earlier we explored daily small rituals as a form of soulcraft, such as meditation and my personal practice of intermittent fasting. If meditation is not already a personal practice, I strongly recommend taking up the habit for at least two weeks before your journey—ideally four. I have found intermittent fasting prior to consumption to intensify the experience. As you draw closer to the date of high ritual, try to keep your diet as raw as possible: fruits, nuts, and vegetables. Avoid highly processed foods. If you are unable or unwilling to commit to intermittent fasting and a lean diet, at least fast to some degree the evening before and morning of the journey.

The ideal experience would be to ingest the mushrooms on an empty stomach to promote faster absorption. They taste terrible, so if you can't stomach chewing them, you may mix them with a trail mix of dried fruits and nuts. There is also a popular consensus around "Lemon Tekking," the practice of using lemon juice to

concentrate the psychoactive chemicals to make it easier for your body to digest. I am unfamiliar with the practice, but the claimed benefits seem to be a quicker onset of the psychoactive effects while minimizing the body high and weariness post journey. Within thirty minutes of ingesting, settle into your space, put your blindfold on, and begin meditating in silence. The onset will vary depending on the dose and individual, so it's best to focus on your breath and clear your thoughts. Eventually, you will realize that the intensity of the experience is increasing. At this time, I will typically lie back and allow the experience to overtake me. Be aware and active, and do not fear—it is temporary. Embrace it for what it is, a sacred ritual predating all human systems. Commune with the intelligence that spurned mythos for millennia.

The entire experience may last up to eight hours, but the highest intensity experiences happen within the first few hours of the journey. We can illustrate the flow of experience as a steady but rapid progress from start to peak experience. Afterward, we experience a gradual but long-lasting decline, internal and thoughtful but more grounded in reality than peak experience. Remove your blindfold whenever you feel it is appropriate, and feel free to explore your space. As the journey lessens in intensity, you may find yourself in deep introspection. I have often heard from others that while they desire to revisit the transcendent aspects of the experience, they fear the conversations they will have with themselves. For many, this is an inevitable part of the ritual, one we should embrace. High ritual is not a practice rooted in fear or shame; it is an act of expansive courage. There is no healing from trauma without confronting it. Preparing for the journey beyond physical comforts is difficult because it is unknown. That is why the best possible preparation is relinquishing expectations.

GUIDES AND RISK

If you are new to the experience, you may want to journey with a guide—perhaps a friend who is experienced with psychedelics and willing to spend time with you while you practice ritual alone or together. If that's not an option, use someone with whom you have a high degree of trust and security, and make sure your location is in a safe space. Psychedelic mushrooms are emotion amplifiers. The single truth and the relational universe teach us that whatever we focus on grows in intensity. It is easy to become absorbed in a specific direction during the psychedelic experience, and sometimes that can be a direction we would prefer to avoid. The mushroom will direct you where it decides. You can go to dark places, but trust that they will brighten your being in the long run. It's called a journey for a reason. We venture into the unknown.

Guides can be individuals or groups who have worked with you to prepare for and undergo high ritual. The guide helps the individual take a journey of love and introspection and helps guide focus and energy. They engage with the individual or the environment when necessary but prioritize the space to explore. Guides have helped others glimpse the whole for hundreds of thousands of years. They may serve as a source of security, safety, comfort, reassurance, and redirection during the journey. Guides may also assist individuals seeking guidance in practicing their small rituals prior to the high ritual and facilitating individual or group sessions. Anyone may act as a guide, and more formal guidelines than those outlined earlier may be established to better specialize volunteers for the task. Their role may be suggestive when necessary but is by default passive. Ideally, guides have personal experience with high ritual and support their partners sober. However, that won't always be an option. If you choose to experiment with high ritual in group settings, you may find yourself acting as a guide whether you are prepared or not.

I remember an experience where I imbibed in a group setting and one individual recalled a traumatic experience. In that moment, they were gripped by an overwhelming struggle. I knew them to be more experienced in psychedelic exploration than I was, but it was obvious that they were embarking down a path they were attempting to resist—further compounding the struggle. When I realized what was happening, I decided to act. As the day shifted into evening, our room became dark, so I turned on the lights and put on some relaxing music. Within moments, the group atmosphere had changed, and the individual could continue their journey without stress. My intentions were pure, and I remain confident that they would have opted out of public terror and vulnerability if given the choice. Yet I recognize that there was never any alternative to the mushroom bringing them to that moment and question if I did more harm than good by not allowing their journey to proceed without interference. Part of leveraging psilocybin in spiritual ritual is to respect the journey for what it is. Reliving past moments or venturing into alternative futures is a journey of healing, even if we rarely understand that during the moments of occurrence. Had this been an alternative situation, where I was acting as a guide in a personal setting, I would have likely allowed the experience to continue uninterrupted, offering moral support and guidance in navigating the circumstance. I share this to highlight the unpredictability of high ritual.

Although a guide may be helpful in times of uncomfortable introspection, they may not be enough. The individual bears all responsibility for the journey. Ingesting the mushroom is a point of no return. Earlier we explored why surroundings are an essential component of high ritual, especially when considering the relational universe. People and places that make you feel uncomfortable or unsafe should be absolutely avoided for high ritual. Dealing with trauma is one of many healing properties of the mushroom, but we shouldn't create new wounds in the process. There is also the risk of

physical harm in unsafe environments. The high-dose mushroom experience alters individual time experience in ways that are inconceivable to the unaware.

While an individual's first high ritual should be in a safe and secure environment, shared ritual is a practice predating all we presently inhabit in this moment. Have faith that the mushroom guides you to where you're supposed to be. Experiences range from topics we'd rather avoid, to the infusion of knowledge, to harmonious love so overwhelming that it brings you to tears, to a terrifying awe that has you begging for answers as to why you are beyond such monstrous magnificence. Do not be afraid; you are accessing a network of intelligence much more extensive than any of us. It is overwhelming to say the least, but in a great way. In the end, the individual hero emerges unscathed from their journey, resurrected and bearing the lasting scars of new understandings and connections. High ritual creates an individual who is born anew. To intentionally imbibe in circumstances out of alignment with sacred intention risks time experiences of powerful miseries, existential dread, and the reexperience of trauma.

Guides provide an extra layer of security because they can help create thought frameworks during the experience, guiding a journey down specific paths. They accomplish this by asking the right questions, bringing up ideas and experiences that evoke joy, or just being available as trusted confidants who can share positive perspectives during an unfamiliar time experience. As we frame the high spiritual ritual around a sacred fungus, we do so intending to commune, but that doesn't mean we get to pick the topics. Proper preparation and practice before ingestion help mitigate the risk of a bad trip. While nothing can ever guarantee a specific journey, there is no reason to fear. The sacred ritual of psilocybin consumption is an active effort to reshape ourselves. When we engage in it, we become more capable of expressing our latent divinity through the dissolution of our egos.

CANNABIS, SIN, AND THE JOY OF NOVELTY

Modern shamanism, as a practice within our journey toward individual actualization, incorporates several aspects of nature into our rituals and beliefs. We draw from our understanding of humans' symbiotic relationship with the universe and their environments. From the water and food we consume to the rare minerals that power our supercomputers, nature supplies us with the resources necessary to thrive and create. It was true when human time experience was limited to nomadic hunting and foraging and will be true when our species is harvesting stars and gas giants for resources we haven't yet discovered. Beyond the means necessary for survival and progress, nature provides us with novelty. From the beans that make our morning brews to the yeast that ferments our sugar waters into beer and wine, humanity has always found a way to enjoy small pleasures with nature's assistance. In our efforts to align ourselves with the single truth, we recognize the joy of novelty as an aspect of individual spirituality.

Cannabis is one of nature's most miraculous bounties. It relieves physical pain, aids and intensifies our spiritual practice, and helps us enjoy novelty in the moment through states of deep relaxation. We understand that cannabis use in spiritual rituals is at least 2,500 years old, dating back to funeral rituals in China during 500 BCE.[44] The earliest evidence of cannabis consumption in India dates back to around 2000 BCE,[45] and the Vedas call cannabis a source of happiness, a joy-giver, and a liberator that was compassionately given to humans to help us attain delight and lose fear.[46] It's not too difficult to imagine that although our evidence of ancient use is limited, the practice was likely widespread amongst any with access. Our historical connection with cannabis in ritual highlights its proper classification as a sacred plant. Cannabis aids in our practice of modern shamanism by augmenting our small and high rituals and helping us engage in the enjoyment of novelty.

Smoking or ingesting cannabis and practicing meditation can

lead to a visionary experience, especially for the veteran practitioner. When entering a deep meditation, marijuana encourages hallucinations that are less intense than high ritual mushroom ingestion but greater than standard meditative practice. They come in many forms and, like the mushroom, seem to be communicating at times. Unlike the overwhelming experience of high ritual, augmenting meditation with cannabis results in distant hallucinations—visible but out of reach. In my personal journey, I have experienced cannabis-induced hallucinations that come in the form of layers of depth and dimension to my standard visual perception, as if shapes and imagery were superimposed over my standard field of view of darkness within the meditative state. Cannabis also can unlock audio hallucinations that, from my experience, can best be described as the sound of vibrations pulsing up and down—a rhythmic pattern of sound and silence. Cannabis as an aid to this small ritual assumes the ability to focus and concentrate on your breath which is developed through practice. I would not personally recommend cannabis-enhanced meditation to the novice but would not fault them for experimenting. Be aware that different strains of cannabis impact the individual in different ways, and in my personal practice I have found that some strains make reaching meditative states that transcend the physical very difficult. We become too busy thinking about everything at once. Where meditation is the primary small ritual for the individual, the addition of cannabis is exploratory and lacks priority.

Earlier I shared my small ritual of practicing yoga, which at times I enjoy under the influence of cannabis. It allows for a deeper meditative practice. I find that each pose feels spiritually different in a way I have yet to experience during standard practice, especially when practicing a slow flow with extended position holds. When using cannabis to enhance aspects of your journey, be mindful of your commitment to restraint, relation, and awareness. There is nothing wrong with enjoying nature's bounty. You should not feel

guilty; there is no higher power judging you. Cannabis, like all else, is simply a form of information we interact with as observers. It is as much a part of our experience as any other plant we eat or use for industrial production. It is simply one that has many medicinal and spiritual benefits.

There is also evidence to suggest that cannabis should be avoided by anyone under the age of twenty-one, as the brain is still developing. Youth marijuana consumption strongly correlates to the development of fewer neural pathways in specific brain regions such as the precuneus, where we draw alertness and awareness from, and the fimbria, which is responsible for learning and memory.[47] I have my doubts about reason's ability to triumph over the experimental urges of youth, but we should have candid conversations about cannabis' impacts. When we demystify the cannabis experience through decriminalization and awareness, we diminish its allure.

Part of embracing cannabis and the joy of novelty is overcoming the stigmas of discussing personal drug use with our children. Whether our use is medical or recreational, it serves a valuable purpose. A culture of hypocrisy is significantly more damaging to our youth than the transmission of knowledge. The idea that children should not be exposed to the knowledge of small and high ritual drug use only mystifies the experience, allowing for the influence of others who may not have their best intentions in mind. With this being said, small rituals are no excuse to be absent of responsibility to ourselves and others. Cannabis can be addicting, especially through the lens of novelty. The individual must exercise their core value of restraint to ensure they do not engage in self-harm.

Sin is the act of engaging with others and the universe in ways that do not align with our core values. There is no such thing as original sin or birth sin, as humanity is born into this world without burden. Such an idea only serves to bind the individual to a specific, predefined path of belief and perspective. Original sin is a convenient religious tool for political and economic dominion but holds

no value or place in our shared journeys toward self-actualization in the age of crisis.

Like all other words, sin is a context of our own creation. We associate the word sin with some external judgment from an omnipotent being, but this concept is a relic of a human time experience lacking our present knowledge. In the future, we may decide to replace rather than redefine the word, but for the sake of exploration, we examine it as is. As the single truth ensures that we are only ever here now, sinning is, in many ways, forgetfulness. We either forget about our core values entirely through some form of stupor, or we are aware that our future actions will break from our core values and act anyway—forgetting why we chose to align ourselves with the single truth and the relational universe in the first place. We know sin best after the act because only then can we reflect on how it makes us feel compared to the person we believe ourselves to be. More often than not, it's not a positive feeling. We must separate sin from guilt by reimagining it within the single truth. While the individual time experience is embodied infinity, we, as observers, are still bound to our humanity.

We are fallible beings who never possess perfect information and, therefore, always lack the capacity to make the ideal decision. At times, our emotions and the neurochemicals they coincide with rapidly shift our perceptions of the universe and bring about a more impulsive and instinctual state of being. Sin is, therefore, a part of us, aspects of our past that make us whole within the immediate present. We cannot escape the misalignments of our past, but we can avoid fetishizing them. Just as we seek to eliminate expectations of our outcomes, we abandon the falsehood that we are beyond error.

We abandon the guilt associated with sin in favor of a renewed commitment to being more in our chosen directions. Both require the same amount of focus and energy, so why choose to be better? At times we may not be able to simply reject guilt, especially if our sin breaks our commitments to others. Although these circumstances

certainly illuminate a serious misalignment with our core values of restraint and courage, they do not transform us into static beings existing permanently within these states. Recognizing sin is a self-taught lesson in what we do not want to be. What matters most is the direction of our focus and energy within the immediate present.

But what of the individual who uses our rejection of guilt as a justification for sin? They were never genuine about embracing the single truth and the relational universe in the first place. The single truth tells us to approach others with a focus and energy free from the prejudices of our immediate perceptions, but the individual still retains the responsibility of breaking connections with bad actors. The journey toward individual and collective actualization will be long and hard fought. The individual should not concern them-selves with those who willingly abandon their relation to the other in favor of temporary and fleeting progress.

Novelty has been known to us well before the observing time experience ever inhabited human form. Humans have observed play in mammals, birds, reptiles, fish, and some amphibians.[48] Humanity has been observing consciousness, in its many forms, for hundreds of thousands of years before the establishment of our present social orders. Joy and novelty are part of nature. We discover something interesting and pursue it. In doing so, we create time experiences of joy that expand our humanity and love. Therefore, spiritual practices that exclude or demonize the pursuit of joy are not worth our attention.

The single truth ensures us that our experience simply is. Therefore, it is only within the immediate present that we ever recognize the totality and richness of being. The greatest joys we can experience occur only within the moment, and we should embrace them. Have you ever felt guilty about enjoying novelty? You aren't alone. The joy of novelty has been tempered for centuries thanks to religious, political, and corporate propaganda. Today our information streams are full of information supporting the

cult of hyper-productivity. For-profit media churns out stories about billionaires and their one-hundred-hour work weeks, constantly reinforcing that it was hard work and focus that brought their fortunes—conveniently leaving out luck and network. It's a necessary information regime for propping up economic systems that prioritize competitive consumption but are diminishing to the individual spirit.

This is not a critique of those willing to immerse themselves in their passions, simply a recognition that the standard for individual value should not be judged solely by our productivity and participation. One of the unspoken secrets of the success of highly technical labor today is how much time is spent creating systems and processes to automate tasks and reduce workloads. Many share a common disdain for working on things they find unworthy of focus and energy. More often than not, they only serve to heighten our awareness of what we would rather be doing. The joy of novelty is innate within our being, but the systems surrounding us have made it difficult to embrace it to its fullest.

In knowing novelty as an aspect of transcendent humanity, we can connect the dots between creation and joy. The elevation of novelty as an experience to be embraced without guilt or fear of judgment encourages the individual to wholly embody enthusiasm in their life. Instead of compartmentalizing our joys as separate and unrelated to our work, we seek to combine the two into a single experience. In time experiences past, the individual had no alternative but to accept the occupations prescribed by the collective social order. Within our immediate present, the changing nature of work allows for plentiful opportunities to weave productivity and passion into a single thread. To do so is one of the greatest expressions of divinity within the moment.

Individual actualization as a process of alignment with the single truth is, by definition, a reimagination of the self. Although many aspects of this journey are important, perhaps none are more

important than the embrace of the joy of novelty within our time experience. We temper our enthusiasm with restraint so that our pursuit of novelty does not transform into obsessive excess. We reject the notions of sin reinforced by spiritual technologies out of alignment with the single truth and the relational universe. As the individual develops their practice of active soulcraft and small ritual, they begin to understand novelty in a new light. By crafting personal visions of joy, the individual sets the theme of their journey and guides their embrace of the good. The individual deserves novelty and joy within their time experience for no other reason than their inhabiting of the now. Exercise your divinity within the moment and have fun doing it.

SYNCHRONICITY AND PREMONITION

Perhaps the most significant benefit of practicing modern shamanism in our journey toward individual actualization is the realization of what we have lost. In the grand scheme of the collective human time experience, most of our focus and energy has been intertwined with nature in ways that are presently foreign to us. Nature shaped our perspectives, experience, and methods of survival and progress in a universe of dangerous abundance. We understood it to be part of us, and us a part of it, leading to the development and performance of rituals that honor this relationship of wholeness. We embraced the relational universe in the earliest forms of human spiritual technology. Agriculture and accumulation in combination with slow technological growth and information spread violence and dominion as the most effective means of organizing society, thrusting the human time experience into systems far removed from nature. The state leveraging of violence has yet to stop, but the exponential progress of technology has brought us to a moment of awareness.

We inhabit an immediate present of abundance and lack the systems of meaning and value necessary for individual and collective

redirection. Meanwhile, the crisis of extinction continues its aggressive expansion. Modern shamanism and the small and high rituals associated with the practice is a journey toward reintegration with nature. It's a process of developing a sensitivity to the relational universe lost to us in moments long past. By practicing modern shamanism, individuals unlock possibilities and observations within their time experience that might seem fantastical to the uninitiated. This revival of high alignment with the single truth and the relational universe brings visionary observations and awareness of synchronicity and premonition within our everyday lives.

Our spiritual reintegration with nature isn't an attempt to repaint past human time experiences as better, easier, or more fulfilling than the present. Quite the opposite. There has never been a better time to be alive than the immediate present. Collective humanity's access to resources and the agency to use them is greater than ever. That doesn't negate that our arrival to this moment occurred through spiritual philosophies rooted in hierarchical domination. The spiritual institutions supporting these ideas are just as guilty of violence as the states. We have organized ourselves through systems that ensure birth lottery determines the vast majority of individuals' access and agency.

Integrating nature into our spiritual practice is a path to reshaping ourselves and our systems. Consider the geometry of this suggestion. Hierarchy is a triangle. A single shape organizes us by class and caste. Nature is a multidimensional information web, with each observer in every form playing its role in the larger whole of being within the moment. The earliest human societies created systems modeled after nature to guide themselves, with each individual acting as nodes in a larger network. All held value and purpose. Individual actualization is not a return to worshiping nature in the historical sense. There will be no animal or human sacrifices. Instead, we embrace nature as a part of us in a very literal sense. We are both within and of it, making the crisis of

extinction as much an internal struggle as it is a set of external problems to solve. When the individual recognizes themselves as the totality of experience within a given moment, they inhabit a deep alignment with the single truth. We return to the principles that laid the foundation for our present success: cooperation. We are now equipped with knowledge and technologies far beyond our ancestors' wildest imaginations.

Synchronicity is a naturally occurring phenomenon within the human experience.[49] It's defined as when an individual experiences a relationship between unrelated events; the alignment of happenings in the mind and the outside world.[50] In other words, a harmonizing of the internal and external infinities. Synchronicity is an often temporary but intense feeling of interconnectivity with the external; you observe patterns where before there were none. It is as if an extra dimension of perception has opened, gazing upon the single truth. We recognize synchronicity within the moment as spiritual in nature, a rare harmonious time experience to be pondered.

Through the lens of the individual time experience, synchronicity reminds us that we can never be anywhere else but now. When experiencing synchronicity, you know it immediately, if not by name, then by awareness of the shift. It is a different experience of being than those available within the standard time experience. It reminds the observer that they are not separate from the totality of experience but are a part of a much larger happening. Sometimes it can occur in small and amusing ways, other times in more powerful expressions. Observe the signs and explore the directions they provide.

But what is a sign? How might an individual examine this concept through the lens of their personal time experience? There is no specific answer, as signs are merely just interpersonal interpretations of circumstances. We assign meaning where unaware observation would provide none, simply because we can. I can share several examples that have helped guide my journey to provide

some context. When I first met my partner over a decade ago, we lived about an hour and a half drive from each other. We would talk occasionally between visits and often while I was walking my dog. Eventually I noticed a peculiar trend. The nights we were on the phone were the nights I would observe shooting stars. It kept happening, and over time I assigned the event meaning, a quick note from the universe to maintain course. The day before the birth of our child, my partner and I were walking and talking with the future newborn still in the womb. The three of us were enjoying the excitement of the moment when we stumbled upon a double rainbow. It was as if the universe was smiling alongside us, and we took it as such.

My most frequent and recurring bouts of synchronicity surround the spider. The catalyst moment was during a conversation with my partner when I was discussing a spider sighting unlike any I had previously witnessed. The giant spider was resting on the tiles directly above our kitchen sink. It captured my attention for some time, but after turning my gaze to find a container to transport it outside of the house, it disappeared. Halfway through the conversation, I came to realize that what I was describing couldn't possibly be true. The timeline of happenings didn't add up, and yet it felt so real. It was as if the memory awakened within me was as real as any other past I can recall. For about two years after the initial memory manifestation, I found my attention drawn to the spider's entry into my time experience in moments of choice and opportunity. It occurred throughout different environments and circumstances, and the timing always stood out as surreal within the context of the moment. It was as though it was there to call my attention to being the observer, to remind me of who I was and what I was working for.

For example, in 2018 I was invited to introduce the Governor of New Jersey and share my perspective and efforts in supporting the statewide minimum wage increase. While I waited in the back

room to kick off the event, I decided it would be a good time to review my speech. I pulled out two pages from my jacket pocket, unfolded them, and began to practice. Within seconds I noticed something odd—there was movement in between the two pages. As I peeled back the first page, a spider greeted me, casually crawling from the center of the page to the edge, after which point I set it onto a windowsill. How it found its way there still perplexes me, but the signal brought me to an intimate awareness of the moment. These are all examples of small synchronicities, coincidences that seem to connect dots between our internal and the external infinities. They make us feel like our imagination is coming from our minds and taking shape before our very eyes.

More powerful expressions of synchronicity exist but do not seem to be commonly accessible. In my personal journey of modern shamanism, I once entered a state of synchronicity that lasted about two weeks. A few days earlier, I had performed a high ritual after an eight-year absence that resulted in a paradigm-shifting commune. I was out walking my dog after work one spring evening when suddenly I felt a forceful wave of sensation come over me. It was as if a silent but strong wind had appeared. It was just enough to turn my head toward the trees, birds, and pond to my right. To this day, I find it difficult to illustrate the experience because it was otherworldly. It was as if the world had a rhythm that I was just discovering, similar to the synchronicity I've experienced on an LSD trip but lacking the overwhelming intensity. Randomness was removed from my experience of nature, replaced with an effortless flow. I felt it vibrate through my body, providing an understanding of relation I could not have possibly conceived prior to the moment, an alignment with the single truth I did not think possible. Yet there I was. The event was most intense on the first day, where I remained in a hyperaware state until I went to sleep. It decreased significantly upon waking the next day and gradually subsided over two weeks until I felt returned to my standard time experience. I

remember sharing that moment with my partner, fully aware that the scope of my perception had expanded significantly. To this day I have yet to reinhabit the altered time experience.

Premonition is our insight into possible futures. Like intuition, it is both feeling and vision, an understanding of a moment we should not possess, but do. Unlike visualization, it extends beyond the application of imagination. Like synchronicity, premonition varies in degrees of intensity. It takes the form of a hunch, dream, vision, or memory calling you to a future you already know. It is as if the individual is drawn toward something with all of their being, a curious phenomenon in a relational universe. Premonitions bring the future into a present influenced by the past, an individual experience of existing in all temporal directions. It is most certainly information, and it enters our awareness within the moment, but is it reliable or trustworthy?

When I find myself inhabiting a state that seems supernatural, I find it best to embrace the moment as is—without preconception or doubt, uninterested in assigning any meaning or history outside of my observations. In the moment of premonition, it is ideal to be in a state of high awareness, to take in what is happening with all of our being so we can understand the insight it brings. Whether the individual embraces the information and applies it to personal philosophy or practice is up to them. It is trustworthy if we believe it so, but maybe not. The moment of premonition is a state of being in high alignment with the single truth, so ultimately it is a question of trusting yourself.

My personal experience with premonitions began late into my journey of modern shamanism. I begin by stating no claim that these results are replicable or even desirable, simply that they are. The premonitions have come not in the form of visions of the future but rather long extended memories of a past that never occurred—an alternative trajectory of events not at all attached to my immediate present, yet distinct in their realness and happenings. At the time

of this writing, they began a little over a year ago and would have since come to a conclusion by my editing of the text. Except they never happened. It's as if I enter a new moment with the memories of previous experiences, like watching a movie for the second time, except this time, the outcomes are different. In these moments, there are two potential choices: stay or alter course. My awareness of these moments recognizes the contradiction immediately. Here I am within my time experience of the immediate, yet I possess detailed visions of how these circumstances play out in alternative directions. It is not possible, and yet it is.

Since I first explored this topic, the premonitions have continued. For some time, I dismissed them, but a significant event triggered a memory that made them very real. Where the memory was a place of deep sadness, the actual event—while eerily similar in its framing—had an alternative outcome. These events may or may not have an alternative meaning, but I find it curious that they occurred during my exploration of alternative relationships with time. That humanity may possess the ability to transcend the linear perception of the time experience beyond philosophy and mathematics seems to support the notion of aligning with the single truth as the greatest expression of divinity one can possess.

Alternatively, there is the possibility that these experiences have been some sort of fantastical imagination—perhaps some sort of looming psychosis hidden away despite a clean bill of health. What is certain is that the personal examples I use to illustrate synchronicity and premonition are real within my personal time experience. That does not mean they will play any role in your personal journey. It's as if my exploration of the time experience through the lens of the single truth and the relational universe blurs the rigid lines of limitation. Synchronicity and premonition enter a territory of mysticism that is distant from the many practical implications of aligning individual and system with the single truth. In many ways, they raise more questions than answers, and our ability

to understand these concepts will remain limited until collective humanity possesses the access and agency necessary to fully express their divinity within the moment.

APPLYING MODERN SHAMANISM

1. Develop small rituals that ground you to the moment and elevate your awareness.

2. Practice pausing with the moment. Five breaths is a great exercise to support this.

3. Imagine more. Visualization sets anchors that pull us toward known futures of our own creation.

4. Make time to consider the single truth and the relational universe from your personal perspective. How might you deepen your connection with it?

5. High ritual is a sacred right of our practice intended to deepen individual connection with nature. Engage in the journey at your own risk.

6. As your awareness of the relational universe develops, dedicate focus and energy to considering the totality of your moments.

LEVERAGING LANGUAGE

There has been no greater influence on the shaping of human systems and time experience than language. Every individual inhabits a unique place and space, seeing and interpreting the universe in ways that no other can. Language is the transference of thought, our ever-evolving attempt to share information with others in order to better align on understandings. It is, and always has been, the foundation of progress in human societies. With that in mind, we explore the creation and adoption of new vocabulary and language and its role in our progression toward individual actualization.

All presently available languages are inherently limiting to the human experience. Each has evolved within the constraints of linear human time experience. All are influenced by the specific circumstances, communities, and cultures. Language is an attempt to capture and convey our internal infinities through the limited word systems our biological mouths can produce and is therefore inadequate for the task. The single truth and our time experience within the moment are most real in the absence of language. There may be a moment in the not-too-distant future where neural links will allow us to express ourselves without language, similar to the physic commune with expansive intelligence through high ritual. Until that day arrives, we must embrace the continuous perfecting of language in our journey toward self-actualization in the age of crisis.

Proactively developing our language and communication requires us to understand that when we attempt to convey and con-textualize the moment, we flatten it. I'm reminded of daily walks with my partner and our infant child. In our neighborhood, we often observed people walking their dogs. Consider the difference between the adult observations and those of the infant. My partner and I understand the dog to be a four-legged omnivorous mammal that barks, pants, licks, and may serve a variety of purposes. Great companions, empathetic observers who love deeply in their own ways. The infant observes something radically different. It is confronted by this multidimensional being of information expressing itself through light, sound, and motion. Then it happens, "Dog. That is a dog." Suddenly this mysterious vibration of life and energy is transformed into a word. The label covers the animal, acting as an anchor for future recall and association. It is necessary for the progress of communication but slightly sad in its robbing of the magic of the moment. By the time the child reaches age five, they inhabit a much more rigid universe framed by the languages available to them through their birth lottery. Language, therefore,

is the primary architect of the human experience. Reality—what is observable within the immediate present—becomes secondary. It is a necessary process to develop cooperative individuals but doing so denies the child the knowledge that language is a biological technology for making the world what we want it to be.

Biology has encoded humanity with a method of connecting the dots between sound and context. We innately understand common syllables across languages.[51] Words are constructs, various linguistic technologies humanity developed over time. For the majority of the human time experience, language was cultural and place-based. Specific languages reinforce specific ways of interpreting the universe. Language influences attention, memory, the perception of color,[52] cooperative norms, technology, and so much more. When the individual communicates in a language, they inhabit a specific history.

Consider the English language greeting of "Hello. How are you?" Popular and common, it is an easy way to launch into conversation with friends and strangers alike. In Mandarin Chinese, a similarly popular greeting is to say "Chr bao^ le ma?" This loosely translates to English as "Have you eaten?" or "Are you full?"[53] China's history of struggling with famine influences expression. Beyond the words, we can observe that both the English and Chinese introductions express the same thing: concern for the well-being of another. To further illustrate this, we can point to another phrase. Imagine a friend tells you, "I've been hacked." Today we all understand exactly what it means through the context of having our digital identity and assets compromised. Now imagine a friend sharing this news with you four hundred years ago. It would raise serious concern about their health and well-being.

Speaking a specific language doesn't limit an individual's capacity to understand the world, but it does filter our perception through specific frameworks of being. At the same time, the single truth ensures that languages continuously evolve. New words and

phrases enter our awareness every year, many of which are spread quickly through memes. Our journey toward individual actualization embraces a more proactive approach to developing our language in alignment with our core values and knowledge of the universe.

Our experimentation with language roots itself in English. Not because English is inherently better suited for aligning ourselves with the single truth than other languages, but because it has already established planetary dominance. English is the common language of commerce, but its true staying power resides in its establishment as the foundational language of coding. Everyone on Earth writes at least some code in English, and to change that would be an immense and relatively pointless endeavor. Whether the individual has a preference or not, our inheritance of the immediate present provides no ideal alternatives other than English as our common planetary language.

We approach our exploration of how to best leverage language in our journey toward individual actualization from both the individual and collective perspectives. Consider how our imaginations create new information, the fabric of our universe. It is an incredible source of power and a method of expressing equity, restraint, and relation. The individual who possesses high awareness of the immediate present is able to speak language unburdened by the past, which is why we must be proactive in selecting what we do and do not explore with our words. We exercise restraint in the language we select for ourselves and others because we understand it to be creation. Our individual choice to embrace the single truth is as much a responsibility as it is a means of self-actualization in the age of crisis. Be mindful that your introspection remains productive; do not reinforce what you seek to abandon.

Individual actualization is a process of embracing new systems of meaning and value in alignment with the single truth and the relational universe. Our core value of relation reminds us that individual divinity is equally shared among all others. Therefore, we

practice restraint in the direction of our focus and energy. Practicing the core values that align us with the single truth includes a mindful and meaningful approach to communication with others. Do not exaggerate, mislead, or seek to better yourself through the belittlement of others. As Don Miguel Ruiz wrote, "Be impeccable with your word." Speak plainly and directly but with intent and compassion. Be mindful not to carry burdens from past moments into the immediate present. Be wary of applying your perception to the whole. Exercise awareness to recognize inconsistency and courage to redirect focus and energy, both for ourselves and others. Through small rituals that strengthen our core values, we develop a higher awareness of the relationship between our powers of creation and language, inhabiting a deep empathy when engaging with the other. This reciprocity creates a frictionless spirit of communication that betters both individual and collective.

We may also decide to proactively introduce new words into English from other languages. Language is no longer bound to geographic boundaries, and all of us possess the ability to connect sound to context. We could easily port existing words that express different contexts and emotions from other languages into English, and the collective will continue to meme new words into existence. Our continuous expanding of and experimenting with English transforms us. Perhaps in the not-too-distant future, we will rename the language "Earth common," so as to remove its connection from any single historical reference. Language belongs to all of us, and until we develop the ability to communicate telepathically, it is our best tool for conveying infinity.

PARTNERSHIP AND PARENTING

Our journey toward transcendent humanity is as much an expression of love as it is an avoidance of crisis. Our embrace of the single truth and the relational universe transforms our understanding of being and meaning, not our desire to bond with others. Human

connection with a partner or child is one of life's most fulfilling experiences, one that helps the individual conceptualize universal wholeness in ways previously unimaginable. Presently we inhabit moments where concepts of partnership and parenting vary greatly across regions and meaning philosophies. Rules and laws governing our relationships with each other are enforced by the unholy alliance of state and spiritual systems rooted in a time experience long past. The single truth provides new frameworks for individual exploration, evaluation, and engagement in partnering and parenting with another.

Salvation religions such as Christianity, Islam, and Judaism have attempted to guide and dictate what partnership and parenting should be. Written during a time experience of high child mortality and comparably low knowledge, they provide frameworks for relationships that are inadequate to meet the needs of dynamic humanity in the immediate present. The salvation religions project hierarchy into romantic and parental relationships through the subjugation of women and children to the will and whim of the father. To this day, these texts are used to deny individuals access to education and resources based on biological sex. In some instances, this oppression occurs through direct bans enforced by violence; in others it is a pervasive propaganda preserved through closed information ecosystems and government partnerships. The placement of one below another in a romantic relationship is antithetical to the value systems we embrace to align ourselves with the single truth. Our understanding of the relational universe translates to a rejection of all spiritual, legal, and philosophical reasoning that prioritizes one individual over another in the bonding of partnership.

Coupling in the form of a lifetime bond with another has taken many forms throughout human history. During the human time experience of nomadic hunter-gatherer societies, we inhabited a more egalitarian approach to community and relationships. Sexual relations were not restricted to a single partner, and children were

thought to be everyone's. This polyamorous structure of society helped strengthen group cohesion, which was extremely important given the dangerous and uncertain world. It also prevented the decimation of the child whose father was killed in a hunt or skirmish. Through the advent of agriculture and surplus arose a more concrete method of understanding paternity. Thus, the idea of marriage as a legal and political technology to transfer wealth was created. What ancient and modern marriages have in common is the focus on male lineage and property. Daughters were thought to be the property of fathers, who paid dowries to the husbands who would marry them and assume ownership. To this day, many practitioners of salvation religions still embrace the idea that when a woman enters into marriage she leaves behind her personal vision and desire in order to serve her husband. That a woman is something to be owned and traded sits in direct contrast to the values and practice of individual actualization. Partnership in alignment with the single truth absolutely rejects the objectifying of individuals.

Parenting suffers from similar burdens as a partnership. The child is considered property of the parent, owned and to be guided as the parent sees fit, without respect or regard for their individual humanity. We struggle with how much divinity to bestow upon the child, recognizing that they are both sacred in their time experience but unable to direct their flow with the same degree of control as their adult counterparts. For nearly all of human history, we have lacked the infrastructure necessary to recognize the child as a sacred individual. Parental dominion of the direction of their lives is both expected and prioritized, with few if any alternatives available for escaping harmful circumstances. Beyond parental influence, birth lottery and individual time experience have ensured that each child becomes an adult forced to assume the shape society required. The total potential of their prophetic powers was determined well before they entered the world. Now we enter an era of alternatives, yet the child remains bound to a universe that doesn't consider them

fully human and deserving until an arbitrary age they have no say in choosing.

We find ourselves inhabiting a time experience where the philosophies governing the relationship between parent and child have produced generations of traumatized individuals. Meaning and value systems prioritizing obedience and dogma lack focus on the love, security, and guidance necessary to lay the foundation for individual actualization. Today the compounding of this trauma is evident. Youth depression has been consistently growing since 2005.[54,55] Many parents are ill-equipped to navigate the changing nature of time in their personal lives, let alone develop frameworks of success for their children. Public institutions no longer provide the pathways to security they once did, further binding the child to the circumstances of their birth lottery.

When we consider the relationship between parent and child through the lens of the single truth and the relational universe, we do so without the intent of claiming a "best" method of parenting. Our objective is not to homogenize the development of individuals. At the same time, we recognize that children deserve so much more than the crisis they are inheriting. We begin by recognizing the child for what they are: an individual possessing the internal infinity that inspires divinity within the moment. Their physical, emotional, and intellectual immaturity is not an excuse to diminish their rights and personhood. Each child is a sacred individual and therefore possesses the same absolute rights to agency and access within the world. We reject the popular dogmas prioritizing parental preference over the child's well-being. It is an uncomfortable conversation because parents often believe themselves to be right and just in the direction of their children's lives, even if that means perpetuating dogmas that serve to distance them from individual actualization.

We recognize that we cannot claim to value their individuality while leaving them bound to circumstance.

THE PARTNER

The act of coupling in partnership is the interweaving of two time experiences into a single thread. Two become and remain one by choice. Each bring their own unique inheritances into a joint process of directing focus and energy within the moment. Although the individual is one with the collective in both the literal and figurative sense, they are never more whole than when they are with their partner. Partnerships are ancient in practice but presently subject to frameworks that are relatively short-lived in the scope of human history. We reimagine partnership in alignment with the single truth not to dictate or direct like past spiritual technologies, but rather to enhance our capacity to love each other.

The most successful partnerships are rooted in a willing commitment by two individuals. Partners enter an arrangement of perpetual impact, continuously receiving and being influenced by the information expressed by their significant other. Over time we inherit aspects of our partners, habits and traits formed through constant exposure and embrace. Within the relational universe, a partnership is an act of mutual becoming that we cannot avoid. Therefore, our frameworks of valuing our partners should focus on becoming more together. At the same time, we want to ensure that our individuality remains intact.

The best partnerships grow from mutual contribution. They go far beyond responsibility to household or sexuality, although both are important. We want to actively engage in the process of becoming more not only for ourselves, but for our partners. We want to remain interesting as our looks fade, but our obligations to meaningfully engage do not. There is always the risk of stagnation within relationships, especially when we fall into routines of exhaustion and entertainment. Our practice of active soulcraft provides us with an alternative. Individual time experience is always fleeting, and if we consistently default to the path of least resistance, we will soon find ourselves without much to say. We will become a distant

shadow of who we were, who our partners learned to love. The individual is responsible for developing themselves over time, and when two commit to this shared vision of greatness, love blooms.

Commitment to a partnership takes focus and energy within the moment. The single truth and the relational universe ensure that choosing to direct our focus and energy toward one path always negates several others. To ensure that we embrace this commitment to growing our love with another, it is ideal that partners develop custom rituals for themselves. This can be any form of shared activity that brings two together as one for a dedicated period of time. These shared practices are likely to evolve over time as well. This is good and should not be met with resistance or dismay. The single truth is change, and it is unreasonable to think that our partnerships and personal rituals are immune from it. Some examples of rituals you might undertake with your partner include the daily practice of yoga together, a short evening dance, or ritualistic morning walks—anything that allows two individuals to grow in parallel with one another by directing their shared focus and energy. There is no wrong choice for shared ritual because the commitment itself is most important. Avoid claiming mindless entertainment as a shared ritual, as our purpose is to grow together, not stagnate. Keep in mind that all commitments generate expectations, obligations we choose to fulfill. Successful partnerships are rooted in trust, the belief that when a partner says they will do something, they make their best effort to do it. If the individual is unwilling or unable to consistently meet commitments they make to their partner, they should have the courage to say so. All partnerships are bound to the single truth and ultimately defined by choice. By embracing our core values, we develop ourselves to love and be loved. We choose deep mutuality with our partners through the willingness to become greater together.

Partnerships combine two unique journeys into a single path, which is why any attempt to be prescriptive in how two individuals

should manage their relationship is undesirable and unhelpful. Here we reject the ethos of hierarchical spiritual philosophies and their designation of what is and is not appropriate within the private relationship of two individuals. The single truth provides insights into how we might enhance our relationships in meaningful ways that promote mutual growth. First and foremost, all partnerships must be rooted in absolute consent. We reject any spiritual philosophy justifying hierarchy within a partnership as divine or natural. They are nothing more than the proactive proliferation of power dynamics falsely claiming divinity in attempts to maintain dominance. Self-actualizing in the age of crisis is the process of embracing the mutual divinity the individual, other, and relationship share within the moment. We therefore reject any attempts to intertwine love and spirituality with the obedience of one to another.

Instead, we embrace radical openness and the assumption of good intent. It is no secret that open communication is the cornerstone of a successful relationship, and our core values help develop us in the direction of high comfort with openness. Every partnership should eventually mature into an agreement of intent, some combination of guiding principles that act as a compass during the shared journey. For example, when I married my partner, the vows I wrote focused on four key elements of our future: exploration, creation, contribution, and observation. We share ECCO as a philosophy, guiding how we construct our journeys, but what is right for one partnership may not be right for another. Take the time to dedicate energy and focus to understanding why you love your partner and what the two of you hope to experience together. Engage them in meaningful conversations about journeys you intend to construct, and begin the shared work toward creating them. Recognize that a partnership translates into finding ways to develop two separate visions of the good into a shared direction of focus and energy. When two align their time experience toward mutual creation, their efforts become a force multiplier in the practice of active soulcraft.

THE CHILD

Children have always shared a common struggle throughout human history. Born into a universe they had no say in crafting, the child immediately enters a set of inherited circumstances that will significantly impact their development as an individual. Where they are born and who they are born from will shape their understanding and perceptions of the universe well before they possess the knowledge and capacity to evaluate the world for themselves. Physically weak and intellectually limited by the slow progress of human maturity, the child is always a perpetual target for abuse and misguidance. Enlightenment thinker John Locke popularized the idea that each child is a tabula rasa, a blank slate with no ability or understanding of how to process information beyond what they receive. We understand now that aspects of understanding are biologically coded into the individual, but this statement remains accurate when it comes to contextualizing the informational universe. Regardless of age, the individual practices soulcraft and small rituals to develop their capacity to direct the flow of their time experience in alignment with the single truth. Therefore, we embrace a reality where the child is understood as an individual, inheriting all rights and divinity that come with our awareness of being and choice within the immediate present. It is our responsibility to develop the child in a direction that maximizes their opportunity for actualization within the moment, both through our individual practice and our shaping of systems surrounding them.

It is scientifically understood that infants are conscious.[56] It is easy to conceptualize that their experience of being is different from that of an adult human. Consider parental communication with the child. We place our language, gestures, and interactions with the child within specific frameworks that we believe are within their range of understanding. We forget that knowing nothing means everything is new. We underestimate their capacity to learn because we are far removed from our own infancy. It is a mistake to believe

that the child exists in a state of limited consciousness; the reality is quite the opposite. The newborn inhabits a space of hyper-consciousness, where all they see and perceive can be observed in its truest form within the confines of the single truth. Unbound by the limitations of inheritance of event chains of moments past, the infant is unmolded divinity. As parents focusing on the development of individual actualizers, we must never forget this. We assume infinite potential from our youth, understanding that they will become what their focus and energy are directed toward. It is therefore the individual parent's choice to remain aware of this and intentionally direct the child's time experience to the best of their ability.

Birth lottery ensures that the direction of guidance the child recieves varies because each parent draws from a long history of event chains shaping their vision of the good. The struggle that humanity has always faced is that many of us draw from histories of trauma. Many parents' approaches to development do not resonate with their child's personal values and vision of the world within the immediate present. Maturity in adulthood allows us to recognize flaws as deeply human while also understanding the outsized role our philosophies of meaning and value play in the development of these traumas. Our reimagination of the spiritual journey toward individual actualization, guided by the single truth and relational universe, provides a simple, common framework we can apply to guide youth into actualization. But it is not without cost. We have all inherited so much history influencing what we do and do not find acceptable as parents that separating the signal from the noise is difficult. There is also inherent social pressure associated with parenting. No one wants to be a bad parent; therefore, it has become taboo to discuss best practices and be critical of methods we know to be less than ideal. This is a social norm that reinforces the idea of children as property. We cannot circumvent these widespread insecurities by presenting a rigid framework for childhood

development and success. Unlike the salvation religions, our approach to youth spiritual development is not guided by guilt and the false notions of sin and judgment in a paradise beyond. Instead, we embrace the same basic philosophy applicable to child and adult alike. The maximization of divinity is drawn from awareness in the immediate present.

Beyond the primary objective of survival and health, we strive to accelerate the development of communication between parent and child. This begins with embracing the child as both highly capable and willing to communicate. We inhabit our individual infinity at all stages of being. In many ways, the child possesses a purer mastery of it than any adult could. They are unbound to the static frameworks of our inheritance, if only for a short time. For too long we have underestimated the capacity of the child, projecting limitations we believe they have onto them. At the same time, we are careful to restrain our belief so that it does not evolve into expectations. Every child is different, and our focus on developing communication is in no way restricted to any specific span of moments or techniques. When we recognize the inherent divinity of choice the child possesses, we allow them to develop at their pace by creating an environment that actively exercises their imagination and creativity. This depth of belief in the individual child reinforces a broader theme of expansive love within the self-actualizing society. Extending our embrace of relation and equity to the child recognizes them as expansive yet undeveloped individuals. It translates to empowering collective society to reimagine a wide variety of systems through the lens of the single truth and the relational universe. When every individual is sacred, their inhabiting system of diminishment is immoral and unjust. Developing communication early in an individual's life provides them access to and agency within the world. It also compounds quickly, allowing the individual to rapidly ingest and process new information networks.

One of the most effective ways to accelerate communication

is teaching the infant sign language, ideally from day one. Plenty of low-cost and free resources exist, and the process is fairly straightforward: identify what attracts their attention and attach the appropriate hand signal and word to it. Repeat. Gradually expand this process as you notice the child developing a higher degree of awareness of their surroundings. This exercise is not a contest; we are developing a proactive practice of empowering the child to communicate before developing their ability to vocalize. Do not project personal frustrations of lack of progress onto the child; it will take some time before the child makes associations. Trust in the fact that they desire to communicate with you and know that your efforts will compound until a eureka moment occurs within. Beyond the initial communication, proactive sign language practice will rapidly develop the child's cognitive capacity for language. The more we nurture the expression of intent, the more rapidly it advances. This same logic applies to spending time and energy focusing on the phonetic and common pronunciation of letters, numbers, and reading each day. The parent's objective is to solidify the relationship between sound, symbol, and context early and often. The child who can express themselves will inhabit a much happier and healthier space in the universe, laying a foundation of inquiry and exploration they might otherwise lack for months, if not years. The sooner the parent and child communicate, the earlier that individual's journey toward actualization begins.

What about punishment? Is striking a child ever an appropriate form of discipline? According to our scientific understanding, no. We understand physical discipline to be both harmful to the child and ineffective at shifting behaviors.[57-59] Consider also how we answer this question in regard to our core values in alignment with the single truth. The child exists in relation to the parent as a single being, more so than all others, yet they will operate from a perspective of biological immaturity for the first two decades of their lives. Parents must practice awareness, flexibility, and restraint

when evaluating the behaviors and outcomes of said actions. Like us, the child inhabits a relational universe. Their biological development always impacts the scope of their perception. Striking a child is misaligned with the single truth and the relational universe and only serves to demonstrate a lack of restraint in the parent. At the same time, we recognize that some have only ever known violence. When the child experiences violence, they inhabit it; it becomes a part of them. We cannot collectively transcend violence so long as we continue to reinforce it in our youth. Self-actualizing in the age of crisis draws from a transcendent vision of our personal divinity and the sacredness of the other. When we leverage physical violence, or the threat of it, against those who love and depend on us, we shape their understanding of what is and is not acceptable behavior toward others. Frameworks of love and punishment shape our perspective into specific forms. Self-actualization in the age of crisis is the choice to create a present free from the influence of the past. To do that, we must embrace alternative forms of discipline outside of striking the child.

As the child grows, we encourage their exploration in the directions they choose. Individual inheritance of the moment defines what one can and cannot provide for their child, binding the child to a past they had no say in choosing and a present they cannot escape. Our intent in creating new systems of meaning and value ensures individual access and agency within the world for all. This includes the child. Our love for the child is a source of fervency in our journey toward systemic actualization. At some point in time, we'll have to choose to be better—to be more than our present arrangements allow us to be. Nowhere is this vision more righteous than when applied toward the transformation of trajectory for the child. Compared to them, we are imposters. But eventually, they grow up. From this moment on, all children inherit the crisis. That is, of course, unless we choose an alternative.

Now we explore the uncomfortable. Our recognizing the child

as a source of immense but latent power challenges one of the most commonly accepted philosophies of parenting. A child is not a vehicle for furthering parental dogmas. The parent who frames their child's existence as furthering their personal interests is a slave to their own ego and actively harms the child. It is a narcissistic and selfish behavior that intentionally leaves the child ill-prepared to embrace a more transcendent vision of humanity in favor of attempting to reinforce static beliefs in an ever-changing universe. This is especially accurate in the context of spiritual technologies. Every child is an independent being, wholly divine in their internal infinity. By indoctrinating the child into rigid philosophies of spirituality and thought, we actively limit their capacity to transform themselves in a universe governed by change. The exponential expansion of human knowledge and consciousness illustrates the inadequacies of our hierarchical spiritual philosophies, and attempting to force them onto a child will leave them ill-prepared to navigate the world they will grow up in. Even worse is the infusion of bigotry onto the blank canvas of childhood imagination in the name of God. Spreading hatred and ignorance of the other under the guise of sin and spirituality is completely misaligned with the single truth and the relational universe. It is a practice not at all concerned with the spread of divinity and grace, only power maintenance and domination. It is difficult to imagine a more shameful practice. That the present hierarchical spiritual philosophies are so commonly leveraged to spread hate and violence toward others further solidifies their inadequacy in the face of crisis.

As a parent, I recognize the personal desire to impart specific philosophies of meaning and value onto the child. Where the self-actualizer differs in their work toward developing youth is an openness to alternatives. The single truth is a spiritual philosophy rooted in change, one that demands its own evolution over time. It is a rejection of static visions of the world and others that have led us to the age of crisis. We share the knowledge of the single truth

and the relational universe as the natural phenomenon it is, part of our scientific understanding of the universe. At the same time, we are unafraid to share and encourage the study of traditional hierarchical spiritual philosophies. The children of the immediate present are the catalyst generation, those who will choose transcendence over crisis if given the opportunity. Unlike practitioners of the salvation religions, self-actualizers understand that it does not serve the child to deny them knowledge of the universe as it is in favor of what was.

We possess the courage to put our spiritual philosophies under the stress of challenge and change, knowing that our embrace of meaning and values must evolve in parallel with our expanding consciousness. We build community around self-actualization in the age of crisis, through which we share our practices of alignment with the child. The child becomes both participant and creator within the spiritual journey, empowered to express their divinity within the moment toward the collective betterment. Just as the individual shapes themselves through soulcraft, so must the family. It is our responsibility as individuals and collective to develop, share, and proliferate best practices for the academic and spiritual education of the child while at the same time never claiming a divinity or infallibility in our knowledge. We recognize that humanity has never been in communion with any god outside of high ritual, that the present texts are artifacts of human creation that deserve no reverence outside of their immediate use. Our embrace of the child as wholly individual and part of the relational time experience obligates a best effort to develop the child, even when that conflicts with our personal opinions. All have preferences for the direction of our children's explorations, but we must abandon them. But what of dreams? We do not deny our imagination of the possible, but we restrain ourselves from projecting it upon the individual child. The sincerest expectations we can ask of the child are to raise a storm in whatever direction they choose. All paths present the opportunity

for reimagination and change. We share this with the child because the sooner they understand their divinity of self-direction within the moment, the more powerful they become.

POINTS OF REFLECTION

1. Individual actualization is a real phenomenon supported by our present cognitive science. It is both possible and desirable to embody it.

2. Transcending the age of crisis requires that we embrace cooperation as the dominant ethos guiding the development of ourselves and our systems.

3. Everyone is just as clueless as you are. Become authentic in your imposter by embracing the practice of persistent learning and iteration. Let go of the stigmas of negativity associated with not being enough; you, too, possess divinity within the moment.

4. REFRAME Courage by embracing the philosophy and practice of new core values in alignment with the single truth and the relational universe.

5. Soulcraft is the practice of developing yourself through the direction of your focus and energy. We create ourselves in our own image when we possess this awareness.

6. Self-actualization in the age of crisis is, in many ways, a return to nature, both in the alignment of our being with the universe itself and through the sacred rituals we practice. Modern shamanism provides a framework for developing spiritual practice through incremental actions that compound into a greater state of awareness.

7. Language determines our capacity to convey imagination. We should embrace a more experimental approach toward language in order to develop a truly universal form of communication.

8. Within the relational universe, we recognize our partners and children as equally divine and deserving of equity. Partnerships must be based on consensus. Children must be recognized not as property but as prophets in need of frameworks to break

CHAPTER THREE
SYSTEMIC ACTUALIZATION

We do not have to look far in human history to identify systems of meaning, value, and practice that we disagree with in the immediate present. The same may be said for future moments beyond this one. Those inhabiting human time experience within the not-too-distant future will look back on our present trajectory with disbelief as they examine the moments leading us to crisis. The single truth ensures us that we may only ever be here now. Our journey toward individual actualization represents the tension between the circumstances we inherit, defining our access and agency within the moment, and the latent power within us that yearns to be unleashed onto the universe. Our creation of new systems of meaning and value in alignment with the single truth and the relational universe lays the foundation for reimagining how expansive our humanity may become. Systemic actualization represents the second component of self-actualization in the age of crisis, the organization of society and system to maximize individual access and agency. We seek to develop a world of imaginative experimentalism where each possesses the access and agency necessary to redirect their focus and energy toward creation. Systemic actualization recognizes that the systems defining

societies are inseparable from our moral and material endeavors. They are one and the same, representing a vital aspect of the transcendent spiritual philosophy necessary to overcome the crisis.

Our inhabiting a relational universe composed of information ensures that being is a process of persistent programming. Although the individual can self-program, much of this influence is external. The circumstances and systems surrounding the individual define the scope of their belief and action within the moment. Earlier we explored the crisis of the billionaire god-king and how the frameworks of organization we presently inhabit are only slight evolutions of traditional monarchies—legal, political, and economic technologies that reinforce specific ways of being. We live in an extractive environment that prioritizes the benefit of an extreme few over the vast majority, a global society of insiders and outsiders, prioritizing birth lottery as the determining factor of access and agency within the world. Now we inhabit an immediate present where we possess the technology and talent to break free of the stranglehold of the past but lack the vision necessary to embrace such transformation. Systemic actualization as a means of individual and collective wholeness provides us with an alternative.

Systemic actualization is rooted in several core principles that guide the development and deployment of our efforts toward reimagining the systems surrounding us in alignment with the single truth. The root of this is that each must possess the ability to transform without relying on consensus from other systems or groups. This allows for stakeholder-driven social verticals that can evolve to meet their specific opportunities and challenges. Self-changing systems disempower the idea that our creations exist beyond change, that they are in any way, shape, or form necessary or natural in their existence. This type of embedded experimentalism blurs the line between the standard progression of systems that reinforce specific experiences and their reimagination to meet the needs of the moment. Systemic actualization develops a culture of

progress where no aspect of the institutional or ideological frameworks guiding us exists beyond our power to challenge and change them. We fully embrace that the rules and institutions we create do not deserve our loyalty. It is a philosophy that reinforces solidarity with the other in our social life by recognizing that money is a social glue. Self-actualization in the age of crisis demands an approach toward system development that reinforces our responsibility to care for others in alignment with the relational universe.

Our journey toward merging individual and system as a single self takes on a spiritual context unavailable to us within the present religious context. We seek to develop the individual possessing the access and agency necessary to sustain ways of life in alignment with the single truth. To do that, we must expand the experimental powers of each through the development of systemic rights. The crisis inhabits a variety of forms that resist this, and our present institutional arrangements reinforce this resistance. Our journey toward transcendent being is both incremental and individual as well as a global movement by and for the collective.

The era of definitive blueprints of social organization with static boundaries gives way to permanent experimentalism that can only take form within reimagined systems of meaning and value in alignment with the single truth. We cannot develop systemic actualization without a transcendent philosophy of human spirituality because the presently available options only serve to reinforce what is. Embracing systemic actualization requires individuals and the other to share a bond of equity and relation, a uniting philosophy rooted in love that overtakes the ethos of transaction as the primary social glue. Our core values call on us to reject the systemic arrangements that dehumanize us. We trade everything that has been for everything that will be. Self-actualization in the age of crisis is an emergent phenomenon born of choice within the moment; there is no escaping that fact.

Self-actualization as the merging of individual and system

as a single self intertwines our creations with our spirituality. We embrace the fact that how we choose to organize ourselves governs the relationship between individual and other. Our recognition of the individual as embodied infinity develops a clear pathway toward unleashing our latent potential by ensuring each access and agency within the world. Bringing this vision to life requires that we develop an expansive set of systemic protections and rights by reframing legal, political, and economic order in alignment with the single truth.

To the uninitiated it may seem drastic, but our present arrangements offer no alternative to the crisis. They are designed to preserve, protect, and proliferate the current hierarchical order of exclusion. The same forces that have driven us to crisis are presently doing their best to ensure the majority will not escape it. Our divinity as creators will be reflected in the choices we make now, in this moment and in moments beyond. We choose a unifying vision rooted in our individual and shared greatness, one that empowers each to contribute meaningfully in the direction of their choice. We develop higher floors for humanity to stand upon and consistently question if they are enough. Doing so will require a radical reimagining of the possible that prioritizes humanity over our creations.

SELF-CHANGING SYSTEMS

The merging of individual and system as a single self is a primary objective of our spiritual alignment with the single truth. Therefore, the journey toward systemic actualization draws from many of the same core values and principles we embrace toward individual actualization. We align our systems with our individuality to emphasize and encourage the development of frameworks of being that prioritize expansive humanity. We apply our core values of relation, equity, and flexibility to guide our approach to the creation of systems encouraging individual actualization. Every system we build within the framework of the single truth facilitates its own revision.

By embedding proactive evolution into our creations, we break free of the duopoly of choice presently available to us, defending and preserving existing institutions or progress limited to minimal revisions. Our choice to embed self-change within our systems weakens the past's influence on the present while reducing our reliance on crises to create meaningful change. Self-changing systems are an approach to social organization that lay the foundation for perpetual transformation, both in the context of our immediate priority of transcending the crisis and for the eventual revisions of spiritual philosophy that will be necessary for the continued reimagination of human divinity. Self-changing systems allow people to innovate in several directions, creating opportunities for individual and collective benefit presently unrealized.

It is both relevant and vital that we begin our exploration of systemic actualization with the concept of embedding processes for proactive evolution in all of our future creations. Our struggle for transcendence takes many forms, but few are greater than the self-imposed limitations of dogmas. Our commitment to designing systems with the mechanisms for self-change frees us from the concept that any of our creations are natural or necessary within the universe. It is one of the most powerful approaches we can take toward abolishing birth lottery as the primary determinant of individual access and agency. Self-changing systems are a way to free humanity from a fate they had no choice in crafting. They forever remove us from having to accept things as they are.

There are no limits to what directions we may allow and encourage our systems to take. Everything from their operations to their legal classifications can be modified and compartmentalized by the stakeholders. We empower groups to evolve their efforts in various ways and support this experimentalism by greatly diminishing the price of failure. Self-changing systems allow for subgroups within larger organizations to create forked directions of focus and energy, where progress continues in the same direction under different fundamental principles. In combination with a reimagination

of individual rights and protections, self-changing systems catalyze an explosion of human creativity.

Our choice to reimagine the laws and systems directing the conduct of our lives in alignment with the single truth provides benefits to the individual and collective alike. Self-changing systems advance cooperation beyond class boundaries by diminishing the difference between our material and moral interests. We accomplish this through the development of flexible legal structures and the expansion of stakeholdership within organizations. When we embrace flexibility within individual and group direction, even when it conflicts with the popular order of the present, we realize a degree of equity in our relationships unavailable to us within the present arrangements. Organizing ourselves within systems open to and containing pathways toward frequent revision frees the individual from limitations, reducing the struggles associated with self-transformation and the inevitable disruption of our beliefs and practice. It is a form of organization in high alignment with the single truth and the relational universe, one that embraces the changing nature of time for what it is and empowers the individual to better embody their divinity within the moment.

DECENTRALIZED AUTONOMOUS ORGANIZATIONS

Decentralized autonomous organizations (DAOs) are digital, global, distributed organizations that enable like-minded individuals to achieve common goals through shared funding. DAOs are typically based around the use of digital tokens[9], which verify identity through ownership and regulate access and agency within the ecosystem. These organizations are stakeholder-driven, meaning that participants at all levels possess voting rights to democratically direct the organization's mission and progress. It is a method of

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9   There are several types of tokens used for DAO governance, with ERC-20, ERC-721, and ERC-1155 being the most common. ERC-20 serves as a form of financial security and is regulated as such. ERC-721 is a non-fungible token, which means it cannot be copied. ERC-1155 is ideal for organizations managing multiple token types. ERC-721 and ERC-1155 are not presently considered securities.

organization that facilitates self-change, empowering those doing the work to prioritize the benefit of the communities they serve instead of the profits of a small group of shareholders.

Decentralized autonomous organizations provide an organizational structure that mitigates and eliminates traditional power dynamics from governance by prioritizing inputs of focus and energy over capital. They can be organized as one person, one vote, or weighted voting based on contribution and expertise. They facilitate cooperation through collective ownership, which is why they are ideal for global public works like the eight dignities. DAOs exist on the blockchain, providing transparency in nearly all aspects of their operation—a vital component when considering the development of global public works. Much of their operational rules are facilitated by smart contracts, allowing for higher degrees of automation of the permissions and processes within an organization. Ethereum creator Vitalek Buterin describes a DAO as an "entity that lives on the internet and exists autonomously, but also heavily relies on hiring individuals to perform certain tasks that the automaton itself cannot do."

Compared to traditional systems developers like the corporation or the state, DAOs reject centralized leadership structures in favor of ground-up decision-making. As opposed to the invite-only approach to corporations and the state, DAOs have low barriers to entry that provide pathways toward participation for those wanting to become involved. This allows for the easy attraction of new members while removing opportunities for nepotism, favoritism, and corruption common in hierarchical organizations. DAOs generate surpluses through transactions of goods and services but redistribute those into continuous exploration, experimentation, and the shared benefit of those working to support them. In this way, they perpetually improve, free from the burdens of profitable quarters and market manipulation. Ultimately, DAOs are communities. People of like-minded interests come together to solve problems

for their collective benefit. Through the lens of self-actualization in the age of crisis, DAOs provide a vehicle to build collectively owned systems of utility and self-empowerment. Whereas technical innovation typically automates the peripherals of a process, DAOs automate much of the center. The DAO dares to address a challenge that social democracies around the world have failed to solve: how to experiment with fundamental systems governing economic centralization. They provide a pathway to the decentralized access to productive resources and opportunities necessary to develop economies in support of systemic actualization.

Our struggle to overcome the crisis is rooted in the fact that the presently available options for legally organizing groups are all hierarchical, reinforcing that which we seek to transcend. DAOs provide humanity alternatives that may be applied to systems ranging from local to global, each empowering the individuals inhabiting them in various directions presently unavailable. Systemic actualization is the process of leveraging our creations to elevate individual and collective human consciousness. We undertake this journey knowing that there will be a moment in our not-too-distant future where a threshold is crossed, and humanity inhabits a state where it can most fully unleash its collective imagination upon the universe; a world where each possesses access to the systems necessary to develop and harness their agency. Where every individual is born a stakeholder rather than a cog in a crumbling machine. With the appropriate amount of focus, energy, and resources, it could be complete within a generation. What matters most is our choice to change the direction of our focus and energy in alignment with the single truth. Step by step, we build a more expansive expression of divinity within the moment.

Another hurdle DAOs overcome is the traditional interview process typical in hierarchical organizations. Interviews test your personality, skills, and knowledge, culminating in a handful of people deciding whether you meet their definitions of a good fit. The DAO

primarily rewards time and effort. If you are interested in contributing, you join the community, review their bounty (task) boards, and find a problem to solve. If no requested tasks fit your specific skill set, options exist to either petition for an alternative direction that may be better aligned with personal knowledge or connect with the community to better understand shared needs and direct focus and energy toward learning. In exchange for this proactive engagement, the individual receives some form of stakeholdership.

What form these rewards take may vary, but present examples include interorganizational currency or tokens representing effort and accomplishment within a specific vertical. This shift in accreditation and demonstration of contribution rapidly accelerates more people into the knowledge economy. Advanced education will also be represented by tokens, and the average degree will matter significantly less for most undertakings than dedicating the time and focus on learning and understanding something new. Through this process, the best DAOs become the best schools. We can imagine that future position applications will eliminate the use of résumés as a recruitment tool, instead relying solely on the tokenized credentials an individual accrues throughout their journey. This also solves a significant challenge in creating a global reputation system. Present social credit models are inadequate and often used as a means of punishment. A systemically actualized society requires that we be able to accurately identify an individual and their competencies, especially in a world of anonymous identities. There is no greater test of reputation than how you have served others and no more verifiable way to assign personal and professional accolades than non-fungible tokens.

The directions of development a DAO may take are limitless. Each leverage the collective imagination of all active participants, embracing a system of leadership that prioritizes those who know what to do next over individuals with specific titles. Depending on the organization's mission, there are various methods as to how to

ideally structure their directional determination. That all are stakeholders means that each has a vote but does not necessarily mean that all votes are equal. The value of the individual vote can be organization-dependent. Consider first that voting within a DAO is not voting for a president in a corporate-sponsored election. No one is stuck powerless in a circumstance they do not want. If a significant number of members are unhappy with the outcome of a vote, they are free to independently organize toward their preferred direction without repercussion. Organizations will have central missions and charters that shape frameworks of action, so the degrees that one can deviate from the objectives may vary. However, the beauty of a DAO is that it presents opportunities to spin off in entirely different directions and rules toward a shared vision of the good. With that said, building a DAO from the ground up is challenging from the onset, given the amount of coordination necessary. One observable alternative is a hybrid model of a central team governed by stakeholder direction. A formally organized central unit allows for speed, efficiencies, and more effective stakeholder communications, all while retaining community control in the direction of the organization's focus and energy. The objective is to be fully decentralized once the community evolves the capacity to operate without a central team.

Consider the DAO through the lens of global public infrastructure. They will each produce, manage, and distribute several resources and benefits, providing streams of education, productivity, and participation for individuals across the world. Each will require varying degrees of expertise and perspective. Specific DAO charters will determine the types of voting schemes that best fulfill their missions. My perspective is that the ideal arrangement for most organizations lies in weighted voting that prioritizes contribution and expertise. Consider transportation. Pilots, aircraft engineers, airport/airplane staff, and the many other stakeholders involved with the daily and long-term operations of managing air travel

would earn a higher degree of authority than others without a vested interest in the vertical. This doesn't exclude noncontributors from engaging with the progression of these verticals through suggestion, debate, and voting, but it does reward those dedicating focus and energy to the public good. We can imagine systems where a small weight is added to a vote; for example, votes ranging from 1.1–1.5. This way, the individual has no personal power to dominate a decision, but when the directors of progress reach consensus, it holds weight beyond those without vested interest. There is no limit to how votes might be weighted, allowing for circumstances requiring or organizations preferring strict chains of command. Another, more complex option is holographic consensus voting. It ties voting to a prediction model where people essentially stake funds for or against proposals according to what they believe the outcomes will be. Correct predictions produce financial rewards; incorrect predictions result in losses. This helps prevent ill-intentioned proposals because it becomes "expensive" to lose often. After a certain threshold is passed within the prediction models, the vote switches to a relative majority process focusing on "for" and "against" votes. Alternatively, there is always the option for stakeholders to delegate votes, which is popular in existing DAOs today. In these scenarios, one token equals one vote, but you can delegate the voting rights of your tokens to an individual or group who the individual believes represents their best interests. While defining stakeholdership is an important example, there is no limit to how we might organize ourselves within DAOs. Fortunately, there are many great examples to learn from.

Note that DAOs that incorporate today are limited to the available corporation types, despite operating in very different ways. The distributed organization of an agenda should be able to leverage legal structures designed for its operation, just as the hierarchical design of present-day corporations benefits from their specific classification. Considering the scope of global public

works DAOs, new legal classifications provide more efficient and transparent models of operation. To this end, we identify the opportunity for developing new legal syndicates to better support DAO development in all directions. Presently, Wyoming and Tennesse have begun experimenting with alternative legal structures, and we should expect more states to follow.

Given their relatively recent invention, DAOs will be works of perpetual progress. As self-changing systems, they allow for alterations in the fundamental fabric of their operation. Through this, they empower their stakeholders to meet the needs of the moment without the arbitrary restrictions of what is stifling what will be. There will be many ups and downs during our journey in building these vehicles of progress, but that should not deter us. We direct ourselves to a moment where the birthright of dignity leaves the realm of spiritual philosophy and embodies the reality of systemic outputs. Within the context of global public works, the DAO offers such a path where profiteering off of basic human dignities loses priority over collective well-being. In this work, our spiritual journey is active, and within it our best alternative to avoiding the crisis is made available. The organization of global public works within DAOs also expresses our core values of relation, equity, flexibility, enthusiasm, and courage. System and individual align to create a whole self, capable and unafraid of transforming the world.

ECONOMY, LABOR, AND PROPERTY

The reimagination of our economic, labor, and property arrangements in alignment with the single truth seeks to answer a specific question. What type of person can exist and thrive within the systems we are subject to within the immediate present? Today the answer is "a very specific kind of person." Systemic actualization shifts that response to "an ever-increasing variety of people." Our journey toward self-actualization is rooted in a fundamental idea about what makes us human, our ability to become more than the

circumstances and worlds we inhabit. Economy, labor, and property play an outsized role in defining our individual relationships with the other. As far-reaching as they are, these systems are finite in relation to the latent infinity within us. Our struggle with being at home in this world is always in relation to the degree to which we are both insiders and outsiders. No other combination of systems defines this struggle as significantly as economy, labor, and property.

The word "economy" is often used in popular media to explain various unrelated systems and circumstances, typically in an effort to confuse or misguide the population. For our exploration, we will define economies as systems of transactions that often repeat themselves. The word "market" is used to describe specific verticals of exchange, such as an agricultural market or a housing market. If we reference "the economy," we refer to the sum of exchange occurring within all verticals of specific local, national, or global markets.

There are many interpretations of what matters in an economy and what doesn't, but the predominant focus is the measurement of productivity and debt. Both may be organized in specific ways to create specific outputs, such as favoring one group over another. One of the dogmas we must overcome in order to systematically actualize is the singular narrative of what economy, labor, and property must be. The idea that all forms of transaction should be limited to static rules is self-limiting and out of alignment with the single truth. The economic project of systemic actualization is to more deeply intertwine the relationship between finance and the real economy, prioritize free labor as the dominant form of contribution, and develop more experimental property classifications to serve the former two objectives.

Prioritizing economic, labor, and property systems to favor cooperation over competition rejects the dogmas of present systems. All of these technologies are rooted in the moment of their creation, and no number of incremental improvements can ever change their core design function. Our reliance on markets as a measure of

the wealth and health of a nation is inadequate for transcending the age of crisis. The idea that collective society benefits from the dissemination of power into localized oligarchies is demonstrably false, as the majority of people alive today exist in a persistent state of struggle. We must leverage our spiritual connection to systemic actualization to overcome decades of propaganda that have severed our individual concepts of class consciousness. Lifetimes of propaganda have people identifying with and defending the very arrangements that condemn them to permanent cycles of struggle. We acknowledge that the present laws supporting economy, labor, and property are embedded with inequities by design.

National systems of governance are designed to subjugate many for the benefit of the few. We also reject the dogmas shared by many current activists, the wholesale substitution of one system for another. No available -ism is going to save humanity; all are rooted in a past we can no longer access. The idea of eliminating one form of living to support another sits in stark contrast to our understanding of the single truth and the relational universe. Additionally, these fantasies are always tied to the revolution that is right around the corner but persistently fails to materialize. Cooperative systems cannot operate under restrictions that confine relationships and interactions to only minor variations of what already exists. Therefore, any rigid arrangement of law and contract will always be inadequate for a self-actualizing society.

Reshaping the systems defining economy, labor, and property to better align with the single truth and the relational universe begins with understanding why we seek to do so. All social and spiritual philosophies exist in contention with economic orders not rooted in similar value and meaning systems. As we explored in depth in the Age of Crisis chapter, our present arrangements conflict with the core values we seek to embody in our journeys toward self-actualization. Even the most staunchly held spiritual beliefs will erode when subject to a lifetime of interactions with others

rooted in contrasting principles and values; such is the nature of a relational universe. The present arrangements have long encouraged behaviors that have compounded into the crisis. They offer no alternatives outside of our present march to oblivion. Our reimagining of these systems of transaction and ownership within human society is fundamental to our journey of systemic actualization.

FINANCE AND THE REAL ECONOMY

Managing the relationship between finance and the real economy is one of the greatest challenges of a class-based society where the wealthy are both the architects and primary beneficiaries of the present arrangements. What inevitably happens over time within this arrangement is that greed overtakes logic, and new financial schemes abuse laws and markets until they crash. Most of those who suffer from these crashes are those who cannot afford to invest and small-scale retail investors whose life savings are wiped out instantly. Every market crash brings significant political theater and outrage but no efforts to make meaningful systemic change. Instead, we see minor penalties for the architects of disaster and the creation of petty legislation that will be lobbied out of existence a few years after the event. Markets play a vital role in a systemically actualized society, but it's clear that our present systems supporting them are both undesirable and inadequate to serve our efforts of systemic actualization. To imagine more, we begin with a question. How can we organize society in such a way where finance exists to serve the real economy instead of itself?

The "real economy" refers to the productive projects happening in nearly all directions at all times—people participating in work that supports the interest of collective society through the development of new tools and techniques to solve problems. This definition encompasses almost anything, including the vast majority of work performed by individuals within societies. It specifically excludes high-frequency speculative finance, like algorithmic day trading

and the manipulation of order routing; the creation of laws and instruments that allow for the manipulation of markets and organizations to create capital from nothing.

Groups of systems and people who generate enormous profits but contribute nothing to society beyond increasing their individual wealth cause havoc among the general populace when they follow their predictable trajectories toward ruin. Whether these organizations manipulate energy resources, housing mortgages, or brick-and-mortar retail chains, there is no concern for the calamity they cause when the castles of sand collapse upon themselves. Their very existence stands in conflict with the idea of market investing as a reliable path to economic freedom because at any point your individual security may be ripped from your hands so some billionaire can make hundreds of millions. Global markets are systems manipulated by the very organizations charged with their leadership. So long as the individual and societies root themselves in hierarchical values and meaning, fairly functioning markets will never exist. Note that this is not an argument against the abolition of all speculation. The private and group investment in promising ideas and people is by and large a force for good, especially when considered through the lens of supporting creative imagination in directions that conflict with the popular narratives of the moment. We can imagine a time experience of a mature humanity where the reliance on private investment has given way to public pools of capital and resources available to individuals and groups seeking to innovate. Until then, we must close the gap between finance and the real economy to drive more resources toward productive activities and eliminate the wasteful and harmful practices of a wealthy few.

Past efforts have failed to deeply connect finance to the real economy due to a lack of political will and imagination. This is unsurprising given that a significant portion of elected representatives benefit directly and indirectly from these schemes. Our presently available alternatives have typically come in the form of

redistributive taxation as a way to compensate for the inequalities generated by the systems governing markets. This approach only addresses the secondary distribution of advantage, avoiding the root cause of these inequitable designs. Redistributive taxation acts as a bandage instead of addressing the source of harm, only serving to minimize the harm after the fact. Systemic actualization is a process of reinventing the market by experimenting with the foundational laws governing economic transactions. We reject the idea that class is necessary within society and challenge popular understandings about the division of labor. We establish new frameworks for stakeholdership, endowments, opportunity, and access under the umbrella of reimagining core values and understanding the relational universe as dictated by the single truth.

We reframe our division of labor around the understanding that all labor requires skills, and while all skills are not of equal complexity, they all play a vital role toward progress within the moment. There are varying degrees of difficulty involved in tasks, each of which requires a variety of training. Hierarchies of competency are established through the prolonged direction of focus and energy within the moment. Solving complex problems is necessary for both our individual and collective progress. The same may be said for rudimentary work that keeps our social systems flowing. Some will always be better suited than others to create change in specific directions. My father would struggle with some of the most basic academics, but if you needed an air conditioner fixed there were few more qualified than he. Our needs are always in relation to the moment, and each one who contributes supports collective progress. This is why all labor is valued equally in a systemically actualizing society. All productivity is an investment of focus and energy in a specific direction. No economic technology can ever accurately capture the value of moments. Therefore, any individual directing focus and energy toward supporting people or projects is deserving of fundamental material security. Through this

foundational approach to labor, we break down class divisions and encourage a broader celebration of individual divinity in alignment with the single truth.

Our embrace of all labor as a source of value doesn't free us from the responsibility of adapting to change. For example, human-centric mass production is never coming back, and the skills developed to fit these roles will continue to decrease in their usefulness to others. Future technological disruption will continue to transform the type of individual access and agency necessary to meet the needs of the moment. Even the most forward-thinking political projects of the moment approach the economy by focusing too heavily on security and not enough on flexibility. These efforts are substitutions, not solutions. Security is a necessary component of individual actualization but is unrelated to our market order within a systemically actualized society. Instead, our market experimentation explores how alternative arrangements might provide a foundation from which all are free to experiment within the universe without fear.

Reshaping finance also requires a reimagination of money and what constitutes value. Consider our present arrangements dictating monetary supply. In the United States and other financialized nations, credit is created at the point of contract.[1] When you go into a bank to take a loan, the money you receive in the form of credit did not exist prior to you signing that contract. Banks create money to give you at that moment, increasing the total supply of money within a specific currency. These arrangements empower private organizations, whose primary motive is profit generation, to control the money supplies of nations. History also teaches that they are ripe for exploitation. Banks are some of the most active perpetrators of structural racism because they have repeatedly been caught discriminating based on race in the forms of higher interest rates,[2] predatory lending,[3] and denial of services.[4]

Having money supplies and credit issuance beholden to

private interests directly contributes to accelerating the crisis. That our money has nothing backing it beyond entries on a spreadsheet is what makes it a fiat currency, necessary to rapidly expand growth but imaginary in its nature and legitimacy. Cryptocurrencies offer new asset classes, which are necessary to solve some of the world's biggest problems. Currencies designed to fund and govern new experimentation ecosystems focus on imagining decentralized solutions and experiences. For example, it is predicted that global economies would need to increase about five-fold to address global poverty.[5] With that said, some of the most popular cryptocurrencies are heavily influenced by institutional investors and serve no productive purpose.

Consider Bitcoin, which is intended to serve as a blockchain-based fixed supply currency free of government influence and interference. The theory behind Bitcoin is sound; inter-community mediums of exchange are prevalent in a systemically actualized society. In reality, Bitcoin ownership is heavily skewed in the hands of a few. Global adoption would create a more extreme wealth concentration than we already struggle with.[6] At this point, new entries into Bitcoin primarily benefit the relatively few top holders. Sound familiar? The decentralization of finance—removing the bank middlemen from our transactions—is a vital component of systemic actualization. Modern banking is highly extractive in relation to its value and penalizes the poor through additional fees and ever-rising minimums. The private control of public monies will always be at odds with the best interest of the collective stakeholders.

Enacting our vision of reformation to support systemic actualization also requires a revised approach to collective investment through governments. To do that, we must dispel the confusion surrounding government spending and debt. The standard propaganda used to drive fear and uncertainty around public spending roots itself in a philosophy of money not applicable to currency-issuing governments. For the majority of individuals, household spending

consists of balancing our expenses against our income so that we're generating surpluses. Much of the fear, uncertainty, and doubt so common in political discourse is rooted in the idea that government spending operates identically to household spending—that we are somehow at risk of insolvency if we leverage debt beyond revenues from taxation.

Modern monetary theory teaches us that this is not accurate to the extent it is implied. Currency-issuing governments like the United States do not rely on taxation to support spending on subsidies or programs. Like banks, governments create capital to spend with the stroke of a pen. Taxation exists as a way to create demand for capital by reducing the overall supply but lacks effectiveness because elected representatives lack the political will to appropriately manage and experiment with them. Consider that unemployment results from fiscal policy, not a byproduct of market prices or demand. Modern monetary theory suggests organizing ourselves around a full employment fiscal policy, where governments can scale public jobs in accordance with private sector demands, thus creating an inverse relationship between the demand for labor in private enterprise and opportunities for employment in public programs.[7] This flexible approach is vital to supporting a high-energy democracy and a sense of stakeholdership for each individual.

To ensure that finance supports the real economy, we should also reconsider our approach to governmental involvement with productive verticals of society. Today we struggle to overcome dogmas relating to the degree of freedom of markets in relation to state regulation. These philosophies position our pathways to progress in binary terms, supporting a pendulum-like approach to managing our economic laws over time. Instead, we embrace deeper strategic coordination between governments and organizations. Decentralized and experimental, we empower local, state, and national governments to tinker with policies and laws impacting specific productive verticals. For example, we might introduce new

sets of legal bindings and classifications into existing organizations through corporate modules that "plug in" to existing corporations in order to alter their legal operational structures and obligations. This type of micro-transformation empowers a deeper level of cooperative competition and experimentalism while empowering communities to combat financial abuses. Corporate modules also support the development of public works DAOs, which exist separate from governments while remaining in close partnership with them.

Here we identify how deeply misaligned our policies and systems are with the core values of self-actualization. There are alternative economic arrangements to our present strategy of allowing people to remain jobless for years while receiving the bare minimum of material support from the government. Elected leadership chooses not to implement them, instead continuing to promote systems that deny productivity and participation so that a small minority might continue their economic dominion through the present arrangements. Modern monetary theory also helps stabilize inflation through price and wage stability but does not eliminate it entirely.[8] What is most relevant to understand and embrace in our journey toward systemic actualization is that all of the institutions so dogmatically defended by the ruling class are in fact just economic technologies that favor their power maintenance. There is nothing natural or necessary about them, and like any artifact humanity designs, there comes a moment when they are inadequate to support the necessary progress. The relationship between finance and the real economy helps shed light on how deeply defective our present arrangements are while also providing insight into how alternatives might take shape.

TAXATION

Taxation through the lens of systemic actualization supports the development of the systems necessary to encourage widespread

individual actualization. As explored earlier, taxation exists not as a direct source of funding for government projects but rather as a hedge against the destabilization of a currency through the reduction of supply. There is a significant gap between where we are and where we desire to be. Reimagining our approach to taxation can help close that gap while diminishing the presently uncapped power of the billionaire god-king. All taxation is a form of wealth redistribution, but some methods are more effective than others. The question we explore is how we can leverage these efforts in the context of systemic actualization.

Consider the distribution of advantage in society that our economic systems presently support. The established institutions prioritize the distribution of advantage in favor of those possessing the most, giving legal, economic, and political preference to those owning the means of production within our rigid structures of hierarchy. Governments then attempt to redistribute this advantage via tax and transfer, but these efforts are never enough. Relying primarily on taxation after the fact only serves to further entrench class hierarchies because those with the means inevitably create and leverage loopholes to avoid paying. This approach to redistribution order stifles our available options to address inequity. Politicos and their wealthy companions ensure that the advancement of equitable taxation remains limited to minor moderations of the existing orders. We right wrongs only after they have been significantly abused.

As with much of the crisis, the present arrangements provide few viable alternatives, leading to the idealization of a more radical capture and redistribution of capital at scale. Being able to snap our fingers and reallocate global wealth would be ideal, but in reality, it is unfeasible. Immediate and large-scale redistribution would likely cause more harm than good through the wide-spread destabilization of existing markets. We also lack the legal institutions to enact such an event. Our laws and courts provide absolute favoritism toward those with means. Most importantly, it's difficult to imagine

how the immediate and scaled seizure of assets can occur without violence. When we consider our journey toward self-actualization in the age of crisis and transcendent humanity, we do so through the lens of our core values in alignment with the single truth. If we were to exercise violence to overcome the state and oligarchical monopoly on violence, we would do so against all that we believe and value. Power gained through the threat of violence and coercion may only be maintained by the same methods and would only serve to further entrench hierarchical visions of humanity onto the world. Instead, we direct our focus toward how redistributive taxation may be best leveraged in relation to the original distribution of wealth.

Before we can explore alternatives, we contrast the available tax models of present-day democratic societies. The United States tax structure is one of progress taxation, where percentages of taxes taken increase with individual income. The European tax model is based on consumption through a flat-rate value-added tax (VAT). It's a goods and services tax calculated by the price of a product or service at each stage of production, distribution, or sale to the end consumer. When considering taxation through the lens of developing and strengthening public works, the most important factor is the total tax. European democracies take at least 10 percent more of gross domestic product (GDP) in the aggregate tax take than the US.[9]

These countries also invest significant portions of their taxation into redistributive social programs that return significant gains. Despite having the most progressive tax system, the US remains the most inequitable democracy. VAT is technically a more regressive form of taxation, yet it empowers more significant progress. This illustrates why the political focus on increasing progressive income tax rates is misguided, both in its content and character. It's a convenient scapegoat used by political leaders to avoid focusing on actual systemic change and boils down to a battle about whose class interest is being served. Consider also the flat tax, often touted

as the fairest solution. A flat tax system would further entrench the existing elites, as their income far outpaces any percentage that would be equally acceptable to the majority of others. Flat tax seems reasonable in theory but provides no pathways toward systemic actualization.

When we consider the presently available forms of taxation, several available alternatives would be ideal in support of systemic actualization. Nicholas Kaldor developed a tax on individual consumption that functions by taxing the difference between total income (including returns on capital investments) and retained savings (See Figure 7). The difference between these two is what the individual spends on themselves within the year. It is a tax on direct consumption calculated in relation to income and savings, simple but highly effective. Kaldor tax also allows for high degrees of customization or taxation rates on consumption, further empowering our shared alignment with our core value of equity.

We can imagine organizing the scheme so that a percentage of those at the bottom of the economic hierarchy pay nothing while also receiving benefits, whether through direct compensation such as a universal basic income or indirect benefits provided by public works. In the middle, we can have an increasing marginal rate, slowly progressing as income thresholds are crossed. The real power of the Kaldor tax lies in our ability to customize the taxation rates on ultra-elites. There is no ceiling. For example, we might decide that beyond a certain level of combined income and savings, an individual might pay $5.00 for every $1.00 spent. Any income that cannot be demonstrated as saved or invested counts as spent. This application of individual contribution through tax eliminates the loopholes. Like all things within a systemically actualized society, experimentation is key. If the tax is too aggressive too soon, it may pull a significant amount of capital out of circulation. Critics might claim that this taxation model would decrease consumption or disincentivize investment, but it's a baseless critique. As explored

in the crisis of the billionaire god-king, extremely wealthy people cannot consume enough to keep up with their incomes.
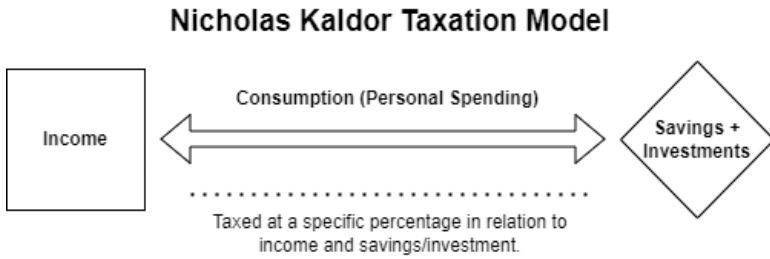
Nicholas Kaldor Taxation Model

Figure 7: Illustration of how the Kaldor taxation model determines what is and is not taxable.

Nineteenth-century economist Henry George developed another alternative form of taxation called land value tax. George argued that taxing land value is the most logical source of public revenue because the supply of land is fixed, and public infrastructure improvements would be reflected in (and paid for) by increased land values.[10] Land value tax helps tie finance to the real economy by discouraging speculation on land. Compared to property tax, it does not discourage the development, maintenance, or repair of existing structures because there are no taxes on improving what sits on the land. It is considered more equitable[11] than present schemes and doesn't discourage economic activity. The few landholders are the ones responsible for paying the tax. It places a tremendous burden on the rent seeker, a core component of the hierarchical model of society.

Taxation also provides a vehicle to greatly diminish the benefits associated with birth lottery in favor of organizing society around systemic actualization. Taxing inherited wealth is perhaps one of the most contested forms of taxation. We have long been conditioned to believe that building generational wealth is the pinnacle of the human experience. It is a narrative supporting competition as a primary form of human interaction that shirks our responsibilities

to others. Dynastic wealth transfer strongly supports birth lottery as the decisive factor of access and agency in the world and stands in stark contrast to the values we adopt in alignment with the single truth and the relational universe. In a society primarily organized around competition and hierarchy, hereditary wealth transfers only further entrench powerful interests and networks. Via a similar methodology used in the Kaldor tax, we apply a variety of scales of taxation based on total assets. Those on the bottom of the economic hierarchy pay nothing, the middle a small bit, and at the very top we apply similar uncapped amounts. Consider also that land is often transferred from parent to child after death, ensuring that Earth's most valuable resource remains in the hands of the few. In a systemically actualized society, the transfer of inherited wealth plays no role in the individual's ability to survive. There is no legitimate argument for an individual "deserving" billions because their parents died, especially when the cost is the denial of expansive public works for the many. Hereditary transfer of wealth is one of the greatest sources of inequity in modern society, one that reinforces the specific form of humanity that has led us to the crisis.

There is a popular consensus that taxation is theft. That responsibility to the other is not their burden to bear. This idea is and always has been a fantasy. Humanity has always coexisted. Together, our oneness with the relational universe bonds us as one within the totality of the moment. Taxation is the contribution toward the progress of collective society. So long as we hate taxation, we deny ourselves access to the resources necessary to build what must be built. The idea that humanity would be better served through the elimination of the state misconceptualizes the state. It is a political technology used to infuse a specific form of meaning and value into being. It is no secret that the present political class is corporatist and public monies are spent poorly, but that doesn't negate the technology itself. We cannot go back to the era of extreme disconnectivity that humanity used to inhabit, and no amount of

pretending will make that so. The future is within the decentralized microcommunity, and taxes play a vital role in organizing groups in specific directions. Raising the collective floor is our most direct path toward individual and collective freedom. Taxation as it exists today is ineffective, mismanaged, and ill-aligned with its purpose of serving the public well-being. But this doesn't exclude it from being a vehicle for significant progress under the appropriate frameworks. Alternatives exist today that could more equitably facilitate the transfer of wealth into the public domain. We just need to implement them, and we cannot do so within the present frameworks of meaning and value or the political, economic, and legal frameworks built upon them. So, we must create new ones in higher alignment with the single truth.

FREE LABOR

Things have changed a lot for our species since humanity first started working. For all of our existence, work has been tied to survival. Now we inhabit a moment where this no longer applies to the few and is intentionally maintained for the many. The internet overflows with documentation of bad bosses, poor working conditions, and a strong desire to do and be something more. For many, the cost of living is slowly dying. Our choice of an alternative economic order is rooted in our understanding that our notions of work draw from inherited values that we are no longer bound to. For most of our history, the individual mimicked the machine. Rudimentary and repetitive tasks took up much of our focus and energy. Today, many engage in imaginative work, something our present machines cannot do. But our creations are rapidly evolving beyond our conventional definitions of machines. They are becoming self-learning problem solvers. Human and machine differ in our powers of imagination—the ability to distance ourselves from all we understand and create something new.

Our crisis of productivity and participation is rooted in an

economic philosophy that has yet to evolve to meet the needs of the moment. Consider our understanding of labor markets, where the worker commands or lacks power in relation to the skills they possess within the moment. Organizations frame the individual's productive power through the lens of commodity, something to be bought and discarded for profit. If history has taught us anything about labor markets, it is that their participants inhabit a perpetual state of diminishment. Hierarchical organizations focused on profit value nothing beyond the numbers, and no amount of perks will ever change this core principle within their operation. Sometimes the individual finds themselves in a position of great advantage, like the present-day advanced technologist. Other times, they find themselves replaced to a degree where their professional expertise is no longer a reliable source of security, as is the case for those whose occupations have been taken over by automation and robotics. Here we identify a fundamental flaw of the hierarchical organization of labor in the present. Circumstances now exist where entire careers' worth of expertise can be nullified in a moment. This in itself is not a negative occurrence, but combined with a lack of pathways of transformation, the individual finds themselves stranded.

Automation and machines entering the workforce and threatening jobs is nothing new. In the 1800s, the Luddites famously destroyed textile machinery to protest against the displacement of their skilled labor. Today, the threat exists in significantly higher degrees. In the past, new machines required human labor to operate. They were also large in size and took considerable time and materials to produce. Today, automation is highly virtual, instantly transferrable to anyone who wants it, and deploys rapidly. Automation also consolidates power into the hands of the few. Those with means deploy automation technologies and maintain unimpeded ownership of their productive powers. Technology reforms old threats but also presents new opportunities. To best understand how we can

leverage our technological ascendency toward collective advantage, we must first examine the presently available forms of labor.

In the United States, more than half of the population works for hourly wages,[12] otherwise known as wage labor. Wage labor is rooted in the ethos of competition and, to a more substantial degree, slavery. The individual is locked into a race to the bottom, where employers often deny them access to consistency and benefits. The pandemic of 2020 highlighted the fragility of exploitative wage labor. Under enough duress, people will simply opt out of these occupations. But many of these positions are the foundation upon which society stands—those maintaining the mechanisms of convenience we have come to depend on. Wage labor is the lowest form of free labor because it is a choice people often make within the framework of no alternative. It is a choice that denies access to the dignities required for individual actualization within the immediate present.

In the United States, salaried positions benefit from a more stable income and typically provide access to vital social protections such as health care. Additionally, the ability to take personal time off doesn't negate income, which is the sad reality for the majority. Unfortunately, these fringe benefits are often coupled with unhealthy work environments, a persistent pressure to overextend oneself, and no more actual security than wage labor. The concept of wage labor was developed during a time of human consciousness that was immersed in slavery and serfdom. Where today the system may seem natural, it was never intended to be permanent. Abraham Lincoln understood that wage labor is a flawed system of work. In his 1859 address to the Wisconsin State Agricultural Society, Lincoln spoke about how wage labor is intended to be a precursor to free labor,[13] a system designed to bring humanity to a point where our collective progress could free us from hierarchical systems of labor rooted in subjugation.

Consider also the various forms of self-employment. Self-employment means many things to many people; however, our laws support and provide an advantage to a very specific category of property-owning small businesses. Many self-employed people do not fall into this classification, such as the gig economy worker, free-lancers or independent consultants, and the small business owner without property. For many perpetual gig economy laborers, work is a form of involuntary self-employment. It is unstable, unrewarding, and at constant risk of insolvency. Freelancers and independent consultants may be able to command high wages and fees and even enjoy freedoms like choice in scheduling. However, their lack of systemic support ensures that many will enter the profession at significant personal risk. Many small business owners do not own property, existing in permanent states of survival. It is not an exaggeration to say that within our present systems there are times when self-employment should be considered worse than wage labor. At the same time, self-employment provides a pathway to pursuing a passion. Unfortunately, within our present arrangements, many pass on opportunities to experiment and innovate for the risk of destitution. Now, why would a society whose propaganda focuses so heavily on the individual manifestation of success make it so difficult to take risks? Because the idea of American exceptionalism has only ever been about a very specific class of people, the rest are simply commoditized labor. As the comedian George Carlin once said, "That's why they call it the American Dream, because you have to be asleep to believe it."

Free labor is a circumstance where individual security and dignity are unbound to employment. It is a time experience where people are free to direct their productivity and participation toward furthering efforts aligned with their personal interests. In a free labor society, formal degrees matter less than selective depth. It is predicated by education systems encouraging exploration, imagination, and dialogue. Work becomes a combination of short- and

long-term projects at the discretion of the individual. Individuals can freely join and exit existing efforts or access the resources necessary to go off in their own direction. This type of labor is empowered through existing and future technologies; the ability to collaborate is seamless and transcends geography. The organization of society around the premise of free labor is a major step toward reinforcing our core values of equity, flexibility, enthusiasm, and courage.

Free labor is superior to wage labor for several reasons. First, it intertwines productivity, education, and innovation into daily life more deeply than what is possible within our existing arrangements. Exploring, learning, and doing become a continuous process. When we possess the opportunity to contribute toward something we're passionate about, we inhabit a timelessness within the moment—a creative effort that is extremely fulfilling, difficult yet effortless. Some experience this reality today. For others, it remains a fantasy. Our prioritizing of free labor in a systemically actualized society is a commitment to an expansive humanity. Second, free labor encourages individual alignment with the single truth on a daily basis. Considering impact, free labor is the most direct path toward unleashing humanity's boundless imaginative and innovative capacity to scale. Only an economic arrangement prioritizing free labor can support this shared bigness. All others actively oppress it.

Third, free labor frees the individual from the inheritance of the past but requires specific dignities to be met. We cannot inhabit time experiences encouraging maximum creativity when the majority are locked into a struggle for basic survival. By developing the foundation to empower people to solve more problems, we retain the incentivization of imagination as a pathway to productivity while rejecting hierarchical competition as the only available form of labor. Central to the crisis are our dogmas surrounding specific economic technologies. Self-actualization in the age of crisis is a journey of decoupling identity and system. We are not our creations, but they are us. They influence us and continually

reinforce specific modes of being and must be discarded when those visions of humanity no longer meet the needs of the moment. Our awareness of the single truth and the relational universe places the responsibility upon us to reshape the ethos guiding global society in the present. Cooperative competition fuels free labor. Free labor produces markets that are significantly more competitive than the present, enabling more pure forms of competition. Free from the fear of destitution, individuals and groups no longer sacrifice their visions of the good for the security of a slow death. Collectively we benefit from leveraging exponential growth and imagination at scale, realizing free labor will bring a golden age of productivity and progress.

Individuals benefit from a broad scope of choice. But what of those who might leverage free labor arrangements to not contribute? They are free to do so. In an era of collective abundance, no one should be forced to participate in productive efforts. Access and agency to the resources necessary to live in moderate comfort and security are provided to all as a birthright of inhabiting the immediate present. So long as the individual does not actively deny access and agency to others within their community or group, they should be free to prioritize the direction of their focus and energy as they see fit. Those denying access and agency to others, such as the fundamentalist religious sect providing no escape or alternative for the child, should also be denied access to society's collective progress.

Everyone is free to choose to opt out. No one possesses the power to deny another—doing so is a forfeit of right. While it is accurate to claim that we are most fully human when expressing our divinity in the moment, not all will subscribe to this philosophy. Imagine a scenario in which the individual is purely extractive, benefiting from the collective public works enabling a free labor society but adding nothing in return. Systemic actualization guarantees them security and the resources to survive, but not luxury,

connection, mastery, or other incentives that encourage creators to imagine more.

The unfounded narrative that, given the option, the majority will choose to do nothing is pure propaganda. There has never been a circumstance in human history like the one systemic actualization promises, and therefore any claims of its failure to execute are unfounded. For the sake of exploration, we can look at this risk from the perspective of its most probable opportunity for a negative outcome, the early stages of transformation. Those who have spent most of their lives as human commodities within an exploitative labor system come to realize they are no longer bound to it. We can imagine that this might trigger a wave of temporary opting out, allowing individuals to reconnect with themselves and others. Over time, however, the significant majority will choose to rise to the occasion of collective transcendence, as humanity has demonstrated throughout history. Shared visions of the good are a powerful motivator for the individual. Individual and systemic actualization is a spiritual journey for us, a quest for a more expansive being that is presently in our sights but out of reach. Individuals inhabiting a systemically actualized society will come of age in an era of meaning and values that reinforce entirely different perspectives of the world and others. It will only take a single generation to radically redirect the course of human history toward transcendent being. Overcoming the crisis requires a prolonged reimagination of the human experience. We embrace free labor as a rightful and ideal arrangement of human productivity and participation for the perpetual progress of the individual and collective alike.

PROPERTY

There is something to be said for having something that is yours, a piece of the universe you possess with an undeniable connection between you and it. Our thirst for things is a primal one, a holdover from hundreds of thousands of years of evolution within the time

experience of scarcity. When our semi-permanent dwellings became permanent in parallel with our agricultural progress, it stabilized our existence slightly, but we still lacked much.

Throughout history and until now, we have waged wars over resources, killing hundreds of millions. Today, we inherit a moment where the crisis of doubt, desire, death, and dogma permeates our consciousness, a consequence of growing up in a world of persistent programming favoring hierarchical visions of humanity and being. The result is an illusionary naturalness surrounding the idea of attaching our identity to our creations. We do so knowing that consumption consumes us but that we lack the alternative frameworks of meaning, value, and system necessary to redirect ourselves. The desire to possess things is not something we are likely to eliminate from the human time experience. We acknowledge from the onset that our reimagining of property rights is not an attempt to abolish all forms of private property. Instead, we direct our focus and energy toward breaking property out of the singular form it inhabits today and exploring alternatives to facilitate systemic actualization.

The laws of property and contract dictate the majority of systemic frameworks in the United States and around the world. The US Constitution is rooted in the belief that private property is the cornerstone of a free society.[14] It does not explicitly define what property is, and legal history demonstrates that courts will often default to state laws and courts to settle disputes.[15] The intentional ambiguity surrounding what does and does not constitute property is not an invitation for enshrining unlimited private possession as widespread propaganda might encourage you to believe. Consider also the context surrounding the development of property holdings as a vital component of being a free individual. A group of wealthy, White, male elites developed the rules to exclude groups such as women, people of color, and non-property owners. The concept of property as a device for freedom has more to do with power maintenance and dominion than it does the actual freeing of the

individual. The dogma of private property as the ultimate ideal of human freedom prioritizes birth lottery above all else as the determiner of access and agency within the world. Today, our legal and economic systems serve to reinforce this inherited ethos.

Property as the center of human freedom is a dehumanizing and diminishing worldview that denies our individual divinity. It is an economic and political philosophy that favors human subservience to our creations. Our notions of property, like all things, are constructs we can reshape at any time. Our embrace of minimalism as a core value maintains our needs for material security and the ability to possess things that none can rightfully take from us. At the same time, it rejects the idea that our notions about the private ownership of property are free from alteration or limitation. The use of property as an exclusionary tool of the few against the many must end in order for humanity to systemically actualize.

Private property plays a vital role in society. It allows individuals and groups to experiment in their own direction, especially when that conflicts with the popular beliefs of the moment. This is why abolishing it is both unfeasible and undesirable in the immediate present. Groups collaborating all have some form of consensus mechanism to direct collective focus and energy toward a specific vision. However the agreement is reached, it is often at the cost of alienating some who prefer alternative trajectories. Resource availability will always be a limiting factor in the number of directions individuals and groups can focus on within a single moment. We can imagine instances where the individual or groups within the larger organization desiring an alternative direction are denied the possibility due to a lack of shared resources. In these circumstances, personal resources empower them to redirect their focus and energy toward alternative visions of the good.

The ability to create in our own direction is vital within a free labor society. This does not curb our ability to collectively limit the quantities or character of property that an individual may possess.

In a universe of unlimited wants and limited resources, there is nothing justifiable or natural about hoarding assets beyond one's personal needs and security, especially when those resources lay dormant and inaccessible to those ready and willing to create in new directions. We acknowledge that private ownership has psychological and productive benefits while being an inadequate framework for systemic actualization. Similar to our economic technologies, the problem with the legal frameworks surrounding property is that they only support a particular vision of what property can be. Systemic actualization is the process of decoupling property from past narratives to leverage it for collective transcendence.

The most direct alternative to our single form of property rights is separate classes of temporary property and resource rights. They differ from our present resource rights in that they are very specific, time-limited, and typically contain conditions that must be met in order to claim access. This can and should be applied to property verticals such as natural resources, housing, buildings, land, technology, and intellectual property. Blockchains are the ideal property rights systems because they are transparent and public ledgers. All temporary property rights can be accounted for through smart contracts on the blockchain that define access privileges and time frames. Consider how the present organization of property rights facilitates the ever-increasing monopolization of the most advanced forms of production, which in turn stifles imagination and innovation due to lack of access and agency. A systemically actualized society provides any individual or group seeking to solve problems with the most advanced knowledge, practice, and resources available. By radically expanding access, we raise the collective floor from which progress blooms. We empower every individual with an idea and the will to exercise it from the starting point of the pinnacle of human knowledge and process. A supernova of imagination and creation is unleashed unto the universe with the strokes of a few pens.

By creating legal devices such as corporate modules, we can retroactively classify existing objects and spinoff specific assets into new classes or access rights. This also allows for the creation of suborganizations within the larger organization that operate under entirely different legal classifications while still contributing to the larger shared vision of the good. This restructuring of specific property types into classifications of temporary access rights applies within organizations and from outside as well. Under the larger theme of individual security independent of occupation, we seek to encourage competitive ideas and visions. No individual or group holds a right to deny others information; it is antithetical to self-actualization in the age of crisis and only serves to further entrench existing hierarchies. When groups want to innovate in alternative directions, we empower them to do so.

The choice to decentralize property rights provides immense net benefits to individuals and groups alike, giving each a claim and right to our collective resources so we might actively create in our own image. The critic might contest with a slippery slope argument that if we're willing to classify some things as public, when will it end? What will stop us from cascading into a tidal wave of decentralization of assets and ownership? It never ends because in the future new conflicts will be discovered. When those moments arrive, individuals will come together to discuss, debate, and decide on how to best innovate in relation to their vision and values. Change is the single truth. Until then, our struggle against crisis is a game of moments. Decentralizing property rights is a straightforward path toward a more equitable society. It expresses our understanding of relation to the other and our awareness that the present arrangements only serve to reinforce the crisis, encouraging flexibility, enthusiasm, and courage in the individual not possible within the current restrictive arrangements.

THE EIGHT DIGNITIES

The grand spiritual project of self-actualization through the merging of individual and system into a single self begins with a question we ask ourselves many times. What is necessary to provide every individual access and agency within the world? We define access as the ability to leverage the resources necessary to individually actualize. Agency is the ability to direct our divinity in the moment, unimpeded by systems we had no say in crafting. An individual with access and agency is secure in their being independent of any specific system or network. We always consider this question from the perspective of the immediate present, understanding that the answer will vary over time. The difficult journey toward individual and systemic actualization is further complicated by an omnidirectional crisis looming on the horizon. Considering the gravity of the moment, there are no acceptable alternatives but to imagine boldly. To this end, we will explore the eight dignities, a framework for reimagining the human system experience so as to empower self-actualization in the age of crisis.

The eight dignities are food and water, housing, health, education, information, communication, transportation, and energy. Together they make up the core components of systemic actualization. The eight dignities are a path to infusing our core values into the universe so as to align ourselves with the single truth. When the individual has access to these resources and the agency to use them, their capacity to direct their focus and energy within the time experience is limited only by their imagination. They are free to create in the directions and images of their own choosing, secure and able to develop themselves and others through their commitments. The eight dignities ensure that each is born into a vision of humanity that prioritizes life, providing the opportunity for all to live unburdened by the fear of death. They are in no way complete and should be expanded by and for the collective when the moment arrives. In our immediate present, they provide us with a set of systemic

rights necessary to transcend the crisis. They represent a promise to ourselves and others that every human deserves dignity by default.

The intent of our exploration of the eight dignities isn't to develop a structural blueprint. Plenty already exist. Instead, we focus on the frameworks necessary to guide us toward their realization. The crisis of information, truth, and trust ensures that we must be as vigilant about spreading the message of systemic actualization as we will be in creating it. The work toward collective transcendence can only ever begin now, only ever happen through the individual's choice. The eight dignities are not utopian in their nature or promise; they are simply more advanced legal, economic, and organizational technologies than we presently possess the power to create. At the root of the age of crisis is a failure of imagination, a consequence of the systems surrounding us reinforcing a single form of being, and our crisis of elected misrepresentation. The present institutions provide no alternative to the crisis, but we demand more. The eight dignities are a network of systems encouraging a more expansive humanity for all.

Incorporating systems into spiritual philosophy may create confusion surrounding the relationship between spirit and state. Popularized by enlightenment philosophers such as John Locke, the separation of church and state is a foundation to empower the secular state, a vehicle for supporting human grouping around specific ways of life unimpeded by the dictation of norms and practice of a particular spiritual philosophy. Protecting others from the enforcement of spiritual beliefs and practices they do not choose is vitally important to the self-actualizer. The single truth requires no believers; it just is. Individuals who embrace it are messengers but bear no personal responsibility for or accountability to others embracing it. At the same time, we recognize that everything is political. Politics is the governing of relationships between individuals. The eight dignities are new frameworks for governing our relationships with each other that better support our revised core

values. There has never been a moment in human history where the systems of meaning and value of the powerful few have not been projected onto the collective. Our spiritual journey toward the unification of individual and system into a harmonious self is rooted in the development of real-world structural change. Our efforts to shift eight verticals of global society into the public domain will be met with resistance and conflict, primarily by small groups of private owners, politicos, and leaders of outmoded historical religions whose power rests in the maintenance of the present hierarchical global orders. Critics will claim that imposition of our spiritual philosophy conflicts with their definitions of prosperity and responsibilities to others.

It is accurate to claim that there is an inherent conflict between the maintenance of existing order and the transformational journey of systemic actualization. Our embrace of the single truth and the relational universe is as much an understanding of being as it is a responsibility to the other. Self-actualization in the age of crisis is a process of diminishing the stranglehold that hierarchical spiritual philosophies and organizations possess over us. It is inaccurate to claim that any spiritual, political, or economic philosophy that prioritizes birth lottery and the preservation of individual power at the expense of the dignity of others bears any legitimacy in the face of the crisis. We will not march into oblivion quietly; we demand more for ourselves and others. We will realize the eight dignities as we do all else: by directing our focus and energy within the moment.

Creating the eight dignities requires us to overcome our fears regarding the public control of social verticals. For some, it is an attempt to avoid the responsibilities to the other we inherit by inhabiting a relational universe. For others, it is a knee-jerk response drawing from a lifetime of indoctrination. In reality, the socialization of economic verticals has been a common and prosperous path for many nations, including the United States. In the early 1900s, private railroad companies of the time acted like many companies

today, prioritizing shareholder earnings over the well-being of their stakeholders. Given that rail transport was vital to war efforts, the US federal government founded the Railway War Board to increase cooperation between the independent organizations.

The private companies resisted cooperation. In response, President Woodrow Wilson signed an executive order taking control of all railroads (except local city lines) under the authority given to him by the Army Appropriations Act of 1916. The action would have also been legal under the Commerce Clause of the Constitution. A few months later, Congress passed legislation affirming the nationalization of the railroads and operation guidelines and setting out how the railroads would be operated. The legislation also allowed for the railroads to remain under federal control for up to twenty-one months after a peace treaty was signed but ultimately put the transfer back to private ownership at the president's discretion.

At the time of their nationalization, railroads accounted for about one-twelfth of the entire US economy. By contrast, taking over the twenty-five largest publicly traded oil and gas energy companies in the United States as well as all the remaining coal companies (at their current, inflated valuations of around $1.5 trillion total) would be approximately one-fourteenth of the present-day US economy.[16] Railroads were just the tip of the iceberg. World War I also saw the nationalization of communications industries, radio, enameling, and arms industries.[17,18] World War II shares a similar story of public capture of specific private verticals to serve the collective good and remains the most productive era in the history of the United States. Our past illustrates how quickly the laws governing our productive verticals may change when necessary. With a stroke of a pen, the United States assumed state control of the means of production only to gradually return it to the hands of private interests after the wars ended. These examples illustrate that our challenge is not one of technical knowledge or methods of execution. It is a matter

of courage and will, which is why the eight dignities are central to journeys toward self-actualization in the age of crisis

The mobilization of the wartime economy has proven to be one of the most successful catalysts for transformation. Innovative fervency couples with a shared vision of bigness beyond any single individual empowered by a culture of cooperation. Systemic actualization seeks to channel the same intensity of directed focus and energy as a wartime economy, without the threat of war and violence. It is an act of decoupling our transformative potential from perpetual crisis. Accomplishing this will require mass adoption of new frameworks of meaning and value outside of hierarchical philosophies presently dominating our social organization. Part of our role in embracing self-actualizing in the age of crisis is to spread this vision of expansive humanity to others. By intertwining the individual and system as a greater self, we lay a foundation for scaled organization.

The wartime economy also provides insights into what will be the most common rebuttal against the eight dignities. How will we pay for them? The question lacks a basis in the actual economics of currency-producing nation-states. As previously explored, capital is presently created at the point of contract. We need only to decide to move toward a direction to generate the capital to fund and support it. Investments in public works spending often return economic outcomes in multiples of initial funds. All DAOs are stakeholder driven, so each of the eight dignities might come to be through the combination of individual, group, and state funding to seed the initial work.

The intention is that each provides goods and services that can generate surpluses. The purpose of a public works program is not to cut costs, corners, and customer satisfaction in the name of creating slightly more profit as is common in the private sector. The difference is all surpluses are funneled back into the community, facilitating the expansion and depth of the DAOs purpose and

functions. Our development of the eight dignities begins with a specific focus, building a membership base around that intention until expansion becomes an option. Our exploration is boldly imagined but does not discount the incrementalism of progress. It challenges our conventional notion of the degrees of intensity progress can take within these increments. Our realization of the eight dignities begins with an emergent expression of divinity within the moment. We embrace a new vision and direction for humanity and immediately begin the work toward this expansion of ourselves and our systems.

Our present legal, economic, and political systems will resist the eight dignities. They are designed to further and maintain the hierarchical order of meaning and value that has invited the crisis to our doorstep. We reject our historical inheritance entirely and instead focus on creating new networks of shared systems that will extend far beyond personal expirations. The eight dignities are not socialism, communism, capitalism, anarchism, or any other form of political and economic technology that the critic may hate without context. No presently available state or governmental philosophy offers an ideal path toward enacting the eight dignities because they are stateless in nature. The systems we develop to materialize the eight dignities must lay beyond any single state or syndicate; they are collectively owned by humanity.

The eight dignities are structured as global public works DAOs. The work toward the eight dignities has already begun. DAOs focusing on the public good are an active and growing group of changemakers. What they lack is a coherent philosophy of meaning and value that can intertwine similar groups focusing on shared visions of the good, a base from which to draw talent and treasure. Self-actualization in the age of crisis is as much a responsibility toward the other as it is a journey in individual transcendence. We must be willing to direct our focus and energy toward furthering the eight dignities while we still have time. The only requirement for

individual access to the eight dignities is to be alive. They are a form of social inheritance that recognizes our oneness with the relational universe, freeing the individual and collective from the binds of birth lottery to express a form of organization that empowers them to align themselves with the single truth.

FOOD AND WATER

We inhabit a world of abundance where people are starving. This is a problem shared by well-resourced and underdeveloped nations alike. Starvation and hunger are not supply issues; the world produces enough food to feed everyone.[19] Local and global hunger is a crisis of politics and logistics. The same may be said for clean drinking water. Politicos empower corporations to drain reservoirs while the communities they support go dry. These challenges of our own making are compounded by the crisis of extinction, which will rapidly reshape what foods can be grown where and our access to available fresh water. Ensuring every human being has secure and consistent access to food and water is perhaps the most obvious of the eight dignities. Without them, the individual is trapped in a perpetual struggle with no hope of individual actualization.

The Food and Agriculture Organization of the United Nations defines four dimensions of food security, all of which must be fulfilled simultaneously in order for food security to exist. The four dimensions are the physical availability of food, economic and physical access to food, food utilization, and the stability of these three dimensions over time. Collectively we produce enough food and could produce more if we wanted to. Industrial farming leverages scientific precision agriculture to significantly increase yields and reduce waste. At this moment, many smaller independent farms lack access to the technology. This isolation of the most advanced technologies and practices to a handful of producers is enabled by our present frameworks of property and contract. In a systemically actualized society, collaborative frameworks of law and property

ensure that all individuals and groups directing their focus and energy toward a specific vertical have access to the most advanced forms of production. Our present arrangements intentionally deny this knowledge spread, but a global food DAO would be a primary facilitator of access and agency for farmers. Improving utilization requires prioritizing the elimination of food waste, which can be addressed through the streamlining of logistics and transportation systems as well as the mandating of food producers and preparers to donate excess food instead of destroying it. An individual's ability to access food may be limited by their lack of capital, geography, or the political regime they inhabit, each of which must be addressed independently. Most of our foodstuffs fall under the control of large, for-profit corporations with a long history of causing public health problems while simultaneously doing everything in their power to avoid the responsibility of addressing them.[20] Our present arrangements only serve to increase instabilities surrounding production, access, and utilization.

Water is a consumable that many enjoy with blissful ignorance of the struggles ahead. Today, about one in nine individuals lack access to safe drinking water[21], and many more lack access to water for sanitary purposes such as a toilet. Present strategies for addressing the climate crisis will leave populated areas throughout Earth uninhabitable because of heat and lack of water. It will force people to migrate and place greater strains on the remaining but ever diminishing water resources. Water, like food, suffers from the burden of private control. Corporations with massive economic and political power openly work against the classification of water as a human right, despite understanding water as an absolute necessity for the survival of any individual.

Binding access to water to wealth—an economic technology of our own creation—is in direct conflict with our core values of relation, equity, and awareness. It binds survival to birth lottery and directly opposes our vision of systemic actualization. To embrace

the relational universe is to extend a great empathy and genuine concern toward the well-being of others. Beyond access, the privatization of water is also extremely inequitable in its extraction methods. Lawsuits of past and present by tribes, states, and nations have fought to prevent and seek compensation from private water conglomerates for over-extraction, theft, and pollution. Our embrace of equity as a core value guiding the human experience is incompatible with profiteering off an absolute need we all share. Whereas the diversity of food offers multiple directions in developing the global food DAO, the limitations of available freshwater provide only one—the acquisition or seizure of water assets. While securing the public global ownership of water is perhaps the most important of the eight dignities, it may prove to be one of the most difficult to secure.

Ensuring that food and water are protected and sacred rights for the individual extends beyond the organization and management of a DAO. Each individual must choose to resist the crisis to the fullest extent of their power and knowledge. This includes shifting our diets away from the consumption of meat. This is easier said than done, as many consider their dietary choices an extension of ego and identity. This dogmatic approach to food is a self-imposed ignorance encouraged by the present arrangements we inhabit. Meat is the second-largest source of pollution in the world and is the primary contributor to the destruction of our rainforests. Consider beef, whose production causes about one-fifth of global greenhouse gas emissions and is the principal land user and source of water pollution. Beef also requires significantly more land and irrigation water than the average of the other livestock categories,[22] all of which require more water than vegetables. Speaking from personal experience, transitioning to a vegetarian diet is a lot easier than it sounds. Plenty of free recipes exist to ensure that you're always eating something new. Almost every restaurant has

vegetarian options, and meal planning and prepping can make the process incredibly easy.

My partner and I have saved money by switching, and I've lost a few pounds. Not every person will have the ability or means to do what we did, but those of us that do bear the responsibility to change our dietary habits. We cannot genuinely resist the crisis of extinction without recognizing the need for personal sacrifices beyond our comfort zones. Putting aside our individual egos and wants for the betterment of our species shouldn't be so difficult, but for many it will be. Personal choice begins with recognizing the fact that our consumption of meat is a major component of the actions driving us toward our crisis of extinction.

Consider also the inherent cruelty in our methods of meat production. It is easy to go to the grocery store and purchase neatly packaged steak, bacon, or chicken breasts. Wrapped in Styrofoam and plastic, these lumps of muscle and fat appear far removed from their origin in our minds. They are what they appear to be: food for consumption at our leisure. The individual seeking self-actualization in alignment with the single truth and the relational universe must ask, can we ever genuinely express relation with the external infinity when our systems of survival are built upon the misery of other species? There is no separating the brutality these creatures endure, often from birth onward, and the food systems prevalent throughout the world. It is also scientifically understood that cows, pigs, chickens, and even fish are intelligent, sentient, and emotional animals.[10] We cannot claim ignorance that the organization of humanity's food supply chains is an immense source of pain and anguish.

10   Lori Marino, Christina M. Colvin, "Thinking Pigs: A Comparative Review of Cognition, Emotion, and Personality in Sus domesticus," *International Journal of Comparative Psychology,* no. 28 (2015).
K. Kovalčik, M. Kovalčik, "Learning ability and memory testing in cattle of different ages," *Applied Animal Behaviour Science* Vol. 15, no.1 (April 1986): 27-29.
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As a collective, we actively participate in great dishonesty with ourselves, pretending that our wants justify the cruelty we impose on the world. This isn't a critique of our history, as the mass production of meat played a vital role in ending an era of rampant starvation. However, when considered from our immediate present and through the lens of the crisis and our relative abundance, we must reevaluate our approach. Consider also that this critique is not an attempt to group the small family farmer that maintains a small cadre of livestock with the industrial meat industries plaguing our societies. Our focus on alignment with the single truth places the need for dietary change away from meat as an opposition to our industrialization of the process. Meat can and should be considered a rarity in the human diet, accessible through local family farms with significant regulations guiding the life cycle of animals prior to their slaughter. Industrial farming of animals, as it presently stands, is a major contributor to the crisis of extinction and calls into question our core values of relation and minimalism.

Beyond the bulk raising of mammals and birds for consumption, we must also confront our approach to decimating our ocean life. Like an all-consuming horror, ships around the globe scrape the ocean, snaring up everything that crosses their path. They keep the life they can sell, killing that which can be used for bait and discarding the rest, which is likely to die in the process. It is unsurprising that a global society, whose systems are rooted in mythologies prioritizing death over life, would be so callous in its approach toward harvesting ocean life, but when food is a source of profit, what else would we expect? The construction of systems, in contrast to the values we choose for ourselves, squanders any claims to divinity within the moment, diminishing us to maintain our subservience to our own creations. Industrial animal farming and fishing are immoral and extremely harmful practices. They are two of the most direct contributors to our crisis of extinction. If we are genuine about our efforts toward transcendence, we must be

willing to open our eyes to the information available to us and make decisions that look beyond our personal convenience and pleasure.

Our transition from meat to plant-based diets must also consider the rural farmer and fisherperson whose livelihood depends on livestock. For example, the majority of rainforest burning in the Amazon is done by poor cattle ranchers because it's easier and cheaper to get permits for slash and burn farming to graze than it is to maintain the land sustainably. For these individuals, it's a means to an end, survival. Our core values of relation and equity require us to recognize those who might suffer from our collective transition away from meat as a diet staple and include them as stakeholders benefiting from the transition. Fortunately, crops such as soy, rice, corn, and fruit all make more money per hectare than cattle farming.

Relatively small investments in individuals and communities could rapidly redirect our trajectory away from the crisis of extinction, if only there was a demand to support them. In a universe governed by the single truth, the choice to reimagine access and agency to the most fundamental aspects of survival begins with the individual. Only when we embrace the responsibility of personal choice within our individual preferences and our willingness to support others in transitioning away from these livelihoods do we stand a chance of establishing food and water as a cornerstone of the eight dignities.

The global DAO supporting access to food might begin its focus on developing independent production networks focusing on certain raw plant foodstuffs, through which members slowly but consistently support exclusively. Surplus is continuously funneled into developing new resources, ensuring that set percentages are dedicated to developing inclusionary programs for those unable to contribute directly. Our objective is not to remove all opportunities for innovation and creativity within food production and distribution, but to ensure that the raw materials grown from the Earth belong to all of its inhabitants. For example, the group that takes

the vegetables and chemicals necessary to create a meat-alternative burger would still be able to privatize their ventures if desired but would ultimately end up supporting the public food DAO as a source for raw materials. Eventually, and in combination with the dignity of transportation, public food networks are established to further expand the reach of the DAO members and participants. Partnership networks may be formed to create seamless dining experiences for those working to realize food and water as a human dignity. The power of the eight dignities as global public works resides in our collective economic power. We must support only those organizations participating in and engaging with the collective ownership alternatives.

Our approach to developing a global water DAO to control and manage our collective water resources differs from that of food. Whereas with food the organization has several options to pursue to lay the initial frameworks of production and distribution, freshwater access only provides one—acquiring springs. Purchasing them will prove increasingly difficult as the impending climate crisis makes water a survival asset. Political lobbying against corporate water interests will prove difficult in the face of near limitless capital possessed by these multinational corporations.

The DAO might focus on advancing and disseminating filtration and desalination technologies. We can imagine a subcommittee forming to partner with successful local organizers focusing on combating water privatization at the community level. Another might support research and development of passive water collection technologies. A global water DAO would disrupt the present order by nature of its very existence. One thing is certain, the collective ownership of water depends on a movement larger and more persistently sustained than anything we are familiar with. For that reason, water is central to the first of the eight dignities.

Earlier we spoke about the misalignment of transcendence with violence and violent tactics. However, ignoring the writing on the wall regarding water resources would be foolish. Our

environmental crisis continues to worsen each moment. If private interests are unwilling to part with their ownership rights and our political leadership is unwilling to seize the assets, violence is likely to occur. The hoarding of humanity's most vital resource for profit in times of extreme need is unacceptable and should be overcome by whatever means necessary. No group has the right to deny others fundamental resources of survival. There are plentiful alternatives to violence, but unlike the imagination of new systems and processes, the individual cannot simply opt out of their need for water. A global water DAO would serve to facilitate and represent collective humanity's best interests over those of the private individual and group. The eight dignities serve as a set of systems to free humanity from a past we had no say in choosing. Information networks encourage the individual's development in alignment with the single truth and the relational universe. Violence is not inevitable, but we must choose to redirect our individual and shared trajectory if we are to avoid it.

Food and water are dignities we choose to embrace as rights because they are foundational to our survival. Without a consistent and reliable source of either, the individual is stuck in a perpetual cycle of survival, trapped in a state of consciousness that cannot free itself from the most basic instincts. Systemic actualization is nothing if it cannot address the most fundamental shared needs, which is why collective ownership of food and water is central to its realization. All of us have inherited the Earth, and no one possesses a more rightful or just claim to its bounties than another. Through the lens of the single truth and the relational universe, we claim access to food and water as a dignity inherited by each as a birthright. Such access is part of a larger suite of social inheritance empowering the sharing of our collective progress.

HOUSING

Housing as a human right is a contentious subject in a world where property rights are held as sacred as any god or ideal that

has ever been worshiped. Therefore, we must begin by clarifying that guaranteeing every individual the right to secure and stable housing is not a vigorous quest to demolish all forms of private residential property. Instead, we examine the original philosophy of property rights as a cornerstone of a free society and how it has evolved into the very thing it was designed to resist, the dominion of an extremely small minority over the majority. Housing as one of the eight dignities is the recognition that without access to a stable and secure home, the individual is stuck in a cycle of survival. We embrace it as a spiritual project of systemic actualization, knowing that alleviating this burden from the individual rapidly accelerates their progress toward individual actualization.

Presently, dogmas preventing a more equitable approach to housing are rooted in the idea that housing should be a commodity to be profited from. This takes several forms, but each serves to deny the have-nots in favor of the haves. One of the most common is municipality regulations, the rules and laws set by the local community surrounding the construction and permitting of new homes. Urban migration is increasing steadily worldwide, and trends show no sign of slowing down.[23] These population shifts strain communities near urban centers, who often resist accommodation and new housing development through local municipal zoning laws. In theory, municipal zoning laws are a good idea. The ability of communities to protect themselves from well-funded private interests is a vital component of a thriving society.

Today, zoning laws are weaponized against the poor and the young in order to preserve property values. The fear is that rezoning areas beyond single-family homes will devalue the existing owner's property. However, research suggests that these fears are largely unfounded, as home prices in middle-class neighborhoods that were very close to the new development declined by only about 2.5 percent over ten years.[24] There was no decrease for houses a half mile or more away from the affordable housing locations.

Despite the data, the fear remains reinforced by decades of propaganda promoting homeownership as a primary investment strategy. It is a predatory and extractive practice that does not link financial activity to the real economy. Further, it actively reinforces class and caste. Half of renters in the United States spend 30 percent of their incomes on housing, with the poorest spending more than half.[25] That we would condemn an underclass to a system of housing that extracts so much of their annual wealth generation reinforces the inherent injustice and inequity of our present arrangements. Consider also how classifying housing as a commodity instead of a right strengthens the dominion of birth lottery upon the individual. The dynastic transfer of property serves to further solidify entrenched class interests and encourages new generations to deny an expansive approach toward housing development and distribution in favor of their personal financial gains. It's a form of economic asset organization that denies our responsibility to the other, lacking alignment with the single truth and the relational universe.

In addressing the need to transition housing into a public good, we cannot ignore the history of racism embedded in our present systems of housing access. The struggle with reforming housing is that the beliefs of men long dead bind our hands. In the United States, the laws of property and contract were established in our founding documents. The founders were clear that the right to self-determination was reserved exclusively for White male land-owners. The intertwining of voting rights and property ownership laid the foundation for centuries of oppression that would take root in the form of racism, economic disadvantage, and unequal application of criminal justice. Property was and is power.

In the United States, race-based zoning was declared unconstitutional in the 1917 Supreme Court case of Buchanan v. Warley.[26] The response was cities relocating segregated schools to more undesirable living areas. It forced Black families to move,

creating zoning segregation outside of the law's reach. During the Great Depression, the Home Owners' Loan Corporation (HOLC) worked to disenfranchise Black households by creating maps classifying who was and was not at high risk for a loan default based on race.[27] At the same time, the US Federal Housing Administration (FHA) cooperated with HOLC in promoting racial segregation by restricting investments in communities of color. Only 2 percent of the $120 billion in FHA loans were given to non-White families.[28]

America's love of soldiers and the military wasn't a grace extended to Black soldiers, as evidenced by the Servicemen's Readjustment Act of 1944 (G.I. Bill), which offered no protections for soldiers from the frequent denial of home loans issued by banks. Compound the persistent lack of financial support and investment with an education system tied to municipality taxes and we begin to glimpse just how deep systemic racism runs. The discrimination of people of color through their access to housing is one of the most well-documented examples of generational disenfranchisement. It is also wholly incompatible with the core values we embrace in our journey toward alignment with the single truth.

The idealization of housing as a wealth-building asset encourages individuals to prioritize personal fortune over the basic needs of others. Here we identify the inherent contradiction between considering housing an investment and attempting to address the need for more affordable housing. If housing is an investment, it exists to generate capital in excess of initial inputs. Expanding housing deflates the value of existing units and is therefore resisted by owners and wealth holders. Housing can either be affordable through a consistent focus on supply increase and state regulation, or a private asset that increases its worth over time. It cannot be both within a single framework of laws governing property and contracts. In considering housing through the lens of our core values, we recognize the inequity of empowering one group to exclude another from access to stable and affordable living. We

therefore are compelled to reshape it into a new type of flexible asset to meet the needs of the moment.

The central philosophical conflict with reimagining housing as a public social vertical is a contest between empathy and economics. Systemic exclusion as a form of self-determination for the few directly conflicts with the ideals of plurality and cooperation we embrace in alignment with the single truth and the relational universe. To this end, the creation of a housing DAO serves to create a permanent source of public dwellings owned and maintained by the global collective. These homes serve the dual purpose of encouraging exploration and experimentation in different communities by allowing individuals and families to be secure in their housing without the need to overleverage themselves by purchasing a home off the private market. There are a variety of schemes for how we might formally organize participation within the DAO, each of which may vary by location. The ideal organization may be different types of housing offers and formats to meet the different needs of the single individual and the family. Each unit is contracted out for a set time frame, where present occupants have the first right of refusal to renew their occupation.

There is no penalty for leaving units early, and occupants are responsible for maintenance and upkeep during their tenure. Moving to a new location is as simple as applying for another open unit, which, if managed through smart contracts, would automatically open up the existing dwelling after a specific date. We can imagine that the ideal format of these dwellings would be high-density residential with communal spaces intertwined throughout their design but may also include independent homes available only temporarily. Initially, a housing DAO might only support those who do not own private property but may expand these criteria after primary demand is satisfied. If an individual chooses to spend their life in a DAO home, the unit is brought back into public availability upon their death. There is no hereditary

transfer of property, no preferential distribution within the global public housing model.

This can be managed by digitally tokenizing access to the homes, ensuring unique occupancy while adding a significant layer of protection against fraud. Without profit incentives, the calculation of rents is straightforward in relation to savings and investment, similar to the proposed tax alternatives we explored earlier. Proactive maintenance, improvement, and disaster costs are calculated to determine a base price. From there, we add a small additional fee to generate a surplus for a community wallet to expand the DAO's efforts. This method allows access to housing well below market rates while protecting the DAO and its properties and persistently fueling a resource pool for expansion.

Further financing alternatives include partnerships with states seeking to support housing as a dignity and collecting tax monies to facilitate the development and maintenance of these projects. Additionally, the DAO will act as a membership organization as all DAOs do, offering suites of optional services to enhance member benefits and generate a surplus. To reinforce our core values of relation, equity, and awareness, we ensure that every expansion of the DAO housing units sets aside a certain number of homes for those who could not afford the rents under any circumstance. The primary objective of the global public housing DAO will be to ensure that every individual possesses access to a stable and personal dwelling space.

Initially, the global housing DAO will begin in a single place, branching outward as surpluses are generated and processes are iterated. One significant advantage of a public housing DAO is that each renter is a stakeholder, choosing to participate in a grander vision of human housing beyond making a landlord wealthy. It reinforces our core value of minimalism by providing the individual the option to never own a private dwelling and still be completely

secure in their housing. We can imagine that demand for DAO houses will eventually cross a threshold that negatively impacts the prices of private dwellings, providing excellent opportunities for acquisition and integration into the DAO. Beyond just building and purchasing homes under the public ownership model, we can imagine the DAO augmenting and leading efforts for more sustainable building practices such as advanced modular homes or 3-D printing technologies. As it builds momentum and capital, the global public housing DAO would facilitate the creation of new property laws and contracts surrounding public and private housing, including unique tax classifications for private and public homes, and further encourage the public embrace of housing as a human dignity. We might also consider separate classes of public housing developments such as housing with more limited occupancy requirements and community or industry-centric developments, among others. The possibilities are only limited by our imaginations.

Housing as one of the eight dignities is one of the most direct methods of infusing foundational security into the individual. We empower ourselves and others to expansively experiment throughout life, unburdened and unafraid of losing the dignity of a secure dwelling. It also breaks the consumption dogmas programmed into us, rejecting the idea that taking on large amounts of debt within increasingly unstable economic arrangements is somehow a noble or viable path.

Housing as a human dignity frees the individual from systems where others possess the power to determine whether they can afford access to security. The landlord serves no productive value; they exist to extract and constrict supply. In combination with food, water, and health care, housing completes the secure individual. We encourage a flexible vision of housing and home, centered around individuals and groups instead of physical places. Housing as a human dignity is a fundamental component of our journey toward

systemic actualization, a raising of the floor from which we all stand. It frees the majority from having to dedicate focus and energy to basic survival so they can express their divinity within the moment.

HEALTH CARE

Health care as a global public good translates into every person having access to the highest quality medical treatment at all times in all places. The importance of the health and well-being of the individual takes priority over any system of government, economy, law, or spirituality presently available. All currently fail to recognize and respect the divinity of the individual. The choice by the political leadership in the United States to limit our ability to receive care when we are in need creates significant barriers to individual actualization at all stages of life. Whether through the long-term consequences of an illness, the crippling debt many absorb in emergencies, or death from denial of care, our present systems of meaning and value fail to address one of the most basic and common struggles of being human—illness and injury. Of all the eight dignities, a global health-care system is perhaps closest to our grasp.

Anthropologist Margaret Mead spoke of the first evidence of civilization as being a fifteen-thousand-year-old human thigh bone with a healed fracture. "Such signs of healing are never found among the remains of the earliest, fiercest societies. In their skeletons we find clues of violence: a rib pierced by an arrow; a skull crushed by a club. But this healed bone shows that someone must have cared for the injured person—hunted on his behalf, brought him food, served him at personal sacrifice."[29] Many nomadic warrior tribes would not devote the necessary focus, energy, and resources to mending such a serious injury. That the healing of the injured could signify the dawn of human cooperation is a moment in our time experience worth remembering. Empathy for the other is a defining characteristic of what makes us human. Most historical religions

developed some form of the golden rule: to treat others the way you would desire to be treated.[30] So why does a country so loudly devoted to spirituality like the United States reject translating this spiritual belief into a system? We reject the frameworks and ideas supporting the dictation of individual well-being by private interests in their entirety. Health care is a human dignity, an undeniable right for inhabiting the immediate present. This is a glimpse of the exponential progress of our shared intelligence. What the birth of civilization and the rebirth have in common is that both are determined by our choice to be healers. Humanity made that decision in the past. Now we must make it again, this time with the added resistance of a well-financed network of organizations.

Many organizations throughout the US work to demonstrate the data, need, and public demand surrounding transitioning the US to a public health-care model. Every other industrialized nation on the planet provides universal access. These programs differ in application, but all believe health care is a human right and dignity. The health care system in the United States fails patients and doctors alike. Patients pay on average twice as much for their care compared to other industrialized nations in the Organization for Economic Cooperation and Development (OECD). Despite this, US rates of chronic disease are double the OECD average, and the country ranks number one in avoidable deaths and people entering our hospitals for preventable causes.[32] A separate study estimates a national health-care system in the United States would save about 13 percent of total costs (about $450 billion annually) and could be funded for less money than is currently being spent by employers and households paying for existing premiums. It concludes that approximately 68,000 lives would be saved per year under a nationalized health-care system.[33]

Our health-care organization fails medical professionals by burdening them with processes and procedures supporting the for-profit insurance industry. Doctors in the United States spend about

four times more than doctors in Canada dealing with insurance providers. Nursing staff, including medical assistants, spent 20.6 hours per physician per week interacting with health plans—nearly ten times that of their Ontario counterparts. If US physicians had administrative costs similar to those of Ontario physicians, the total savings would be approximately 27.6 billion dollars per year.[34] Medical practitioners are also frequently unable to provide patients the most technology advanced and low-risk procedures due to insurance regulations. In ophthalmology, laser eye surgery is recognized by surgeons as the ideal choice for both patient safety and procedural outcomes. However, many insurances only cover the outmoded physical surgeries that use hand-held scalpels to operate on the eye. In this example, for-profit insurance companies dictate a less effective and higher-risk procedure so they profit more. This type of greed is unacceptable and a foolish squandering of our shared progress. It also illustrates how profit incentives corrupt the nature of health-care practice. It is unethical and immoral to dictate the dignity of care one receives in relation to their capital holdings.

Arguments supporting the continued privatization of health care often focus on performance, but there is no relationship between the extra costs of private health care and patient outcomes.[35] A study of Medicare data on 4.8 million patients and 4,571 hospitals, 237 of which converted to a for-profit model, showed no discernable difference in the quality or frequency of care offered to individuals.[36] A separate study found that for-profit health-care institutions changed the type of services they provided, focusing on the most profitable services such as surgery while neglecting to advance less profitable avenues such as home health care.[37] Hospitals operating under profit-driven models also have higher rates of repeat patient visits, calling into question the patient benefit of these additional appointments.[38] Debunking the argument that a for-profit model is necessary for efficiency, a 2006 study by the Congressional Budget

Office demonstrated that operating expenses in for-profit hospitals were only 0.5 percent lower than nonprofit hospitals.[39]

The origin of coupling employment and health care in the United States began during World War II. Tight labor markets forced employers to improve their incentives to attract workers to their factories.[40] Thus began the practice of tying employment to health care. In 1945, President Harry Truman introduced an opt-in public health-care system but ultimately failed due to strong resistance from lobbyist groups and corporate interests.[41] Similar to the propaganda tactics of the present, Truman's efforts to nationalize health care were decried as "socialism" in an effort to reduce their popularity. The intertwining of health care and employment has always prioritized the interests of the corporation over the individual. Our journey toward enshrining health care as one of the eight dignities in many ways frees us from the decisions made by men long dead.

When it comes to health care as a human dignity, the foundational question we must ask ourselves is, how expansive can we imagine? We want to build a society of healers because it is an area of focus that will always be in demand and will benefit humanity in the imaginable future. To do this, we must think beyond health insurance, reimagining several aspects of how we organize medicine and care. How can we accelerate the ability of medical professionals and organizations to experiment and innovate in their respective fields? What do the pathways toward mastery look like within medical verticals, and how can we best encourage access to them? What are superior alternatives for advancing and distributing medical technologies?

These questions go beyond access, moving us toward deeper agency for all participants within health and medical verticals. We understand that even our baseline examples of national health-care programs exist in perpetual conflict with for-profit models of care

facilitation, experimentation, and innovation. Our goal is to shift health care toward a direction of endless innovation and progress, self-sustaining and ever-evolving, without concern for shareholder profits. Systemic actualization offers an alternative: a system of health care where people are prioritized and projects are shared between organizations to accelerate progress and access for the people they serve. Global health-care DAOs will seek to address these questions and more through the development of a global cooperative of medical innovation and implementation.

If a medical global cooperative seems complex on the surface, it's because it is. Every specialty vertical leverages unique tools and equipment to perform its best, but there are commonalities among all medical practices that provide a good starting point. Consider the material needs of any medical organization, such as disposable sanitary items, including masks, gloves, and needles. We begin by requiring all hospitals to perform audits detailing the flow of sanitary goods into and out of their operations, focusing on quantities in relation to geography, time of year, and other relevant data points.

After sufficient information is collected, we can use algorithms to identify common trends between the independent organizations and begin the work of consolidating purchases and distribution to maximize efficiencies in the manufacturing and logistics of said goods. Complete public ownership of hospitals empowers us to reorganize the purchasing of these goods, leveraging the total buying power of all firms to reduce material costs and sync deliveries to be as fuel and time efficient as possible. The purchasing process becomes a collaborative effort, where each organization contributes their purchasing needs for a specified time frame and the total material bill is presented to the manufacturers with a specified price point. Sanitary disposables make a good use case for several reasons. There is little to no innovation in the sector; a latex glove serves its purpose independent of the organization using it. Production costs are relatively stable, allowing the global cooperative to set

purchasing points that reduce costs while avoiding instabilities in availability. They are also necessary to the operation of these organizations, an unavoidable cost of performing health care that is not going away anytime soon.

How do we ensure manufacturer adaption and cooperation within this new operational framework? Sticking to our example framework, most organizations making disposable sanitary products do so as part of a much larger product line. There are several legal innovations we can create to help facilitate this process. We can create a process where the disposable manufacturers enter cooperative sales agreements depending on individual capacity. For example, the total order of the hospital cooperative might exist as three separate agreements broken down into a 50 percent, 30 percent, and 20 percent split among manufacturers—all three manufacturers taking on both shared and independent responsibilities within the contract. The global hospital network is not subject to standard market operations; instead of soliciting bids, it puts forth a project and designates which manufacturers will produce the goods at what price. One possible pitfall is that smaller organizations are unlikely to produce the products at the same cost as the larger organizations, creating potential conflicts with the price points set by the hospital co-op. However, an organization would rarely attempt to enter such a saturated market vertical without already possessing the scale of clients to serve. These goods are not innovation or competitive centers for the organizations producing them.

As with the other global public DAOs, our objective is to create an entirely new set of laws to govern our relationships with the world. Sticking with the sanitary disposables example, we might leverage corporate modules to create new goods classifications to spin off these specific production verticals to a public ownership classification within the existing organization. This allows greater degrees of cost and price control as well as operational efficiencies. We support this objective by customizing the incentives for the

spin-off modules. In our current example, we might embed incentives into modules such as public assistance in material purchasing, reducing tax costs associated with labor during the production process, access to publicly owned logistic and transportation networks at no cost, and more. In keeping the benefits directly aligned with the module's operation, we ensure that the benefits apply to certain standardized items and the raw materials necessary to produce them. This solution of breaking apart the independent aspects also offers a smooth transition for the worker, as operations continue as usual within the independent organization—only the bookkeeping changes. This streamlining of material goods at scale reinforces a deeper cooperation within humanity and our medical verticals beyond the borders of the corporation and the nation-state. Corporate modules are only limited by our imagination and allow us to radically reshape organizational operations within globally integrated economic verticals.

Consider also medical research. Today, basic discovery research for new medicines is funded primarily by governments through university grants and philanthropic organizations. Late-stage development is funded mainly by pharmaceutical companies or venture capitalists. Transitioning from the initial discovery to a drug that functions as intended is capital intensive and subject to high failure rates, with cost estimates exceeding $1 billion.[42] Organizations and people with the resources to fund these projects do so with the intent of recouping their investments through the profits. For-profit companies now handle much of the innovation in medical devices, technologies, and medicine development.

As we might expect, having verticals of medical advancement dependent on profit seekers creates a system that overlooks and ignores aspects of our health that are less lucrative, such as rare diseases. It also creates unnecessary inefficiencies such as redundant research, where companies focus on problems that another organization has already resolved. Operationally, these companies

waste hundreds of millions of dollars advertising new drugs to sell more. The United States has developed health-care systems that prioritize maximizing drug distribution to benefit the bottom line. A public global health-care network will serve to make medical research more efficient, expansive, and progressive.

Reimagining medical research and development is necessary because it is a path to progress for all of humanity. Global health-care systems owned by the global public reject the idea that collective medical progress should be bound to the profit interests of a small minority of shareholders. We challenge the notion of competition as the ideal form of advancing medicine, instead opting for a form of organization where medicine development and distribution falls under the global public domain. This is accomplished by developing public institutions and laws binding medical research, testing, and development into transparent public access, making past and present progress accessible to all. It's a form of organization ensuring the most efficient use of time and resources during all development phases, allowing experimental individuals and groups to explore processes in different directions. It removes the opportunity for organizations to profit by denying others access to information. It is at its core a removal of financialization from human health care in all verticals. Most importantly, the transition of medical development to the public sphere ensures that everyone possesses the access necessary to receive the care they need. It represents a major step toward eliminating birth lottery as the primary determining factor in individual access and agency.

To illustrate this concept, we can use the most direct comparison: open-source software. Individuals and teams work together on projects by improving the original source code or integrating additions. Everyone involved in the project begins with all available knowledge at their fingertips, allowing them to leverage the totality of collective progress toward problem solving and iteration with the moment. Completed improvements are submitted to be

incorporated into the main product line or remain as independent additions to serve a specific purpose. In the case of disagreements on direction, groups can split into separate productivity paths. It is a system that encourages collective progress to the highest degree, allowing anyone with the knowledge and time to contribute. Contrast that to private medicine development, which occurs behind closed doors to closely protect information to generate profits, and we can see why the public domain model is ideal for a systemically actualizing society.

So how do we address the costs of developing new medicines under a system of open access information? Can organizations remain solvent when they spend billions of dollars and hundreds of hours developing medicine while simultaneously sharing that information and research process with the world? The answer is yes, if we're willing to continue pushing the limits of our structural imagination.

Currently, profits from medicine development are typically concentrated in the first company to successfully pass governmental regulations and patent the development process. This model encourages the price gouging we currently experience in nearly every medical vertical. Medicines necessary for survival are marked up as much as 5,000 percent above cost to satiate the greed of a small minority. Companies leverage the pain and suffering of some for profit while outright denying others access to care because they lack capital. When we align the production of medicine with profit incentives, we create a health-care ecosystem that perpetually gets more expensive and more exclusive each year.

Consider how a health-care system that cannibalizes the people it serves for the benefit of a few might function as the crisis continues to spread. More death and misery. If our vision of medical development is limited to a model where making money off the pills is the primary focus, it's only a matter of time before an even more significant portion of our population will not have access to

the best our species can offer. Our present disregard for the other lacks alignment with the single truth and the relational universe. Transitioning health care into a global public vertical helps align these systems with our reimagined core values.

When all medical development projects are public-facing, research becomes less about ownership and more about participation. A global health-care DAO empowers the tracking of organizations' involvement in a project by both hours and milestones by using software to record labor investment. Organizations register to participate in projects by committing teams and resources to aspects of the development. Material costs incurred are reimbursed through collective fund pools so long as they are project-relevant and within the established scope of the research being conducted. Medicine, as an aspect of health care, takes root in the idea that quality care and progress belong to all of us as a birthright, so we have to make sure we align our incentives with our values, imagining a scenario similar to our medical disposables example. Research and development firms would be paid for their contributions in relation to the total project.

It's important to note that under our public model, researchers receive compensation for both their successes and (genuine) failures. We cannot frame medical development as a public service while only rewarding the winners. This defeats the purpose of a more inclusive structural approach and ensures that only the most prominent firms will benefit. Teams completing project milestones will receive additional rewards beyond the standard compensation. These bonuses flow directly to those participating in the various work verticals, not to organizations or owners. Similar to standard practice, all processes and progress must be well documented and replicable by independent third parties in order to finalize completion.

New initiatives spring to life through public needs and in coordination with experimental research firms and academics. Global standards for medical research and development expand the

amount of potential research and experimentation occurring at any given time. The health-care DAO would ideally facilitate this connectivity while also empowering professionals to become involved with projects of interest, creating pathways for deeper connections between medical professionals and researchers to collaborate.

Rewards and compensation for projects can be determined based on demand, difficulty, and potential for success. Checks and balances such as projects requiring a certain number of participants before launching, random peer review audits, and democratic feedback can be embedded into our process to diminish fraudulent activities. We can imagine a steady stream of projects that make persistent, incremental progress over a broad scope of medical verticals, as well as bolder attempts to solve big problems that may be out of reach in the present moment. Organizing the advancement of medicine in this format breaks the stranglehold large corporate monoliths presently hold over us. Through this open and democratized approach, we reimagine the progress of medicine beyond profit motives, giving way to a new era of research and development.

Because our objective is to create a cooperative global health-care network, it is essential to develop alternative pathways of learning and certification for medical professionals. Most doctors leave medical school saddled with debt. The median medical student owes 232,800 dollars at the time of graduation.[42] Assuming a thirty-year loan at 6 percent interest, that financial burden increases to a lifetime total of 502,471.30 dollars. This debt combines with the established frameworks of operation to encourage profit-seeking behavior by doctors. Health care as a human dignity embraces our core values of relation and equity in recognizing the individual divinity each possesses. We cannot inhabit such a system when those taking on the responsibility of our care and well-being are forced into circumstances of extreme debt. We should seek to develop medical professionals with a passion for healing and the capacity necessary for the prolonged direction of focus and energy

toward deep learning. Finances before or after the long and arduous training should be a nonfactor. Doctors and other medical professionals should be incentivized with a standard of compensation beyond the eight dignities, but not through the commodification of the patient. The health-care DAO would be the ideal organization to facilitate medical education and training and is in alignment with the larger theme of the best DAOs becoming the best schools. We can imagine that over time this direction of focus and energy will intertwine with a permanent research institution. The health-care DAO might also serve to support the research, development, and proliferation of medical devices and automation technologies. When we frame our collective well-being as the intention of health care, a publicly owned global system is the most logical and effective method of realization.

Earlier, I mentioned how the establishment of health care as an inalienable human right is perhaps the most closely realized of any of the eight dignities. Should the United States choose to transition into a public health-care model, it could easily marshal the rest of the world to join a collaborative project. Health care is the path of least resistance toward the first major global public works project. It would reinforce unity in moments of increasing uncertainty, laying the foundation for our collective cooperative powers to flourish in the development of an alternative framework of humanity. That our political class lacks the courage necessary to join the rest of humanity in classifying health care as a human dignity is pitiful and unlikely to change because our representatives partner with private interests in resisting public health care. There have been prolonged efforts by organizers and activists to bring a public health-care option into the political dialogue, but all have failed to do more than accomplish some minor political theater. Their error was not in their intent or effort but rather in believing that those representing a hierarchical system of law and politics would ever serve as a vehicle toward broad public works.

To this end, the health-care DAO may serve as an alternative, incrementally progressing through specific physical locations in the US while organizing morally advanced societies toward the global cooperative model.

Systemic actualization is an effort toward the empowerment of a more expansive human time experience, one where the individual is unburdened by the birth lottery they inherit. Good health and access to care are fundamental to individual actualization; without it we lack the security to pursue our productive activities in the directions of our choice. We choose to embrace health care as one of the eight dignities because it is profoundly freeing, ensuring that our productivity and participation are not limited to the scope of organizations that provide health care. It is one of the most fundamental projects we can undertake in our journey toward systemic actualization, one that is within our grasp. A global public health DAO will have profound impacts on how we view ourselves and others within society. It is a direct expression of our core values of relation, equity, and enthusiasm for life. Only when all have access to the collective knowledge and resources of humanity's medical capabilities can we truly claim to prioritize the divinity of life within the moment.

EDUCATION

Education is the cornerstone of systemic actualization and the engine of expansion for the eight dignities. There is no higher form of soulcraft than perpetual learning; it empowers us to create change in our individual and shared circumstances. Without education, individual actualization is difficult, if not out of reach entirely, and systemic actualization is not possible. Reimagining education for a global society is a process of understanding the changing nature of the universe and developing systems that support our alignment with it. In doing so, we create pathways for each individual to recognize their divinity within the moment. We begin our exploration

with the understanding that it is in the collective best interest of every society to maximize the educational opportunities for all members at all stages of life. Unfortunately, our current education frameworks fall far short of this goal, further complicated by the crisis of information, truth, and trust that plagues our population.

Embracing education as one of the eight dignities reinforces all eight of our core values within the individual. We develop awareness of our relation to others through the framing of dialectic education, which supports the development of flexibility, enthusiasm, and courage in the discovery and debate of ideas, fostering a learning environment where individuals develop the awareness necessary to approach others through the lens of relation, restraint, and equity. We reimagine education so that it deeply roots the individual within frameworks of meaning and value in alignment with the single truth and the relational universe, understanding that through access to and agency within our educational systems, the individual is empowered to redirect their lives in the directions of their choice.

WHY REFORM IS NECESSARY

Consider the development of the existing education systems in the United States. Today, most youth still learn within educational frameworks designed during and for the industrial era. It was an era of technological progress that created a need for people who were smart enough to operate the machines but lacked the skills and scope necessary to climb the proverbial ladder. A scope of public education intended to funnel labor into the industries of the day. Limited by technologies available, the majority of our population had few alternatives regarding productivity and participation. Creativity and the development of the individual capacity to reason was a secondary concern to prioritizing a specific form of human capacity able to support the productive agenda of an era. It is a form of education that binds the individual to the past instead of

equipping them with the capacity to transcend it. The relatively slow pace of past progress allowed a generation or two to achieve material success. No longer. Today's education systems develop youth for a universe that doesn't exist.

Consider the hierarchical structure of primary education. The teacher teaches, students memorize and regurgitate, and tests determine rank, which expands or limits access. Students who struggle to fit the mold suffer the consequences for the entirety of their academic career instead of being directed toward alternatives to maximize their strengths and interests. This style of teaching is inadequate because it fails to capture the totality of potential lying dormant in every child, instead demanding that they become a particular kind of human being. It is a way of thinking and learning frozen in a time experience no longer accessible, one that continues influencing our behaviors well after our full-time academic careers are complete. In the immediate present, memorizing a wide array of facts is not relevant to the work and thought patterns necessary to succeed. This is especially accurate in the most advanced sectors of productivity but applicable to all verticals.

Many knowledge economy professionals today share a vital skill: a strong ability to research and learn quickly. Remember math teachers who used to proclaim that we wouldn't always have a calculator with us? It is illogical to structure education in a way that denies our present and future circumstances. Beyond knowledge, the most significant focus of our present learning systems is obedience. Do it this way, or else. Students failing to adapt to the available frameworks of learning are penalized, further distancing them from an engaging and productive educational atmosphere. The obedience reinforced in our primary education seeps deep into the fibers of our being, encouraging subservience to others and our systems.

Albert Einstein wrote, "Everybody is a genius. But if you judge a fish by its ability to climb a tree, it will live its whole life believing it

is stupid." The diversity and richness of humanity are observable in nearly every imaginable direction. Genius comes in many forms, but within our present educational institutions, grades are the currency by which all progress is measured. They make education competitive and manipulatable, encouraging success at all costs while failing to encourage the core objective of developing analytical capability. For the student who excels, grades become a reason not to challenge themselves. Why take on a risky or challenging project or class when the result could diminish your GPA and directly impact your ability to get into an elite higher education institution? Instead, just game the system. For the middle-of-the-road student, the importance of grades makes cheating a direct path toward progress. The risk is minimal considering how a GPA drop might impact their continuing education or employment opportunities. For the student struggling with existing education formats, grades become a deterrent. Why try when the situation is already hopeless?

The problem with the competitive education model is that it doesn't reflect the most advanced forms of work available today. Competitive learning environments prioritize individualism over cooperation and collaboration, a perplexing arrangement given our understanding of the single truth and the relational universe. Although personal autonomy is a positive trait and a core aspect of individual actualization, systems that make it the central theme of a child's worldview fail that individual. Now more than ever, human beings are an interconnected matrix. We need an education agenda that reflects that.

Our system of grading is also a burden on the educator. The focus of teaching becomes divided, with learning and test prepping competing against each other in the classroom. Instead of being used to gauge student progress, subject matter tests combine to form performance reviews for the teacher. To further complicate matters, many educational institutions expect their students to fall on a bell curve. If a professor teaches an excellent class and their

students excel, they are met with suspicion; why aren't more of your students performing poorly? When too many students perform poorly, there is pressure to pass them. It becomes especially difficult for those educators without the career security of tenure, who risk the most by refusing to conform to institutional standards. Systemic actualization requires educators with the passion and freedom to teach dynamic groups of students without the burden of persistent measurements, free to explore and evaluate the controversial, question the sacred, and push the boundaries of discussion and debate amongst students without fear of risking their careers.

Perhaps the most significant burden of the United States education systems is standardized testing—not because some standard measure of progress is bad, but because it has been delegated to conglomerates who leverage their monopoly to extract absurd amounts of wealth. The idea behind a standard test is that they are an objective and analytic way of comparing knowledge across a wide range of students. Many students and teachers know them to be stressful time wasters that take the focus off of learning and redirect it to teaching the tests. What really makes standardized testing a net negative for society is that they are political; they are often used to supply or deny funds to schools. It is a formula that often harms historically disadvantaged communities.

Unsurprisingly, the companies who produce the tests and the textbooks used to prepare and execute standardized tests funnel millions into political donations. These companies continually promote new "standards" so schools must repurchase materials and consistently order new tests. The capitalization of education in the United States is the root cause of its consistent decrease in international rankings. Simply put, our education systems prioritize the continuation of revenue streams for private companies over developing capable human beings.

The organization of funding for public schooling is another reason that education requires reform. Today, education across the

United States is funded through local municipal (property) taxes. Children who live in towns with high wealth concentrations gain access to more materials, smaller classrooms, better facilities, and the benefit of a safer and more secure atmosphere to learn in. Those born into poverty attend schools that are overcrowded and chronically underfunded. On average, students in school districts with the highest rates of poverty receive about one thousand dollars less per student.[44] These gaps in support compound throughout their educational career, ensuring that birth lottery is the most important factor in determining the quality of education the individual receives.

There is an ongoing conflict in the United States surrounding charter and private religious schools. These independent organizations are selective in their admission but often receive some form of public funding. The concept behind these schools is that students will perform better through unique teaching and lesson structures. In theory, it's a great idea—we want experimental education programs to exist worldwide. In reality, multiple studies have confirmed that our existing charter schools do not perform as advertised. A 2017 National Assessment of Educational Progress (NAEP) study of grades four and eight demonstrated no measurable differences in average reading and mathematics scores between students in public traditional and public charter schools.[45] Additionally, as of 2015, 76 percent of the 5.8 million private school students in the United States are attending religious school,[46] and in 2020 the US Supreme Court ruled the state of Montana could not exclude religious schools from inclusion in a publicly funded private school scholarship. This blurring of the lines seems to reject the fundamental principle of the separation of church and state, which is intended to protect individuals against coercion. Many religious schools intend to sacrifice scientific accuracy for theological correctness, tying their students to a spiritual past they had no say in crafting at the expense of a genuine understanding of the universe. Supporters of charter and religious schools will claim that good and bad charter

schools exist, just like public schools, but if there is no discernible difference, why would we split public funding?

Supporters may argue that, given their average performance, private educational institutions specialize in customization. There are merits to this. When I ran for New Jersey State Assembly in 2018, I had the opportunity to speak with thousands of residents in my community. One evening I had a conversation with a parent whose son with disabilities struggled at the local public school due to a lack of accommodations. A local charter school did have the necessary facilities, so their perspective was firmly rooted in the idea that charter schools were necessary. Situations like these beg the question of why the public system was unable to accommodate the student. In this specific example, there were eight private schools within a fifteen-mile radius of her home, leading to the inevitable lack of funding and resources. Under a more unified school system, these custom needs can be met within the existing institutions. The existing models of two categories of education dilute that possibility, focusing on benefits that, according to the data, simply do not exist.

When we consider education through the lens of systemic actualization, it's not a matter of denying custom solutions. Even under an ideal funding model, certain educational institutions will likely be better catered to meet specific needs. What must be revised about our current approach is how experimental educations subtract resources from the existing institutions serving the majority. Unfortunately, our present trajectory is moving in the opposite direction. In 2020, the US Supreme Court ruled against the state of Montana in a case that reinforced the requiring of states to give religious schools the same access to public funding that other private schools receive. It leaves states two possibilities: fund no private education with public monies or fund all of it. Considering that the transformation of education must occur within the immediate present, it presents the self-actualizer with a difficult choice. Ideally, we would seek to eliminate public funding for all private educational

institutions, instead providing ample pathways for experimentation within our public schools. This way, when alternative needs arise, they can be met with the full attention necessary without sacrificing the quality of service to those unaffected.

Alternatively, we might seek to leverage these laws for our advantage as the hierarchical religions do, setting up our own religious schools in communities forced to subsidize them. We build better schools that develop more capable human beings while encouraging vigorous debate about the merits of the models we take advantage of. Private religious schools spreading a hierarchical vision of the universe and human divinity are incompatible with self-actualization in the age of crisis. They reinforce a static worldview and shape perspectives ill-equipped to embrace the true nature of the universe as guided by the single truth. Harmful to students and communities alike, the private religious schools' primary purpose is to reinforce the parents' ideologies onto an unsuspecting generation. We reject them in all forms while also recognizing that their tactics may be used against them.

Consider also the expenses of running a school. Our present educational financing schemes prevent the streamlining of procurement and process, failing to take advantage of our advanced analytical capabilities. When we view education as a single institution, we immediately increase our bargaining power by orders of magnitude. An alternative approach of funding schools beyond municipality taxes streamlines administrative costs, resource distribution, and educator collaboration, encouraging a customizable public experience without sacrificing the educational well-being of the student.

A more robust public education system untethered to localized funding presents a variety of ways to ensure that our youth are better resourced in their educational journeys. Funding alternatives also allow us to address the abysmal compensation we provide educators. Schools and educators make easy political targets, always

under the threat of budget cuts and abuse. The reimagination of education as an essential human dignity frees it from the whims of the political actor who would diminish the capacity of their constituents to win an election. The development of a more expansive humanity begins early in the individual's life. So long as the institutions guiding education are subject to the whims of political actors, public finance, and spiritual institutions, there is a great risk that we may fail the child.

Our reimagination of education as a sacred dignity doesn't stop after primary schooling and university. We develop the infrastructure to support deep learning throughout the individual's lifetime. The exponential trends of progress we observe suggest the technological disruption we have seen to date will be insignificant compared to what is coming. If we do not choose an alternative to our present forms of organization, the significant majority will suffer. Systemic actualization requires that we develop educational systems that empower any person at any stage in life to reenter the educational and training process, overcoming the existing barriers of high-cost colleges and non-standardized alternatives. It recognizes the individual in extreme alignment with the single truth. We must respect the dignity of an ever-changing entity by ensuring that they possess the access and agency necessary to redirect themselves and the course of their lives at any moment.

COOPERATION, COLLABORATION, AND ANALYSIS

Education in a systemically actualized society is flexible enough to raise the individual's consciousness in nearly any direction they choose. Its purpose is to create global citizens; individuals with the agency to act within the present arrangements, the ability to see beyond them, and the means to change them when the moment demands it. Education is a system that develops the future, recognizing and nurturing the divinity inherent in all. No method or system of learning exists independent of the event chains forming

individual perspectives. We focus on the general philosophy of evolving education, using customizable examples to illustrate the practice. Afterward, we explore examples of how we breathe life into our vision.

The next era of learning is all about the ability to cooperate effectively. This claim is supported by the fact that all of the most advanced sectors of work today exist in highly cooperative settings. This trend will continue at greater degrees of intensity. Collaboration is most effective when all participants possess the skills necessary to think critically about ideas and contribute. These two skills pair well together, both in learning and in life. More importantly, this type of learning reflects the everyday experience that many youths enjoy today. Gaming, communication, and self-learning via the internet all encourage connection and dialogue with others. Developing an educational environment that fosters cooperation and collaboration is vital to systemic actualization. Single directional learning also squanders opportunities to incorporate self-directed learning into the process. We reshape the youth educational experience into a matrix style of learning. This transition is already happening to some degree in the United States but lacks a formal and focused effort.

Figure 8 illustrates the difference between our present learning models and an approach better suited to meet the needs of the moment. Most education in the United States subscribes to a hierarchical style of learning. Information flows from the instructor to the students, who are responsible for absorbing and processing it for recollection at a later date. It's a style of learning akin to regurgitation, recalling facts and figures on command. We are taught knowledge that we can recall instantly through devices much of the planet keeps near them twenty-four hours a day.
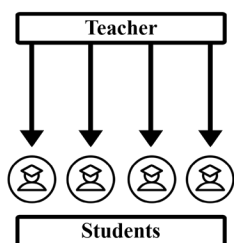
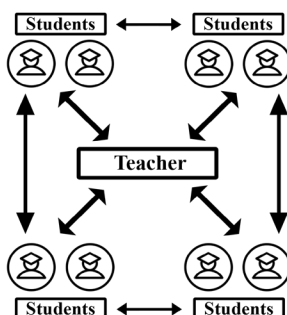Hierarchy Learning   Matrix Learning

Figure 8: Illustration of the single directional flow of information through hierarchy learning contrasted with the multidirectional flow of information within matrix learning models.

Matrix learning breaks traditional lesson plans into multidirectional approaches. Teachers become less of a source of information and more facilitators of frameworks for learning and discussion. Hierarchy learning supports a broad, surface-level approach to understanding the world. Matrix learning allows for choice in topic depth, empowering students to explore their interests and develop ideas through critical analysis. We make teaching akin to a choose-your-own-adventure book, prioritizing a form of education that instills more knowledge about fewer topics but equips students to evaluate their present understandings, identify gaps, and proactively address them.

Teachers break down their subjects into various verticals. At the beginning of a lesson cycle, students choose the topic(s) they want to explore. Within each possible vertical are additional subsets of focus that continue to branch out as far as necessary. Students receive research and topic frameworks after making topic choices. These research and topic frameworks are broad enough to allow for critical thinking within limits to ensure knowledge stays relevant to the subject matter.

Students can research independently, connect virtually with

classmates, or spend class time collaborating about their specific interest verticals. Educators frame informational requests as open-ended questions whenever possible to encourage critical thinking and reduce the reward for identical answers. Segments can end in several directions. Group presentations combining students in similar verticals are one option, as are individual speakers. Teachers may also conduct classes where students drive the lesson through their research. As students share their research and perspective, teachers ask probing questions. We develop the individual capacity to direct focus and energy toward connecting the dots between a variety of information sources. Each day ends with more questions asked than answered, setting the stage for the next level of deep learning. Learning is a form of soulcraft in the direction of our choosing. The creator creates to fulfill their underlying desire to give imagination form. The cultivation of self-direction is necessary for individual actualization and high alignment with the single truth.

We can illustrate this concept using a history lesson on the American Revolution. Traditional education crams this multifaceted event chain into surface-level understanding, often whitewashing the historical context. Our matrix approach reorganizes the subject, starting with relevant parties. An initial lesson plan might be to explore population groups of the time: American revolutionaries, British imperialists, Indigenous Americans, and enslaved Africans. Who were these groups? What were their driving beliefs? What were their available options during the war? What were the possible outcomes for the group becoming involved? How might our world today be different if (insert scenario) happened? How, if at all, is this similar to our immediate present? As the lessons progress, research and discussion can continue about the relationships between these groups, how those relationships still impact the way we live today, and moral and ethical evaluations of the decisions made during the time. The possibilities are endless, limited only by the time and imagination of the teacher and students.

We can customize this example to any degree for any age group. First graders can begin with researching their favorite dinosaur. They might discuss how those dinosaurs interacted with each other based on their food preferences, imagine what colors dinosaurs might have been, and explore the sounds of their favorite dinosaur descendants, birds! Third graders can explore rudimentary software development, building virtual solutions to solve problems they imagine themselves. Biology could begin with understanding parts of the cells, their individual and collective roles, and how these separate parts fit into a more contextual basis of our under-standing of life. Each educator must decide the topics that require specific knowledge and which can benefit from a more exploratory approach. As early as ninth grade, students are given more agency in their class schedule, allowing them to develop selective depth earlier by customizing their learning. The matrix style of education results in high school seniors exploring and analyzing topics signifi-cantly more advanced than what is presently occurring, redirecting focus and energy that they would have otherwise spent on topics of low interest and retention. An education DAO could facilitate the perpetual expansion and sharing of lesson formats with educators across the globe.

All of the examples follow the same flow of information and structure: guided student research and thought, group discussion and debate to further develop the ideas, and participatory instruction during cap courses. Each step reinforces critical thinking, dialogue, and cooperation. This method challenges traditional performance measurements but must progress alongside our educational systems. Today, a teacher's role in society is to empower future generations to navigate a rapidly changing world. What better way to do that than demonstrating the value of experimentation in education?

One significant difference in this approach to education compared to traditional directional teaching is the ability to view subjects from multiple perspectives. This is more relevant in subjects

like history and social sciences than math and chemistry, but the skills transcend individual disciplines. Learning through a process that considers multiple perspectives changes how the realized individual approaches their personal and social life. It prepares them to navigate the changing nature of time. We infuse cooperation, collaboration, and analysis into the foundation of our learning, empowering our youth to better challenge and change the past they inherit and breaking their reliance on obedience toward a specific process and method.

FUNDING AND ADMINISTRATION

A significant challenge in reimagining education is the generational disadvantage baked into the present arrangements. Municipality taxes ensure that schools in wealthier neighborhoods consistently outperform those in areas of poverty. Access to the necessary resources to have small, well-equipped classrooms create an environment more conducive to learning. Impoverished areas suffer in the opposite direction, with overcrowded and underfunded schools failing to prepare students to compete in a world with their better-educated peers, perpetuating poverty and the social ills that come alongside it. Our journey to align humanity with the single truth through the unification of individual and system is rooted in our core values. To embrace equity is to understand that no child deserves a suboptimal education because of birth lottery.

Systemic actualization requires the federalization and eventual globalization of education systems. This is not a call for conformity in learning methods or experimentation but rather a deepening of cooperative efforts and resources. We remove municipality taxes from the school funding equation entirely, classifying education as a public work and providing the necessary public investment to reflect that. One immediate alternative would be to shift existing property taxes into a federal fund and direct other revenue sources and federal capital creation into it. Under no circumstance does a community

pay more into the program than their community receives. In the majority of cases, more funds will be received. Eventually, financing takes form through an international and then global model where education becomes part of a planetary social contract. An education DAO could provide an alternative source of funding capture and management, independent of local and national governments, to resist the influence of powerful interests and politicians seeking capture of the funds. Our embrace of education as one of the eight dignities brings the responsibility to classify the resources necessary as beyond the reach of those who might sell the child's future for their own immediate gain.

Determining funding priorities might begin by evaluating our highest performing schools, starting nationally with the long-term intent of global cooperation to determine best practices. By understanding the programs, educators, and lessons that contribute to successful institutions, we can build ideal frameworks to share and implement. Different geographic locations will have different needs and circumstances, so any program we develop should allow for aspects of customization. What matters most is the core framework of transitioning education to support deep learning through the cooperative matrix approach toward learning. Whenever necessary, local specialists customize lesson strategies to meet the needs of local students.

Our transition toward a new direction should begin immediately, but we should also consider the potential obstacles ahead. Given their present conditioning, students may lack the will and interest to participate in the degrees necessary for the most significant educational impact. There is also a great disparity among youth concerning developing their powers of self-direction, so we'll need to account for the various starting points for youths further along in their primary school journeys. Educators may also struggle with this new style of teaching; some may even resist the transition for their personal convenience or preference. Educators unwilling

to change their approaches toward education should be removed from the teaching pool immediately, as the development of the individual takes priority over their opinions. Systemic actualization is a process that presents challenges and opposition at every step. We remain unfazed, as the creation of the eight dignities is guided by our spiritual alignment with the single truth

Education becomes a cooperative effort between federal, state, and local governments. The intention is to ensure the ability to maintain standards, disseminate best practices, and consistently explore areas for improvement. When a school fails to meet federal quality standards, professionals are brought in to reform the school, bring it up to speed, and hand it back to community control. These experts can consist of term-limited positions that are democratically selected by the professional education community. We stop making educational failures regional, cultural, and economic issues and instead collectively accept responsibility for future generations in perpetuity. Our goal is to bring education under public control, removing the influence of political actors from the equation. An education DAO might serve to facilitate the maintenance of quality standards and best practices, as well as the elections of individuals tasked with reformation in alignment with our new vision of learning.

Transforming education from a local to a national scope is an effort to enshrine the development of individual agency within the world. The changing nature of time, our universe of exponential growth, and the single truth and the relational universe highlight the inadequacy of our present frameworks. Self-actualization in the age of crisis is a multigenerational project, one that must begin now but will continue well beyond our personal expirations. It ensures that the child has access to the most advanced educational methodologies and resources as a direct path toward developing individuals capable of embodying a more transcendent human time experience—those able to resist the crisis with all of their might.

To deny an individual the best possible quality education because of their parent's economic status is unjust and immoral. Those who resist education as a human dignity deny their responsibility to the other, in direct conflict with the single truth and the relational universe. Systemic actualization is rooted in a perpetual campaign to challenge and change youth education to meet the needs of the moment.

CONTINUING EDUCATION

Education in a systemically actualized society extends far beyond the early childhood and early adulthood models we presently follow. Youths today are entering a world of productivity and participation where the most promising opportunities lie within the knowledge economy. Those born today will come of age in an era of automation and artificial intelligence beyond anything we can presently imagine. We can't predict what the next paradigm-shifting innovations and organizations will be, but we can understand the type of knowledge and skills required to thrive within these circumstances, given our present trajectories. To this end, we develop the systems necessary to support continuing education throughout the individual's lifetime.

The single truth tells us that change is inevitable. Our knowledge of inhabiting an exponentially expanding relational universe hints at the intensity and degree of change yet to occur. We will undoubtedly continue to automate our work, which translates to the disruption of individual productivity and participation. Therefore, the most logical course would be to develop public networks of systems supporting continuing education in a wide variety of directions. This type of access to personal development creates an individual agency that reflects our core values of flexibility, awareness, and enthusiasm. We know that nothing we build will ever be enough, so our commitment to developing broad networks of continuing education is in many ways a promise to ourselves, others, and the many not yet with us. It is a commitment to the

development of imagination so that we might always be equipped to meet the needs of the moment.

The key to developing more expansive continuing education systems is to spread the responsibility throughout society. We explored the idea of how the best DAOs will become the best schools, but education is not limited to DAOs. Advanced organizations existing within private economic sectors can be compelled to support this educational infrastructure through corporate modules, making them responsible for the financing, planning, and disseminating of the content in coordination with state education systems and the public education DAO. Any organization possessing a virtual monopoly within a vertical through its niche expertise, process, and technology bears the responsibility of training others who are interested in learning more. Organizations may choose to implement competency requirements for their more advanced methods and practice but would be required to provide access to robust training infrastructures to support such specialization of knowledge. In some ways, this is already happening. Multinational corporations offer direct certifications on their specific platforms.

The expansion of educational responsibility to the corporation and DAO provides the individual with opportunities to learn about the most advanced practices and technologies available, knowledge and experience that would be otherwise inaccessible through traditional education models and corporate secrecy in favor of protecting competitive advantages. Our present approach of information isolation ensures that organizations and groups are working on problems that have already been solved but are inaccessible to them. Continuing education addresses the crisis of productivity and participation and the crisis of information, truth, and trust. One of the often-unmentioned benefits of the continuous development of the individual in several directions is the unique ability to connect the dots between subjects that may seem unrelated on the surface. Simple to the child, we develop the adult to practice greater degrees

of cooperative collaboration in their efforts. Continuing education is the tool that deepens our expertise and passions but may also be used to change the direction of our lives toward something new. A systemically actualized society empowers the individual to explore productive focus and energy in as many directions as they choose, freeing them from the limitations of hierarchical work and the visions of a career meant to enslave.

The expansion of continuing education is one of the most direct pathways toward the individual and collective transformation we seek. It creates pathways to access and agency for the disenfranchised and builds a greater mental resistance to manipulative propaganda. In many respects, the crisis draws from our failure to develop educational verticals to mitigate the side effects of our technological ascendency. Deny people the opportunity to improve or redirect the trajectory of their life and they become angry and resentful, aspects of being that pose significant threats to individual and systemic actualization. Reforming education into a lifelong component of every individual journey fuels systemic actualization with the imagination and creativity it requires to grow exponentially. It is a power source of potential that continuously resupplies itself, progressing us with each incremental improvement.

INFORMATION

As observers within an informational universe, the inputs we receive shape our understanding of the world and others. When the individual perceives information, it changes them, altering perceptions in various directions and to different degrees. Better information leads to better decision-making for individuals and groups alike. Although we can never comprehend all possible alternative futures within a moment, information allows us to connect the dots between what is and what is yet to be. Information as one of the eight dignities focuses on expanding and protecting individual and

group access to the world's collective knowledge. It is a pathway to overcoming our crisis of information, truth, and trust while empowering the individual to fully express their being.

Information is one of the eight dignities because even the most capable individual is powerless to act according to their vision within inaccurate frameworks of information. Therefore, it is a call to expand access to and clarity within the information sources available to us. The merging of individual and system into a single self requires thinking critically about information to utilize what is necessary and discard the rest. Therefore, we seek to form a global cooperative of well-organized and easily accessible information, where anyone seeking knowledge can find the most advanced documentation available at any time in a unified and easy-to-digest format, free from cost or restriction. Wikipedia is perhaps one of the best examples of a global public work and fulfills the vital function of encyclopedic information. However, many forms of information are presently unavailable to the majority. By establishing the curation and proliferation of information as a component of human dignity, we commit to aligning ourselves with the single truth and the relational universe.

Throughout history, exclusive access to information has been a source of power and advantage. In a world of global systems prioritizing hierarchy and competition, information is a weapon, something to be used to create advantages over another. This is accurate through the lens of the corporation, government, university, religious organization, and the individual. Self-actualization in the age of crisis demands more of us than directing our imaginative powers toward the generation of competitive advantage. Information is the fundamental element of the universe. Our intentional direction of its flow is a cornerstone of systemic actualization and is in high alignment with the single truth. Moving toward a collaborative approach to information access and dissemination

reduces its power over us. It provides a foundation for imagination to develop, for divinity to turn into creativity. It is another effort to free humanity from the stranglehold of our own creations.

Consider some of the real-world applications of economized and weaponized information. Today, most of our academic research requires payment for access. Both individuals and universities must pay to access publicly funded research. For added inequity, the fee remains identical for researchers outside of the United States despite differences in currency exchange rates—an unacceptable arrangement in a universe governed by the single truth. To actively deny those seeking knowledge based on economic status conflicts with our core values of relation and equity. Before his persecution, the activist Aaron Schwartz said, "It's time to come into the light and, in the grand tradition of civil disobedience, declare our opposition to this private theft of public culture." There is a growing resistance within the academic community and by universities against the privatization of knowledge. Systemic actualization expands the sanctity of information access much further, of these efforts even further. Knowledge is a global public good, and all must be able to access it in all available formats.

The human time experience is assaulted by for-profit propaganda systems daily. Fake news of all categories proliferates our media. Depending on our individual political ideologies, the phrase likely conjures up some specific examples, but it comes in a wide variety of equally terrible shapes and sizes. The business model of all private media is manufactured consent. In theory, this isn't necessarily a bad thing. A journalist seeking to shed light on corruption or highlight public inequities seeks to drive change by shifting public opinion. In practice, a small but extremely wealthy number of "news" conglomerates have forsaken analysis and commentary on factual happenings, shifting their efforts toward loose interpretations of events and unrelated conclusions designed to incite fear and anger. Sensationalism as a revenue source requires a

consistent push toward more extreme rhetoric. It is a process that progressively desensitizes the individual and drives them toward fringe beliefs. It also encourages fierce tribalism, demonizing and dehumanizing fellow citizens because they dare imagine more.

Decades of deliberately misleading and misinforming people has compounded into a disturbing impact on the general populace. People are angry about things they don't understand, which only upsets them more. These propaganda systems turn individuals against one another. Manufacturing division is an easy way to divide a population against itself, drawing their focus away from the root cause of the crisis. The primary purpose of weaponized propaganda systems is to distract individuals from the hierarchical division of meaning and value embedded into legal, economic, and social systems. As the revolutionary has said for centuries, if the majority understood the depths of depravity exercised by those in power, there would be no alternative to violent revolution.

The most impactful action any individual may take to proactively prune the information influencing their time experience is to avoid reading or listening to large for-profit media conglomerates. Engaging with them in any form is like smoking a cigarette; it may provide some temporary euphoria but in the end, you're poisoning yourself little by little. Alternatives exist. Many local news sources and niche content creators are available. Plenty of podcasts offer academic approaches to evaluating and understanding the world. Applying stricter standards of information sourcing and commentary to large media corporations is one potential solution, but unlikely given their direct partnership with global political leadership. Consider also that censorship will be met with resistance, and rightfully so. Our objective in incorporating information into the eight dignities is not to develop some sort of ministry of truth; there is only a single truth. It's also not an attempt to legitimize the cancellation of dissenting voices. Our commitment to the core values of flexibility and courage forces any individual actualizer to

seriously consider and evaluate the merit of arguments out of alignment with their own, the exception being arguments in favor of the subjection of others, which shall not be tolerated. However, this doesn't discount the need for more clarity in information sources and the rejection of those who sow discord for profit.

The information DAO presents an alternative. There are a variety of directions it may evolve into over time. If journalists believe there is a need, the information DAO might serve as the global public news standard, where participants opt into a strict set of professional standards with a focus on non-bias reporting of happenings. Another avenue might be the development of media literacy resources and collaboration with the education DAO to help proliferate the ability to identify and evaluate information sources. The information DAO may serve to primarily reinforce public efforts, such as the aforementioned Wikipedia and other information libraries independent of state control. It might also serve to legally support efforts toward a more cooperative competition, cataloging and disseminating technological progress. We seek a world of open technology, where every individual has access to the most advanced technologies of the moment to explore and tinker with their design. Presently, many of our greatest advancements are trapped within single organizations, hindering our shared progress and only serving to stagnate innovation and creativity. Our present arrangements create roadblocks to the free flow of experimentation and creativity. We can imagine a scenario where new technology is developed, patented, and brought to market. Patents now take the form of smart contracts, each customized with rights regarding the specific creation.

As the product or process enters a market, the patent spins off allowances for information DAO participants to begin work toward a public version. We can incorporate a variety of variables such as minimum guaranteed exclusivity time lengths, compensation structures, temporary access rights for outsiders, and many others into

the design of the specific patents. With smart contracts, the release and dissemination of this information can be automated. These information access frameworks incentivize innovation while accelerating collective progress toward the public domain. Eventually, systemic actualization will cross a threshold where the majority will seek to create and innovate for no other reason than to express their divinity within the moment. Everything will immediately enter the public domain, and all will be better for it.

Whatever shape the DAO takes, we must cultivate systems of information that are free, open, and unbiased so that the individual can express a greater agency in their informational experience. Available technology and the collective pursuit of greatness empower rapid pathways to self-actualization in the age of crisis, breaking down hierarchies and barriers to access to information so that all may benefit from humanity's collective progress. Embracing information as one of the eight dignities reflects our core values of equity, flexibility, awareness, enthusiasm, and courage. It is a pathway to ensuring that all possess access to the knowledge resources necessary to effectively direct their focus and energy. Providing access for all is vital to protect the individual who might struggle to escape their birth lottery. Information is a dignity all must possess so that we may most expansively unleash ourselves upon the universe.

COMMUNICATION

Communication is the exchange of information within the moment. Much of our individual humanity is intertwined with others through communication; such is the nature of being in a relational universe. Our ability to communicate with one another is innate and natural, so we recognize access to and agency within communication as an individual birthright and dignity. The establishment of a communications DAO will serve to facilitate our transition toward publicly owned global communications networks. This can occur through direct capture of existing infrastructure or

the development of alternatives. Our communication networks and devices must be expanded and made available to all. We invest in the perpetual progress of these systems, and every individual is a stakeholder in our progress. Communication as a human dignity is in direct alignment with the single truth. We seek to proactively develop and expand our shared capacity to change.

A communication DAO might serve to organize our collective advancements and dissemination of communication technologies. Currently, most global communications infrastructure exists in long-entrenched private and state monopolies. These organizations provide services that are necessary and widespread but slow to innovate. In many circumstances, they are rent extractors that prioritize the provision of sub-par services over experimental innovation. The provision of services such as phones and the internet should be a public works project, and some states already provide municipal broadband under the control of local communities. Internet access is especially necessary for the development of the individual actualizer capable of engaging in a lifelong education process. It should therefore be provided at no direct cost so as to reflect our core value of equity. The DAO might consider transitioning the forms of access distribution into public control. This includes older technologies such as phones and cable internet as well as emerging advances such as satellite internet networks. By equipping all with reliable and fast communications technologies, we encourage individual access and group agency.

Consider also the monopolization of device manufacturing, which rests in the hands of a few multinational conglomerates. These organizations have successfully proliferated the spread of devices but do so through methods that create unnecessary waste—the "upgrade" of devices yearly and discarding that which still works. Much of the journey toward self-actualization in the age of crisis is the evaluation of which forms of progress are ideal and which contribute to driving us further toward crisis. A public works

organization might develop and implement corporate modules that expand corporate responsibility for device manufacturing and progress milestones. The communications DAO might serve as an advocate to balance the tradeoffs between progress and waste generation. It may also serve to develop public alternatives to popular virtual communications technologies.

The communications DAO can also serve to develop and distribute secure communications channels and devices outside of state control. Today, the majority inhabit countries where the ruling oligarchy will not hesitate to cut communications in times of dissent. That one group may deny access to communication for the many so that they might preserve personal power is unjust and immoral. It is an act of futility through the lens of the single truth and demonstrates an ego-driven lack of respect toward individual responsibilities to the other as governed by the relational universe. Our ability to communicate with one another is a sacred human dignity and should be removed from the influence and control of the state. The same can be said for the corporation, which often, through the influence of the state, may be pressured to remove information. Any private platform possesses the right to censor its community as they see fit; nothing about our legal notion of free speech denies this. Through this same lens, the DAO may choose to evolve to support advocacy against punitive measures such as solitary confinement, a cruel and torturous practice that serves no purpose other than traumatizing the individual.

Communication as one of the eight dignities conflicts with the beliefs and actions of the fundamentalist groups that support hierarchical religions. By its very nature, communication encourages the development of ideas conflicting with the established norms of the moment, which creates a conflict with static visions of the world. When individuals and groups leverage piety in their efforts to ban knowledge, burn books, and isolate themselves and their youth from ideas of the universe challenging their specific

beliefs, they act in extreme cowardice. This is especially accurate when considering the youth of these communities and highlights the prioritization of dominance of the individual over the curation of their powers. The communication DAO might choose to actively combat the spread of anti-communication movements through methods such as infiltration, legislative campaigns focusing on the denial of human rights, or others.

The intention of the eight dignities and their governing organizations is to promote and preserve the dignities of an individual. No group possesses the right to deny another of these dignities. Global public works DAOs serve to maintain, expand, and evolve the collective human time experience. Sometimes this will include fighting against those seeking to maintain their power structures by denying others access and agency. The global communications network should seek to preserve the freedom of dialogue to the highest degree possible with the exception of those seeking to promote and expand the subjugation of others. As we explored in the crisis of information, truth, and trust, those who would leverage the persecution of another for their own personal gain act in extreme misalignment with the single truth and the relational universe. We cannot tolerate groups and cultures that bind their success to the diminishment of others.

As our communications technologies enter the next era of exponential progress, ensuring their rapid spread is necessary. The more effectively we can reduce the friction between individual and group communication, the more we empower ourselves to transform the world. With the crisis on the horizon, embracing communication as a sacred human dignity is a commitment to ensuring our ability to cooperate and collaborate toward transcendence.

TRANSPORTATION

Of the eight dignities, transportation may seem the most out of place. But consider the following. Money and things move freely

around the world. People are trapped. Security is the most often cited reason, but if that was our primary concern, would the United States still export hundreds of billions of dollars of weapons every year? The idea that people must be restricted from travel because they could be dangerous is propaganda. We know this because once the individual crosses a certain threshold of wealth, they become cosmopolitan, operating without allegiance to the nation or government and unburdened by laws and restrictions applied to the majority. Freedom of movement should not be restricted to our creations. Transportation as one of the eight dignities is an effort to ensure that the most advanced planetary and space transportation networks reside in public control.

Transportation DAO serves many purposes, from local community networks to global and interplanetary logistics. Accessing transportation is vital to being able to individually actualize in society today. It empowers the expression of our core value of enthusiasm and harnesses our imagination through exploration. No matter how far technology advances, humans will find strength in numbers. Our journey toward individual actualization will be wasted if the individual cannot access the systems necessary to move about the world. We spoke of the freedom goods possess to move across the globe, but even they remain confined to the extractive schemes of profiteers. Shipping networks define access to basic and luxury material goods around the world yet remain in private control. Space travel is making significant progress each year and will play an outsized role in the collective advancement of our species. When we think about the future of transportation, we approach it from the perspective of cooperation and collaboration. How do these networks serve us today, what can we do to improve them, and what are the barriers of private control that must be overcome?

The movement of material goods worldwide is handled primarily by ocean transport. Today the thirty largest shipping companies are privately owned by various international organizations, with the

exception being China's state ownership of the largest collective fleet. Over 100,000 ships move goods around the planet, operating within independent frameworks of objectives and rules. Thirty independent operators moving goods across the world is inefficient and wasteful. Independent for-profit networks ensure that shipping costs will remain stable to generate profits, adding layers of capital extraction that directly contribute to higher prices for the goods. Logistical redundancies such as duplicating routes that could be combined and not maximizing the capacity of each cargo ship are unavoidable within our present organization. It is an industry with little innovation and deeply entrenched players, and the high cost of entry means that there is little incentive to experiment and innovate. The result is a stagnant system of organization and operation, existing for the sole purpose of profit generation without any need or obligation to improve.

Cargo ships are also immense sources of pollution that contribute significantly to the crisis of extinction. It is expected that pollution outputs from cargo ships will worsen in the near future.[46] Most cargo ships use heavy oil fuel, a low-cost alternative to diesel with higher sulfur levels understood to be one of the most toxic and polluting fuels available.[47] Studies also demonstrate that private cargo ships are also the largest source of oceanic waste, with an estimated 73 percent of the garbage in the Atlantic Ocean originating from Chinese merchant vessels.[48]

As the arctic ice caps melt, polluting ships are quickly carving out routes in the poorly regulated waters to ship profitable fossil fuel energy resources. Their efforts are accelerating the progress of the climate crisis and creating the potential for disasters that will be incredibly difficult to manage and devastating to wildlife in the area. Functioning in a material world will always require us to move goods and resources, and so long as we inhabit Earth the ocean will be one of the most direct routes. How we do that and under

what frameworks are subject to change. So long as global shipping remains under private control, it will be difficult if not impossible to overcome the environmental harm contributing to the crisis of extinction because of a general lack of accountability.

When we approach global ocean transportation through the lens of systemic actualization, we can imagine alternatives that create efficiency, low costs, focused technology advancement, and dramatic reductions in pollution. Our objective isn't to eliminate all private ocean travel and goods movement, but the significant majority of it will fall under public ownership so that we may create a system of organization where information, goods, and people flow seamlessly around the world.

First and foremost would be consolidation, merging the existing shipping companies and freighters under a single global public infrastructure, ideally the formal transportation DAO. Existing companies and the people who help operate them can remain in place. What changes is ownership, resource distribution, and a shift to a highly collaborative operational model. The transition to a public vertical opens up several opportunities for improvement that can never be realized under our current system of total private ownership. Ultimately, we work toward developing predictive logistics software that receives all incoming shipment requests and determines what ships need to go where.

As the consolidation process begins, we can audit and analyze all existing shipping routes, cargo, and costs over past years. Our objective is to find overlaps. For example, where could the efforts of these various independent companies be combined into one? What are the most common routes, and how might they be made more efficient if the ships operated as cooperative units rather than independent competitors? Are there trends in the amounts and types of cargo transport that might be better organized for fuel consumption and delivery speeds? These are just a handful of

questions that could be answered by bringing global cargo transport under public domain, each of which would provide opportunities for dramatic improvement.

Systemic actualization is about becoming more, and under this framework we can instill stricter regulations for ship operations that better align with our core values. Consider the act of throwing trash overboard while sailing in the ocean. Presently, no binding agreement or organization acts to stop this extremely harmful practice. Bringing trash back to port is cumbersome, creates additional labor, comes with financial costs, and is a more complicated process than just tossing it overboard. Organizations like the International Maritime Organization, a United Nations organization, attempt to regulate but are generally unable to enforce the rules they create. There may also be productive costs to keeping trash on board, such as slowing shipments down or being able to carry slightly less cargo. These problems create impossible dilemmas in a private transport model because no profit-seeking entity will risk losing time and money to do the right thing. Public ownership incentivizes the collective good over the profits of a few. It provides pathways to ensure that the individual operator and the larger networked collective agree on priorities. A global transportation DAO would ensure that no one would risk their individual security or well-being for doing the right thing. Systemic actualization creates new frameworks for addressing obstacles that are otherwise insurmountable within our current frameworks of organization.

Surpluses generated within the transportation DAO will funnel into the perpetual advancement of transportation technologies. Our previous examples highlight significant and immediate areas for improvement, many of which have presently available alternatives. For example, nuclear marine propulsion has been used in aircraft carriers and submarines since 1955. Small nuclear reactors have exceptional safety records, create a fraction of the waste of traditional fuel sources, and can travel up to 50 percent faster than

their fossil fuel counterparts. These advancements in speed and efficiency have been demonstrated to offset the associated costs of upgrading.[49] As a public vertical, we might first work to convert all oil-burning ships to nuclear, setting strict deadlines for ships in accordance with the availability of skilled technicians. Taking any ship out of commission will have economic impacts. Goods won't be delivered according to their regular schedules, and there will most certainly be opposition from the impacted parties.

Some delays are unavoidable, but this is a necessary cost of transitioning off of these harmful fuels. Because the majority of cargo ships would fall under the public domain, reorganizing delivery schedules and utilizing the full capacity of our global fleets can help mitigate any frustrations caused during the transition. An alternative to nuclear power that may be available at the time of implementation would be to incorporate green energy sources such as solar, wind, and tidal energies into ship power generation. These technologies already exist and can be adapted and experimented with to determine the best route for ocean transport. Our objective is to create a ship that can perpetually power itself, radically reducing the environmental harm and capital costs of moving goods across the ocean. By using the surplus capital generated by these operations, we can create large research and development projects to dramatically speed up innovation and disseminate the results among all organizations.

Ocean transport as a public vertical makes sense because there is no benefit from keeping it privatized. It is a necessary service in the present moment, actively expanding the crisis of extinction. Public ownership provides pathways to advancement currently unachievable within our current system, progress that is funded and shared among all participants. We can make a similar argument for transitioning airplane manufacturing and transport to a global public network. There are thousands of independent airline operators, but even the consolidation of the top ten global firms

(five of which operate out of the United States) could radically shift the efficiency and advancement of these verticals. Using data aggregation to determine routes and travel trends and streamlining procurement can build more effective and efficient systems that better serve collective humanity.

Traveling by plane is one of the most convenient ways to travel. It's fast, direct, and allows people to experience places and people that would be otherwise unavailable to them. Unfortunately, personal air transport in the United States has been struggling for some time. As prices rise, patrons receive less and less. Reduced carry-ons, tighter spaces, and inadequate safety precautions are implemented in an effort to reclaim profits in an era of declining use, the result of which is an increasingly negative experience. Airlines dispel the popular myth that privatization encourages competitive innovation because privately controlled systems always mature toward financialization as their primary objective. The transportation DAO offers a pathway for removing vital global systems from the hands of a small group of rent seekers and placing them under the control and guidance of collective humanity.

In its infancy, the transportation DAO might focus on the creation of driverless electric vehicle fleets to transport people in urban areas. One of the primary challenges with driverless technologies in the present is that they are always subject to the behaviors of irrational human drivers. Therefore, it might be a citywide project, establishing community networks of fleets that integrate with the roads and other vehicles. This might occur in a new community of self-actualizers or an existing city with forward-thinking leadership. We want to personalize transportation but eliminate the need for private vehicle ownership. In the similar context of human movement, the engineering of carbon-neutral continental high-speed rail could fall under certain guilds within the transportation DAO. Given the scope of many transportation projects, the DAO would

want to partner with the state or nation to coordinate, facilitate, and resource these developments.

Consider also the emerging field of space technologies and how the most advanced work today is being done by private corporations. When we consider historical public works, we can easily identify why this shift occurred. Whereas the private corporation is free to experiment, fail, and try again, the public agency is subject to intense scrutiny and immense bureaucratic barriers. Political actors are quick to pounce when experiments go wrong, especially if it means denying collective progress for minor fiscal benefits for the extremely wealthy. Space holds material resources and wealth far beyond our presently available options. The future of space mining presently sits in a wild west scenario of first come first serve, with nations gearing up to militarize their efforts and reignite squabbles past.

The idea that we would allow a private corporation to possess full and unlimited rights to space resources is beyond absurd. Still, it accurately reflects our global political climate under the influence of hierarchical systems of meaning and value. Given the extreme abundance available to us in space, the most logical solution is also one with the greatest potential for success: a globalized effort toward the advancement of space-age technologies and resource collection, where the rewards of said investments belong to collective humanity and serve our shared needs. The transportation DAO might prioritize a global space cooperative first because it is the least tainted of all other alternatives. It would also set the stage for deep international cooperation yet unknown to the people of Earth.

Beyond the material and environmental efficiencies that public ownership offers transportation verticals, there is a distinctly more human need for our embrace of transportation as a dignity. Our journey toward self-actualization in the age of crisis through the alignment of individual and system is, at its core, a process of freeing

humanity from a past we had no say in choosing. Transportation is one of the most direct and accessible forms of escape for the individual subject to an oppressive birth lottery. Public ownership, access, and agency within our transportation verticals empower the individual to let go of circumstances no longer serving them and begin anew. Transportation as a public good also empowers a great reorganizing of our communities. If we are serious about our commitment to the development of personal divinity, we want to empower the individual to group with those aligned with their visions of the good. The internet has taught billions of people that although they may feel alone and out of alignment with their circumstance, others exist who share their values and aspirations. Today, they possess no alternative other than distanced interactions, no agency in their ability to redirect the course of their lives toward communities that resonate with them.

The public ownership of transportation alongside our dignities of food and water, housing, health care, and education combine to create a borderless individual, one who can group as they see fit and is free to direct their focus and energy toward creative pursuits of their choosing. It is a profound freedom that the vast majority alive today do not know, but one that is within our grasp. Transportation fills a vital gap in the average person's ability to be secure in their person. It empowers the individual to escape the inheritance of birth lottery and develop their divinity in the directions of their choosing.

These ideas only scratch the surface of how transportation can be integrated into the life of the individual and collective. They are intended to illustrate why transportation is a vital component of the eight dignities. Planetary systems directly impact each of us even when we are not engaging directly with them. Our inhabiting a relational universe of material needs and wants ensures that trans-portation will continue to be a crucial component of our lives—one that plays a vital role in accelerating us toward or redirecting us away from the crisis. We choose to organize ourselves in alignment

with the single truth and therefore claim that every individual has a right to be a stakeholder in the development and direction of our transportation systems.

ENERGY

Energy as a global public good and human dignity is fundamental to progressing the eight dignities. It is the resource through which all of our creations take shape, a facet of our lives in the immediate present for which demand only grows. Presently, the privatization of resource extraction and energy conversion plays an outsized role in furthering the crisis of extinction. Energy is a human dignity because both our individual and collective progress is tied to our access to it. Without it we are extremely limited in our ability to access what the world offers. Energy is part of everything we do and an integral part of what our future contains. This inseparability from the human time experience is why we include energy in our spiritual journey toward systemic actualization.

Energy as a global public good centers around harnessing renewable energy sources to exceed humanity's total energy needs within a given moment. Despite the propaganda encouraging us to believe otherwise, the sun provides more energy than we could possibly use here on Earth. What we lack is the political will to utilize this resource for the collective benefit. Limitations of solar energy capture through solar panels caused by cloud cover and the rotation of the Earth can be addressed by harvesting sunlight through space-based solar energy capture, which will consistently collect and transmit power back to Earth. Additional technologies such as wind- and water-powered energy generation also provide pathways for energy surpluses beyond need. Many might also argue for the adoption of nuclear power, which has come a long way in terms of safety and longevity but still produces waste and will always contain a level of risk not found in renewable technologies. When reimagining our approach to energy infrastructure and access, the question

is more about direction than available opportunities. Nuclear plants present significant challenges in their construction times and centralization, whereas renewable energy capture technologies are modular in their design and can be installed in more locations.

We must also consider the length of construction time. If a nuclear plant takes ten years to construct, we must take into consideration the exponential progress renewable energy capture will make during that time period. It's not as if a nuclear plant design can be switched midway through to better accommodate the most advanced technologies. Some might consider that the best method to transcend our energy needs and the crisis of extinction is a "do everything" approach, where we invest in both nuclear and renewable solutions. This approach is a trap, as it divides our collective focus and energy instead of concentrating it on higher degrees of incremental progress. Given the trajectory of their progress and the natural reactor that Earth orbits, an intense focus on renewables is the ideal solution.

For decades, global humanity has been intentionally misled about the crisis of extinction brought on by our use and extraction of fossil fuels. The privatization of energy has repeatedly proven to be an immoral and illogical structure in the face of the crisis. Embracing the global public ownership of energy is a part of the spiritual journey of the self-actualizer because it is in alignment with our core values of relation, equity, and restraint. Energy as a human dignity recognizes our immediate present for what it is, understanding that without access to energy and the agency to use it, the modern human is powerless to create change. It is also a commitment to generations of observers not yet born: they will know the capacity of love and kinship our present arrangements do not allow. If the public support and ownership of energy verticals concern you, consider that fossil fuel companies presently receive billions in government subsidies.[50] We are supporting the very institutions that intentionally accelerate the crisis to profit more.

The collective public funding of a global energy network would be little more than a redirection of what we already spend. The crisis of extinction cannot be solved without a complete and total redirection of our collective energy strategies. As it is often said, the first step in getting out of a hole is to stop digging.

An energy DAO might begin by pooling resources to purchase land and building large solar farms. The sale of this energy could cover costs and generate surpluses used to expand. Every individual who contributes to the DAO or purchases energy from the DAO is a stakeholder, deserving of a vote in the organization's direction. We can imagine the most common decision points will revolve around expanding energy collection and distribution infrastructure, lowering fees for individuals and groups, and expanding the DAO's efforts and community members worldwide. The initial purpose of the energy DAO will be to bring energy collection and distribution under the exclusive control and governance of the global public. Groups and organizations will initially be a source of revenue and surplus, fueling member benefits and the perpetual research, development, and expansion of the DAO's technologies and reach. We can also imagine the energy DAO being a vital source of innovation and access where private individuals and groups may leverage public technologies to experiment and innovate, following similar flexible patent laws and supported smart contracts. Long-term, it should serve as our vehicle toward advancing energy technologies and delivering free energy to all. Energy as a public work will eventually cross a threshold where the costs for maintenance and infrastructure improvements are dwarfed by the collective wealth of society. In this moment, humanity is free from one of the greatest burdens we have struggled to overcome.

Given the crisis at our doorstep, the energy DAO should be one of the highest priorities of our journey toward systemic actualization. It supports the other seven dignities and will continue to support the next generation of dignities developed by the self-actualizing

individuals yet to come. To be born into the universe at this moment ensures the individual's dependence on energy. Our embrace of energy as a human dignity is an effort to maximize each person's ability to express their divinity within the moment. Energy is a dignity in alignment with the single truth and the relational universe, one that has consistently contributed to a more expansive humanity.

POINTS OF REFLECTION

1. Our embrace of self-changing systems serves to break humanity free from the idea that any of its creations are in any way natural or necessary.

2. We do not reject the idea of private enterprise or the ability to go off independently in your own direction.

3. We reject the dogmatic adherence to a single form of economic arrangements, instead demanding alternative economic models that better bind finance to the real economy.

4. The eight dignities represent sacred individual rights in alignment with collective human progress. They are a deserved inheritance for every individual born into this world.

5. Systemic actualization is the spiritual task of every self-actualizer, a journey to surround ourselves with systems that empower us to fully express our oneness with the relational universe.

6. Transforming society in alignment with the single truth and the relational universe is the most direct pathway toward a shared deep freedom that is presently unavailable.

DEEP FREEDOM

Self-actualizing in the age of crisis serves two primary purposes for humanity. First and foremost, it is a shared journey toward transcending the age of crisis. If we cannot overcome the crisis, an even greater majority will be cast into circumstances that make individual actualization extremely difficult, if not impossible. Second, our efforts serve to free humanity from the limitations the past projects onto the present. Deep freedom is the alignment of the individual and system within the moment of symbiotic evolution. In this global society, individuals and groups have an unimpeded and unalienable opportunity to change our systems of organization as our definitions of being free evolve. We must develop a vision of progress in alignment with the single truth and the relational universe so that we might glimpse our latent power that wants to break free. Like everything else in a universe guided by the single truth, deep freedom is choice within the moment.

There is no single element or action that provides humanity a deep freedom. Instead, it is the culmination of a wide range of efforts in diverse directions. What matters most is embedding new systems of value and meaning inspired by the single truth into the constructs we surround ourselves with. This empowers a more widespread and rapid individual actualization and is rooted in flexibility so as not to resist the future revisions that will most certainly come. Our struggle with being free will always exist in relation to our circumstances; what is freedom in one moment may seem suffocating in another. We also recognize that within the immediate present, each of us inhabits varying stages of freedom that are extensions of our birth lottery.

The poet Emma Lazarus is credited as saying, "Until we are all free, we are none of us free." This is especially true in relation to self-actualization in the age of crisis. To embrace deep freedom for any single individual is to apply it for all, so it must be in a relational universe. For the individual, this requires recognizing that

while each of us inhabits struggles brought on by the systems surrounding us, some have a long history of disadvantages that must be addressed first. Contrary to popular belief and propaganda, this doesn't require the vast majority of people to lose anything except the belief that there should be a favored group in society or nature. Deep freedom isn't about swapping one form of government for another slightly better one in the hopes that it works. Today's institutions are rigid in design and resistant to change. Deep freedom is the alignment of the internal and external infinities, a global society where imagination possesses absolute power over our creations, as opposed to our present moment where our creations dominate us.

Deep freedom is not freedom from struggle nor freedom from consequence. These two experiences are completely unavoidable in a universe governed by the single truth and the relational universe. The individual should not waste focus and energy on desiring their elimination; it is an unobtainable objective. Struggle and consequence are expressed in many degrees throughout our time experience, many of which are out of our control and interwoven into the fabric of being. There is no progress without struggle, no learning without the consequence of choice in a specific direction. While every individual has a right to define freedom for themselves, we cannot tolerate definitions that threaten others' access and agency within the world. Freedom is equality of opportunity and dignity, which can only be realized within an inclusive idea of it. Consider the eight dignities. They provide humanity a foundation for expansive individual freedom while expressing the spiritual values of the self-actualizer. The values and meaning we project onto the universe are the seeds from which all our systems grow. Our alignment with the single truth and the relational universe will do more good for humanity than redistributing all of Earth's wealth. Transcendent humanity is our chance for a greater life and the standard for how we judge what is and is not an acceptable form of inequality. Therefore, deep freedom is not a one-time change to

a vertical of society we deem unacceptable but rather the perpetual practice of systemic reformation in alignment with the single truth.

Our vision of deep freedom conflicts with our present apathetic embrace of the shallow freedom and equality available to us within our present arrangements. The individual who prioritizes equality over freedom unknowingly embraces what is instead of what can be. They will be drawn to the allure of incremental reforms of a broken system designed to appease rather than address the root causes of our descent into crisis. Consider how frequently we celebrate minor progressions in the recognition of humanity within the other. Women, children, LGBTQ+ community members, Black, Indigenous, and people of color are locked in an eternal struggle to be recognized for their full humanity, as if their lack of freedoms were some sort of natural or necessary arrangement instead of a direct result of our present arrangements and the hierarchical systems of meaning and value that guide them. Any form of progress in enhancing equity seems like a major victory, but only because our vision of what is possible is constrained by the systems surrounding us within the immediate present. Our spiritual journey toward systemic actualization lifts the veil of ignorance of the possible from our eyes, enabling us to envision a deep freedom available to all that could never take form within the institutions we presently inhabit.

LIBERTY AND DEMOCRACY

Our struggle to conceptualize and develop a society where individuals and collective alike share a deep freedom exists in relation to our concepts of liberty and democracy, liberty being individual agency and democracy being a political technology intended to provide collective agency. It's easy to connect the dots between the inequities of the immediate present and the systems governing our relationships, but our struggle with these concepts extends into the past. The founding of the United States was an experiment in alternative ways of living that lessened the relevance of birth lottery.

Although its present form more closely represents the monarchies it was trying to escape, in the time experience of its founding it placed a much higher priority on the expansion of individual liberty than the monarchies of the day permitted. Today we find ourselves confronted with the same struggle of past revolutionaries. We know a more expansive humanity is possible and are compelled by that knowledge to create change, but all of the systems surrounding us resist. To develop alternatives, we explore how liberty and democracy take new forms within the immediate present in alignment with the single truth.

To better understand our present moment, we can begin by exploring the history of this debate from the perspective of the founders of the United States. They believed that the government's objective was to protect individuals' rights, and that the greatest threat to individual liberty was government.[51] Democracy and democratic governance are forms of collective consensus that threaten individual liberty. The founders were specifically concerned with the threat a more expansive democracy posed to their visions of a free market economy, which was an extension of their views on liberty.[51] The founders intended for those in charge of the direction of government to be selected by the democratic process but wanted to insulate government employees from public influence. The belief was that this approach would allow the government to better adhere to its constitutionally mandated limits.[51]

To this end, they designed a constitutionally limited government with separate branches of power to slow the pace of change. Although the Constitution leveraged the democratic process for collective decision-making, the founders did not intend to design a government to support the majority. Citizens alive within the time experience of the creation of the founding documents had no direct input into the creation or ratification of the Constitution.[52] Consider also the Electoral College, an intentionally undemocratic institution that was designed to solve a problem we have since

overcome. During the time experience in which the Constitution was written, the speed of communication was very slow. They feared that presidential candidates would continually fail to reach a majority consensus because people would vote along state lines.[53] It's an irrelevant fear in the context of our present communications networks but valid within the time experience of its origin. Today we can observe the evolution of this mechanism, which has awarded presidencies to candidates who lost the majority public vote on several occasions.[54] Our understanding that the systems we inhabit were never intended to provide the majority with a voice in our collective direction is a mandate for change, especially within the context of individual liberty. The founders could never have predicted the scale and scope of our technological ascendency within the immediate present, but that does not absolve us of the responsibility to address the shortcomings of their vision. Individual liberty is in perpetual threat within political and economic systems that empower the billionaire god-king and their purchased politicos to direct the trajectory of society.

When we compare these past perceptions with our immediate present, we can identify several divergences in philosophy and circumstance. The prioritizing of individual liberty over collective well-being has proven to be an extremely inequitable framework of society. When individuals and groups cross a threshold of wealth, they command too much power over others. They dictate wages, access, law, and information by leveraging capital and networks to leave the majority powerless to shape the systems defining their relationships with others. If we are to maintain the dogma of the founders that individual liberty is the ultimate priority, how do we address the structural inequities that these values have created over time? Should the majority embrace their disenfranchisement so that a small minority can fully express their will in whatever direction they choose? No, embracing this philosophy would favor inequity and birth lottery as the primary determinant of access and agency.

In today's world, extreme liberty for the few directly correlates to the absence of liberty for the majority.

Here we identify why limitations to individual liberty are not the ultimate evil they are prescribed to be. Core values focusing on alignment with the single truth and the relational universe reject the subjugation of one for the benefit of another. At the same time, our efforts recognize that equality of outcomes is an undesirable vision; individuals will always contribute in various directions and degrees. In exploring limitations to liberty in favor of collective progress, we must always be mindful not to let our frustrations with inequity cloud our understanding of what is just. Incentives are valuable, and those who dedicate their focus and energy toward contributing to collective progress should be rewarded for their efforts. Wealth caps are one example of an equitable limitation to liberty. Once an individual's net worth in both liquid capital and assets reaches a certain threshold, we could explore several alternatives to prevent extreme concentration.

Earlier we explored how implementing Kaldor's consumption tax addresses extreme inequity without destabilizing productive networks. Another alternative is to cap the total savings and investment an individual may hold within a given moment. A third option is to limit the power of capital, barring individual or group investment in elections of any form in favor of a publicly financed campaigning process. These examples highlight equitable solutions because they only target extreme wealth in such a way that produces no material difference in the life of the individual being limited. Systemic actualization requires reorganizing systems developed with the prioritization of individual liberty above all else. It is not unjust nor a slippery slope to consider alternatives to forms of organization that diminish the majority. On the contrary, the only slippery slope we inhabit is our rapid descent into crisis.

We should also consider how the founders overlooked the inevitably of an expanding state and social services in response

to large populations and technological innovations providing efficiencies at scale. A nation-state can support and distribute many services more effectively than individuals or private groups can. To their credit, the founders were correct to be suspicious of government officials and their capacity to lead justly within systems supporting the dominion of capital. Politics in the United States may be our most corrupt institution, legalized bribery ensuring the voice of the people is rarely represented. However, public works and collective ownership need not fall under the umbrella of archaic political technologies. As explored earlier, DAOs provide a pathway toward transparent public works and stakeholdership independent of any single nation-state. They are, in many ways, the extension and diversification of representative democracy.

Democracy does not limit liberty through the lens of society, only through the individual's personal perspective. The relational universe ensures that no single individual operates as an independent observer of the whole. No one has the right to claim a liberty that is demonstrably harmful to the collective, even if the institutions surrounding them encourage it. No amount of denial will change the inherent responsibility the individual possesses toward the other. Because all of the liberties that presently exist stem from the systems governing our relationships, they are flexible and subject to change. But old dogmas die hard, and any present conversation about the democratic expansion of collective systems is often met with regurgitated propaganda about the erosion of liberties. In reality, the most direct path to a more radical individual freedom is through the expansion of democracy and public works such as the eight dignities. Much of the concerns of a threat to liberty draw from fears of unjust redistribution, which is perceived as ominous to the wealthy elites benefiting from inequitable arrangements. In a systemically actualized society, the individual inhabits a time experience where the rudimentary struggles of survival are greatly reduced if not removed entirely, and access to collective progress

is freely available. Unlike our immediate present, the systems surrounding them empower them to create greatness in their own vision. In this moment, the highly secure and capable individual embodies liberty unthreatened by democracy. One who embraces his relation to the other as genuine embraces the responsibilities of living in a society and is willing to restrain his unlimited personal wants in favor of shared equity and bigness.

FREE WILL

Does the individual inhabiting a universe governed by the single truth and the relational universe have free will? Does it matter? The question has long been a subject of debate between philosopher and scientist alike. It is a conversation that continues to evolve as our knowledge of the universe expands, one that may never be answered to the level of satisfaction we may desire. To understand free will within the context of the single truth, we begin by exploring the existing arguments of historic spiritual technologies and modern science, contrasting these arguments to one rooted in our journey toward self-actualization in the age of crisis.

Hierarchical spiritual philosophies of meaning and value would argue yes, individuals have free will. As per their texts, humans acquired awareness of the world through consuming the forbidden fruit. God had intended them to stay blissfully ignorant, and our consumption of the fruit brought our first feelings of shame and disgrace. That a god would allow its subjects to choose between eating the forbidden fruit or not suggests that his creations were in fact capable of free will. This is reinforced by the notions of death and salvation central to these meaning philosophies. Judgment prior to salvation is based on our actions in relation to the rules set forth by this god and would be meaningless in a universe without free will. The individual must have free will to be accountable for their actions and therefore judged appropriately. Thus, the salvation religions root themselves in the belief that genuine free will

is available to all. Without it, the fundamentals of their spiritual philosophy and visions of transcendence would lack coherence.

The Buddhist would not be as certain as the followers of hierarchical meaning philosophies. It is a philosophy of value and meaning rooted in the relational universe that subscribes to karma, an experience of being conditioned by event chains of cause and effect. At the same time, it places responsibility onto the individual for their actions within the immediate present.[53] Self-actualization is a spiritual philosophy similar to Buddhism in that it prioritizes a form of pristine awareness as the objective of transcendent humanity. Buddha rejected the idea that the individual could exist in a state of total freedom of will because to do so would require being removed from the physical and psychological influences on our information inputs. Our inheritance of the immediate present brings a long series of moments we had no say in, much of which is out of our control. In addition, our biological sensory organs skew our information inputs and therefore limit us to fractional understandings of what is. Perpetually influenced by the world around us, our existence within the relational universe is one of fractional freedom. We bear accountability for our choices but possess no power over the vast majority of factors influencing the circumstances that shape these decisions.

Some present-day scientists will argue that evidence suggests there is no such thing as free will. Neuroscience presently demonstrates that our brains trigger signals before our personal awareness of decisions.[54] In other words, before we even think to pick up the cup and drink the liquid, the synapses in our brains have fired commands to do so. If consciousness is a purely physical phenomenon, as some scientists believe, then awareness and choice must be a result of brain function. If our brain's electrochemical happenings occur before our awareness of them, then free will cannot exist. Life is no more than a biological function that we carry out, unaware of the mechanisms that drive us. If we are to embrace the purely

biological definition of consciousness, our present understanding of the brain would suggest that free will is a complete illusion. With that said, theories of consciousness still vary greatly, and there is no absolute consent.

Another theory gaining popularity among scientific circles is panpsychism, the idea that everything contains consciousness to a specific degree and frequency, and intelligence is the root element of the universe. The idea is supported by our observations of other animals exhibiting behaviors that are clearly conscious in their nature, such as love, communication, and sadness. Humanity continuously expands our definitions of the intellectual capacity of animals as they prove to be more capable than we have given them credit for. These observations beg the inevitable question: when does it end, if ever? Hindus and Buddhists might refer to panpsychism as the Brahman, the universal godhead of which we are all a part—the totality of collective intelligence within the moment. Similar to the self-actualizers returning to nature in spirit and philosophy, our science also seems to expand support for ancient knowledge derived from the use of sacred plants in high ritual.

If we had to pick an existing philosophy of free will to align with the single truth and the relational universe, it would be panpsychism. There is deep interconnectivity within the entire universe in any given moment, with seemingly infinite event chains happening in all directions coalescing into a single happening. As individuals, we possess a fractional awareness, understanding that many others share but cannot ever truly know. Through the lens of the single truth and the relational universe, we develop an alternative answer from the existing binary options. Whether the individual possesses genuine free will is not at all relevant. In both scenarios, the individual can only ever act in accordance with the circumstances of the immediate present. Therefore, their options and choices always remain the same.

The individual is always subject to a universe of information

streams and happenings far beyond their control. Therefore, the potential possibilities of action are always limited to the context of the moment. To this end, we share the Buddhist conclusion that there is no free will because we never inhabit a state of absolute freedom. We cannot manipulate the totality of our existence with our will alone. At the same time, we must have free will. When we draw from our infinite imaginations, we create concepts and constructs into the universe that never existed. This expression of divinity with the moment is a rebellion against the context of circumstance and the highest form of alignment we may embody with the single truth. Every individual possesses the power to see what is yet to be and, through the direction of focus and energy, may give it form. Perhaps creation is an act of the universe itself, expressed through an individual. In either case, the creator is indistinguishable from the vessel. Thus, aligning our internal infinities with the external is both absolute freedom and highly constrained by our inheritance of the moment.

REIMAGINING DEMOCRACY

The crisis of elected misrepresentation highlights how the world is full of weak democracies. The United States is one of many existing to mask the intentions and efforts of a global oligarchy. We are fed narratives of voting as a source of change, knowing that the public's well-being is given less priority than private interests by elected lawmakers. People are frustrated with the democratic republic and are being driven toward more radical alternatives. They are justified in that our present understanding of democracy is inadequate to support transcendent humanity. They are incorrect in assuming that any alternative -ism or the absence of a state could ever be enough. Democracy, as a means of driving consensus among citizen stakeholders and supporting redistributive efforts to fund public works, plays a vital role in systemic actualization. The majority of anti-government sentiment we observe at this moment is often an

attempt to avoid obligations to others. However, it is not completely unfounded. Our crisis of elected misrepresentation highlights how those within elected positions of power prioritize their personal wealth and the wealth of their sponsors over the well-being of their constituents. With that said, the idea that a hyper-conservative fascist solution or an anarchist alternative would be ideal is an illusion that would only accelerate the crisis and further calcify birth as the most important event of our lives. Systemic actualization and our vision of deep freedom are rooted in cooperation and the individual core values we embrace in alignment with the single truth. Reimagining democracy is a necessary step for the management of large groups, federations, and nations within a systemically actualized society.

Present-day democracies suffer from several ills explored previously. Legalized bribery in the forms of lobbying and campaign donations ensures that the system prioritizes wealthy individuals and organizations, opaque elections and policy decisions prevent the public from engaging more deeply, and a general lack of accountability creates a despondency among many who opt out of the process entirely. Although these critiques are accurate, they are symptoms of a larger structural issue with the design of democracy around the world. Our efforts focus on redesigning democracy from the ground up, building a philosophy of consensus to manage shared systems. We begin with recognizing that nothing about our democracy is inherently natural or necessary; it is, like all things, a construct frozen in the time of its creation. Our ability to change or alter its trajectory is directly correlated to our will to do so. We also understand that we need not rely on the present people and arrangements that resist change to create it. The alternative is to create something new, independent of what is and relentless in its pursuit of what will be.

Consider the current process of implementing laws at the state and federal levels. There are presently two possibilities when

it comes to laws. Policies are adopted universally and apply to everyone, or they are not adopted at all. This binary approach to governance is a choice that restricts experimentation by design. A better alternative would be to embrace more precise lawmaking, where specific groups could vote for and be accountable to legislation without subjecting the collective to their needs and whims. Laws need not be an all-or-nothing process. A systemically actualized society allows the decentralized microcommunity to develop highly custom legal arrangements governing the conduct of life within their society, with the primary restriction being forms of organization that would subjugate some for the benefit of others.

When we think about the future of democracy, it is necessary to create paths toward higher participation rates. We encourage this by becoming masters of its structure and supporting the expansion of possibility within the bureaucratic state. It also moves us away from the standard approach of relying on technocrats to dictate the direction of society in favor of an experimental populace who leverage their insight without being subject to it. This more flexible approach to governance leans toward the creation of alternative regimes of law that favor innovation. Additionally, it allows for change independent of crisis. Groups and communities can act without concern for power structures preserving the rule of the dead over the living. To do this, we must innovate how individuals are provided access and agency within the democratic process. Of all of the developed nations participating in democratic elections, the United States ranks twenty-sixth out of thirty-two in voter turnout.[55] As you'll recall, I founded and led a civic technology nonprofit focusing on closing this gap at the local level. Our 2018 research revealed several disturbing findings. For many, the cost of running for local office was prohibitive, exceeding 20,000 dollars in many of our pilot state communities. The lack of restrictions on financial spending in campaigns at all levels deters community members without access to high levels of disposable income from

attempting to become engaged. In doing so, we stifle alternative perspectives and imagination.

We also discovered that 77 percent of the local candidates posted no information online about their candidacy in the form of direct websites and social media pages. By denying community members access to relevant information, candidates also removed their agency of informed consent within the democratic process. Now, we might assume that the financial and informational barriers preventing greater democratic engagement are relics ripe for reform. Unfortunately, this is not the case. Many of those elected to local leadership positions seek to maintain the present arrangements to preserve their power. Our research produced feedback such as, "We don't want higher community participation," and "Transparent elections don't benefit incumbents." Despite this feedback we continued to build, developing a public platform to manage access and agency within the local election process. We intended to establish a more direct democracy at the community level through ease of access and paths to participation. Although the organization was sunsetted due to financial difficulties, our solution remains as relevant as ever.

A digital public campaign platform provides a direct alternative to our present political information systems and opens doorways to eliminating corruption of the process. Ideally developed, managed, and continuously iterated by a nonpartisan DAO or nonprofit, this political technology enhances individual agency and access in the political process at all levels of government. It provides a standardized format for candidate information entry and digestion, highlighting aspects of the candidate, such as their professional history, personal values, and their vision for the community they intend to serve. This information is presented to potential voters in an easy-to-digest format that is consistent in its presentation across all levels of elections.

Beyond information, the platform could provide easy and accessible pathways to informed decision-making. For example, Likert scale[11] personality tests across various categories could be used to quantify value alignment between citizen and candidate in the form of matching percentages similar to dating websites. Once established, the platform could also support voting or the delegation of votes, as is popular in existing DAOs. Stakeholders could delegate their votes to other community members, empowering those choosing to abstain from being represented by a perspective they align with. This model of citizen access to candidates is best served by legislation requiring candidates to leverage the platform for their campaign. Having the majority of candidates participate on the platform would empower us to make more sweeping changes to our electoral process, such as limiting or eliminating campaign financing and expenditure. Through the dedication of public education resources and programs, we educate the populace on its use and value to our democratic process. We might choose to incentivize participation to drive initial adoption. Pushing this model even further, we could mandate that all financial transactions between individuals or groups with a candidate be handled through the platform and recorded on its independent blockchain to ensure absolute transparency. This same approach could be applied to all government spending. In just a few election cycles, we could usher in a new era of democracy, prioritizing citizen access and agency ahead of private interests.

Enhancing access and agency within the process of democracy is the primary path to high engagement, but plenty of alternatives exist. Compulsory voting is an option. For example Belgium's laws require voting, with financial penalties for those who do not. The result is a significantly higher average voter turnout than in the United States. This option provides a clear-cut solution to turning

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11   Likert scales are typical in questionnaires and are commonly organized as Strongly Disagree through Strongly Agree.

out more voters but doesn't necessarily guarantee aware engagement with the process. What does it matter if more people vote if they remain unfamiliar with who and what they are voting for? Without proper assurances in regard to the freedom to vote, this path could also turn out to be little more than a penalty for the poor. Ranked choice voting is another incremental improvement. Each candidate is assigned a rank by voters, indicating their hierarchies of preference. If their number one choice loses, their vote is then transferred to their number two, and so forth and so on. This is extremely valuable in countries with robust variations of political alliances but may be less effective upon implementation in the United States, where the differences between political parties are less refined.

Some cities are presently leveraging ranked-choice voting. We should also consider how this might serve those seeking to disrupt the status quo. In theory, it allows more citizens to vote with their values without fear or risk of electing someone whose values stand in stark opposition to their own. Alternatively, ranked-choice voting might result in flooding contested elections with candidates sharing agendas and donors. This is common practice in elections today. As difficult as it is for political innovators to compete now, ranked-choice voting may make it even more challenging. Still, even with that potential, it would significantly improve our present winner-take-all elections.

Another challenge of our present forms of democracy is the intentionally slow pace of change that the systems enable. Earlier we explored how the separation of powers in the United States slows change by design. Now we explore how we can maintain the philosophy of separating powers in collective governance while creating pathways toward more rapid resolutions to an impasse. We could begin by empowering both Congress and the president to independently put a topic of impasse to a direct, public vote. This way, those acting in favor of public interest and desire have a pathway toward overriding the influence of corporate and private

influences on legislation. Additionally, it adds a political price to frivolous abuse. Losing initiatives you call forth is a bad look for political candidate and party alike. We should note that empowering public votes as a path through impasse strengthens the position of the president, who could more realistically champion the collective citizenry without being stifled by a compromised Congress. Another alternative to breaking through the impasse could be to learn from the English parliament and empower the legislative and executive branches to call public elections to decide on elected representatives at any time. Instead of focusing on the issues, this process focuses on the elected officials and runs a similar political risk to calling a direct public vote. Both alternatives present a direct path toward quickening the pace of progress, a necessary component of materializing systemic actualization.

Another avenue of progressing democracy to meet the needs of the moment is revisiting the federal system. Federalism is the organization of a nation of independent states and was intended to produce a variety of experimental ways of living. In some respects, it has succeeded in its goals; however, in many respects, it has not. Alternative ways of life have been interpreted to support forms of religious and economic fundamentalism that deny the rights and dignities of specific groups at the command of others. With that said, there are opportunities to revitalize the experimental nature of the state that can help eliminate these abuses and inspire creativity in how we organize our relationships. First and foremost is expanding cooperative systems among the states to support operations such as procurement, emergency management, taxation schemes, and social programs. The same approach can be applied within the states themselves. By unifying operational systems across and within the states, we create a more robust political technology better suited to serve individual imagination. Once we scale operational capacity, we can then turn our focus toward more ideological experimentation.

Today there is a sameness that extends across the United States.

While swaths of the country differ in their spiritual philosophies, the economic and political arrangements governing relationships between individuals remain relatively homogenous. Our objective is to encourage greater experimentation with ways of living through custom systems of law and property, an alignment of system and self that frees us from the constraints of a single form of living and furthers our individual alignment with the single truth. This includes supporting ideologies that conflict with existing or popular models of philosophy and organization but prohibiting those intending to or actively subjugating one group for the benefit of another. Outside of that, there are few limits. We make it easier for groups to be different and live differently. This depth of freedom is built upon the eight dignities, which remove the state's authority in determining individual agency and access.

The dignity of transportation provides people the freedom to relocate to build community in alignment with their vision of the good. We can imagine periodic relocation initiatives as new communities form and attract new participants. Cementing these dignities in the rights of each individual, children included, paves the way to more expansive social contracts. No individual or community taking advantage of the eight dignities can deny them to others. The purpose of these experimental laws and systems is to encourage the new. To this end, we deny reorganization frameworks that would only serve to make the already powerful more so. Courts would first review new subsets of laws and property to ensure compliance within the frameworks we choose. These laws would then move toward a formal approval process by a publicly elected central committee. We create a multilayered form of state that reinforces the larger collective vision while supporting highly customizable forms of being. Instead of thinking of liberty and democracy as opposing forces, we reorganize them to be symbiotic. This reflects our understanding of the relational universe as guided by the single truth.

So how do we address the inevitable? What happens when a group abuses this system to trap others into a disadvantage they cannot escape? Our core value of relation demands a collective response to these situations. The central government can serve that function through a new branch that possesses the power to rescue people. It exists already in the United States to some degree but should be more expansive and better funded. Every new direction contains an infinite number of unknowns that we cannot control. What is in our control is how we design our systems to reinforce our values and address misalignments. Our reimagination of democracy is the development of a new suite of tools through which we craft our destiny. It provides a way to combine our focus and energy into precision force, allowing us to reshape the world and our being to embrace the deep freedom necessary to transcend the age of crisis.

REPUTATION

A society embracing deep freedom seeks to encourage the individual to fully express themselves in the direction of their choosing. By embracing core values in alignment with the single truth, we develop highly capable individuals who share reverence and responsibility toward others within the relational universe. Our vision of deep freedom will create alternative visions of the world through its very design, some of which may seek to deny the single truth and the path toward alignment explored herein. The most common form of denial will be the rejection of the core values of relation and equity, that all possess a birthright to dignity through our collective social inheritance. In a world of decentralized microcommunities, stakeholder-driven public works, and individuals free to move and group as they please, the need for accurate information regarding the other is a necessity. So how do we develop reliable systems of reputation while simultaneously protecting the individual from a corruptible centralized body? The answer is tokenized reputation.

Imagine never having to write a résumé and cover letter ever

again; imagine the relief of avoiding redundancies like reentering information contained on your resume into a poorly designed web form. We are talking about a more accurate method of measuring individual capacity in relation to specific tasks that would eliminate the need for physical résumés and the obscure algorithms that sort through them. Of course, this scenario would also eliminate opportunities for embellishment, but no one ever believed that you increased sales by 69,420 percent anyway.

Tokenized reputation is the process of embedding skills into digital tokens that the individual can gain and "level up" throughout their lives. They can take nearly any form and support everything from the casual hobbyist to the world-class expert and everything in between. Reputation tokens can be both standardized and customizable. Each token contains a variety of information and is nontransferable, available only to the individual who has earned them. The development of tokenized experience measurement also supports individuals choosing to navigate the future under an anonymous pseudonym. Industry- and talent-specific DAOs can support this effort by collaborating to establish objectives that can be reinforced through no-cost testing, demonstrated milestones, and certification. Successful completion of the milestones automatically generates mintable tokens for the individual. Where many tokens are written so that they cannot be altered, experience and reputation tokens may benefit from a more flexible foundation that will allow for alteration of the original as the standard requirements to support greater depths of expertise. As the process becomes more established, we can imagine DAOs automating access requirements to certain task bounties, ensuring that those dedicating the energy and focus necessary to achieve mastery within specific verticals have priority access to complex and challenging tasks. Given that experience and expertise are ultimately subjective, tokenized reputation raises the bar on the reliable communication of competence and skill but does not necessarily replace the traditional interview

process that some may value. However, it does reduce some of the wasteful practices of modern occupation searching and hiring while also increasing the verifiability of an individual's skill set. Thinking expansively, tokenized reputation could be gamified to encourage the continual process of education. For example, someone achieving mastery across four separate verticals might be granted a "generalist" token, while someone dedicating ten or more years to a single vertical of expertise might be granted a ranking token to further legitimize and communicate their experience.

Tokenized reputation can also be used for legal purposes such as tracking criminal activity. We can imagine a scenario where, despite having access to the eight dignities, an individual desires some sort of luxury item and decides to steal it instead of investing the time and energy to create or acquire one. If found guilty in a public trial, punitive sentences such as probation can be assigned to individuals via tokens that highlight these blemishes. These same tokens can carry automatic expirations where they would self-expunge from the individual's record after a set period of time without infractions. It is a more effective and reliable method of empowering individuals to grow beyond their faults than the present bureaucratic justice system. It also serves to further legal equity. For example, many states are legalizing cannabis while doing nothing to address those imprisoned for its possession. Within a tokenized reputation system, passing a new law legalizing something once illegal could automatically eliminate the sentences of offenders within the penal system. Tokenized reputation helps manage and distribute information about individuals through a process that is more cost-effective, transparent, and less subject to corruption than our present methods.

Our intent with tokenized reputation is not to create an Orwellian social credit score. We can imagine scenarios where we empower large groups of people to issue positive reputation tokens to individuals but preemptively reject the idea of issuing negative

tokens outside of a specific niche. For example, we do not want individuals to carry the burden of failed professional experiments. We also want to avoid arbitrary negativity, such as the limitation or intimidation of countercultural ideas—often referred to as "canceling." Every individual has the right to express their creativity in the direction they see fit, so long as they are not causing direct harm or subjugating others. Direct is the key word. Spreading ignorance—while both frustrating and diminishing the individual doing so—is not a crime, nor should it be. If anything, the wild conspiracy theories that our population grapples with today highlight a broader failure of systems of meaning and value within the human time experience, resulting from the present arrangement of society. In many ways, tokenized reputation is an inevitability. In our immediate present, we have an opportunity to proactively shape the design of such a system. We can prioritize the development of tokenized reputation within the vision of deep freedom we demand for ourselves and others.

SECURITY AND SOLDIER

Systemic actualization is a journey toward a divine expression of humanity for the majority. It is at the same time a firm rejection of the existing orders that have propelled us into the age of crisis. Here lies a conflict that must be addressed within the present global order, one that has perpetually eluded the human observer attempting to free themselves from unjust and immoral organization. Governments and the oligarchs who direct them possess many weapons and individuals willing to use them against others in order to maintain the status quo. Nowhere in the world is this more apparent than the United States, whose military conquest destroys nations and cultures for the benefit of corporate profits. When resistance occurs internally, the police are used to violently quell protesters, happenings that are so frequently documented on video that they are beyond a doubt aggressive overreach. This is not

to say that there are not genuine use cases for internal security and military, but in our immediate present, they are twisted images of their stated intentions. Our journey toward merging system and self is a threat to those who benefit from the present arrangements, the same who maintain political control over our police and military.

Because security is necessary for individual actualization, we'll explore how local and national security can take shape within a systemically actualized society. We are creating something new; systems separate from their present purpose and values. The most direct path toward individual and collective security is through the expansion of human rights and dignities. Through national and global public works, we raise the collective floor for everyone, removing the barriers to access and agency imposed upon the majority through our present arrangements. Expanding access to the resources provided by eight dignities will reduce crime and violence. [56-60] Beyond that, we must possess the courage to see our circumstances for what they are and exercise imagination toward what they can be. Given our history, it may seem as though it would be impossible for humanity to ascend to a state of being beyond violence. It is absolutely possible should we choose it; however, that is not the focus of our exploration. Reshaping our understandings of security and military to align ourselves with the single truth is.

We must also consider the individual. We recognize that everyone occupying these positions is an individual observer inhabiting a unique time experience, just like everyone else, shaped in large part by the context of their circumstance. If someone is playing the role of police or soldier within the immediate present or the past, there was never any alternative. Our exploration and critiques of the present arrangements are in no way a reprimand of any single individual participating within them in this moment. It is in many ways a deep concern for them. These components of our societies erode the soul of humanity and are major contributors to the acceleration of crisis.

It should be noted that I, like many, come to this moment with a specific perspective of the police officer and soldier. A nineteen-year commitment to the practice of Brazilian jiu-jitsu has provided me with a broad network of training partners entrenched in these institutions, many of whom I consider friends. Like most of humanity, the majority of them are individuals whose intentions are to do good for their families and communities. They also inhabit a unique time experience influenced by event chains leading to the immediate present. They share in our collective limitation of only ever being here now and are shaped by the very systems that give rise to our rejection. With that said, there is no denying that the two occupations are destructive and traumatizing to humanity, both for participants within them and those impacted by their wrath. Through these systems, we program people to develop perspectives of extreme otherness, dehumanizing the criminal or the enemy combatant so that we achieve compliance or dominance without remorse. These practices conflict directly with the core values we embrace in alignment with the single truth and are therefore incompatible with self-actualization in the age of crisis.

MILITARY INDUSTRY

The engine of our war machine is powered by the military industrial complex, the for-profit weapons manufacturers who rely on war and destruction to keep capital flowing. Agents supporting these industries infiltrate elected and private governmental agencies alike, always attempting to sway perspectives toward the want of more devastation, more death. When the military hits a capacity of equipment, they are directed to sell the excess to municipal and state police departments so that they might free up inventory to purchase more.

The United States perpetually generates propaganda framing our need for the military industrial complex in the context of safety, both for ourselves and our international allies. Yet it is apparent

that it is the rest of the world that requires safety from the US. The US controls approximately 750 military bases in at least eighty countries worldwide and spends more on its military than the next ten countries combined.[61] Immediately after exiting a twenty-year war founded on a lie, the US Congress voted to approve a 768-billion-dollar pentagon budget—the largest in the nation's history. Consider also the corporation that benefits from resources claimed or "opened" to trade.

Entire military branches are used to secure resources for private companies whose lobbying efforts pushed for the wars to begin in the first place. The manufacturer seeking access to rubber trees, an energy company seeking to control oil fields in a foreign land, or a weapons manufacturer needing to sell billions of new missiles to meet annual projections all prioritize dollars over human life. There is also the fact that the weapons we sell to our allies often end up in the hands of our "enemies" through corruption, theft, and abandonment.[62,63] We should also consider private mercenary corporations, who are unbound to established laws of engagement and more akin to well-armed pirates than soldiers.

One potential barrier to transitioning the legal classification of weapons manufacturers is their deep integration with the military. There is also the revolving door of employment between the military and weapons manufacturers,[64] as many inhabiting high-ranking military positions end their service in order to leverage their connections within the military and government to sell weapons. The military industrial complex is a vast and nebulous network of people willing to bring about death and destruction for their personal profits, empowered by our laws and lack of coherent value systems. It is an institution incompatible with our journey toward self-actualization in the age of crisis. Corporate interests have played active roles in influencing military conquests throughout history. We must sever this connection to transcend the age of crisis.

The most direct path toward reshaping the military industry is to reclassify these products as public goods. It is a shared issue for individuals everywhere, but especially for citizens of the United States, as we are the most significant culprits. The suggestion to socialize American weapons manufacturers is supported by the US Constitution. It is both within our rights and our collective best interest to recognize the civilian power over this decision moving forward. Article 1 Section 8 of the Constitution lays the foundation for the argument to enforce public control over our national production of weapons of war. It states that Congress shall have power "to regulate Commerce with foreign Nations, and among the several States, and with the Indian Tribes." In addition, one of the primary purposes of the US government is to defend our people.

Although it's easy to forget within the crisis of elected misrepresentation, Congress is supposed to act on behalf of the people, not their corporate donors. Further regulating the manufacture and sale of weapons of war, such as missiles, fighter jets, tanks, assault weapons, robotic soldiers, and others, is within our present legal power. Removing the profit motive from these industry verticals is a form of regulation that can be imposed on transactions occurring internally here in the United States and internationally. Congress is already involved with national action relating to the sale and export of weapons. It's required by law that the president notify Congress when they desire to sell arms to another country. The House and Senate then decide whether to approve the measure. If Congress rejects the request, the president can veto the rejection, which would then require a two-thirds majority in the Senate to override the veto.

In exploring alternatives, we recognize the existing powers we are granted by law in controlling military manufacturers and sales. At the same time, we cannot overlook that the entirety of Congress is captured, consistently voting for and supporting the ever-expanding military budget despite knowledge of bloat, misuse,

and mismanagement of funds. Even the most "progressive" representatives are quick to vote yes or abstain from voting on military expansion. Whether they succumb to cowardice to improve reelection chances or are ignorant of the depravity of expansive war in the age of crisis, it is unlikely that we can count on elected officials within the US government to ever stop our imperialism.

Similar to the DAOs and corporate modules we explored earlier, our process of establishing weapons as a public good would be the enactment of a new set of laws of property and contract pertaining specifically to weapons. The laws we develop might begin by identifying specific objects and organizations that would face an immediate transition to this new model. Any laws we create would be designed to allow updates and expansion with low resistance as weapons technologies advance in the future. Implementing this shifting classification could take the form of a series of bills, each addressing aspects of laws that would have to change to create a spin-off vertical. For example, we could define a new class of corporate structure for weapons manufacturers in one bill and then pass another requiring reclassification for existing companies through corporate modules. As public goods, we could also incorporate public input on the manufacturer, sale, and development of weapons. Weapons technologies serve the public by pushing the boundaries of technological progress in several verticals, but this is not a justification for their use or mass production.

Incorporating public consensus mechanisms would serve as perpetual deterrents for those seeking to approve and acquire weapons for conquest. We can imagine the weapons industry existing primarily as experimental research and development vertical, testing and cataloging for the sake of exploration, and never mass-manufacturing or exchanging goods for profit. They would operate under strict production protocols, transparent and belonging to the global public. This vertical of research spawns innovation in various directions, all of which will fall under public domain. It

could exist under the umbrella of the larger civic core. The use of weapons of war and military action should be hard-coded to require democratic consensus among the citizens. Given that the United States has established global military supremacy, it must lead the charge in global disarmament. This is an impossible task within a system defined and directed by for-profit weapons manufacturers.

There are moral and temporal arguments for the abolishment of weapons in their entirety. Morally we understand weapons to be instruments of harm. Our embrace of relation as a core value is a rejection of self and community harm. There is also always the opportunity for misuse, even within our reshaping of the relationship between weapons manufacturing and human progress. Our inhabiting a time experience with weapons attracts us to their use; they are part of us. Still, there is no alternative. We can't uninvent weapons, and the US public shares a general disinterest in voluntary disarmament. Moral arguments against weapons are useful thought exercises to shape ideals but are meaningless in the context of our available options. Weapons exist and are not going anywhere. People will continue to experiment and innovate with their designs and functions. Restructuring the vertical to eliminate profiteering, maximize transparency, and remove the power of a select few to dictate death and destruction is the ideal option within the immediate present.

Consider the US global military order. Transcending the crisis requires that we question the vision and motives leading to its ultimate end, but that would be in vain—there is no end game. It's all about perpetual war. The United States military pollutes more than most countries.[65] It is the cancer that drives us toward the crisis of extinction while our people starve and lack access to basic dignities. Some might claim that if the US were to stop manufac-turing weapons, other nations would. However, this argument exists within a context that makes it invalid through its root assumption. All other nations presently operate within the military dominion

of the United States. Removing the grasp of profiteering weapons manufacturers from the neck of global humanity is a project that would be well-accepted by present and future leadership around the globe. The majority have much to win from global disarmament, to free themselves from the fear of devastation for choosing an alternative way of life from that offered by the American Empire. Consider also cyber-espionage, technological theft, and other forms of non-militarized attacks that the US and other nations face. These acts of aggression should also be considered within the context of the established global empire. Until the United States is willing to reimagine its role, there is no hope of convincing others. Fortunately, the reorganization of the military industry brings opportunities for empowering global cooperation and collaboration.

Self-actualization in the age of crisis is our individual and collective choice to inhabit a more transcendent human time experience. This is incompatible with a profit-driven military industry, a form of organization not able to align with the single truth and the relational universe. Self-actualizers therefore refuse participation within these organizations and commit to their deconstruction. We seek to develop a global movement toward a bigger humanity. In doing so, we must regret some of our most deeply held dogmas regarding the purpose and intention of the US military.

SOLDIERS AND THE CIVIC CORES

Reshaping the military industry brings the need to reimagine the military. The removal of perpetual war as a profit source creates a gap in what our soldiers direct their focus and energy toward, and with it, an opportunity to rethink the role of our national service members. There are many reasons why an individual might choose to enter a journey of national service by joining the military, and we must separate the will and intent of the soldier from the larger superstructure to which they are bound. Many presently enter the military as a means of escape from the circumstances of their birth

lottery. For them, it is an opportunity to learn and grow as an individual while securing financial support for education and health throughout their lives. Others may see it as a call for higher service, a willingness to set aside personal priorities for the collective good. In reimagining the function of civic service to one's group, federation, nation, or planet, we seek to expand the best elements of military service while decoupling them from their historic connections to violence and death.

Soldiers serve many roles within the immediate present that would continue and even be expanded upon in our journey toward reshaping the military. Vital functions such as natural disaster relief, providing aid and assistance to those in need of humanitarian services, combating piracy, and performing rescue operations require individuals and groups who are well-trained and ready to perform at a moment's notice. The military also serves as a unique training ground, fostering both comradery and teaching valuable skills for many who might otherwise never have the opportunity to learn them. In many ways, the eight dignities are the solution to closing this opportunity gap so that the military is not seen as the primary means of escape for individuals inhabiting a birth lottery of poverty and rural living. Our reframing of the role of the soldier is an effort to expand their involvement in the reconstruction of national and global society in alignment with the single truth and the relational universe. We must also consider that many of the soldiers' traditional roles will have increasing demand in the future. The crisis of extinction is leading us toward significantly more annual natural disasters, creating individuals needing rescue, relief, and perpetual aid. In the United States, there is also a broad need for infrastructure projects and coordination, which the soldier can be trained to work, facilitate, and manage. Our evolution into a spacefaring civilization will require many new engineers, scientists, medical professionals, and other positions most efficiently organized through a formal military hierarchy. The many branches of the military can still play

a vital role within a systemically actualized society, provided they exist to reinforce and strengthen a widespread culture of cooperation and collaboration.

Self-actualization in the age of crisis requires more from every individual. To that end, we want to encourage a greater degree of selflessness and service within our communities. We accomplish this by expanding upon the idea of public civil service programs beyond combat readiness. Civic cores provide the people of a nation or federation a perpetual path to training and education for civil service professions. They are place-based programs acting as a hedge against unemployment by offering a variety of technical knowledge and skills programs necessary for the maintenance and upkeep of society. Civic cores create job guarantees to support individual productivity and participation independent of the influence of private markets. They leverage full employment instead of unemployment as a means of population management, supporting a reimagined approach toward government finance and economics. The forms they take will vary over time, but all present societies require upkeep, and these skills will likely remain necessary for some time. Civic cores can expand and shrink in accordance with their demand as people decide whether they prefer private work or public service. The benefits of civic cores are numerous, but a major incentive is they allow for excellent work-life balance. For example, civic cores might provide permanent forms of temporary employment that allow the individual to maximize their degree of personal pursuits. We might create a Civic Core DAO to facilitate the systems necessary for managing this revised approach to civil service, which would support reputation and experience milestones through digital tokens. This would also ensure the transferability of skills across geographic locations, increasing individual mobility. In combination with the eight dignities, civic cores provide paths toward individual contribution in alignment with our shared values while encouraging deep freedom.

Civic cores change the nature of our present form of military. We assume that given the choice between combat and civil service most individuals will choose a public service program with significantly lower risks of death and dismemberment. To this end, we incorporate the military into the civic core. Individuals choosing the military path would receive a separate track of training and resources in accordance with their chosen branch. Given our rejection of perpetual warfare as a viable economic model, the soldier benefits from both the traditional experience and excess time, providing them more opportunities to pursue the development of their self and skills. The individual is free to access military training and readiness without requiring the commitment to fight in profit-centric wars. From a national defense standpoint, this provides more ready and able combatants in the unlikely scenario of a defensive war. It also fosters high degrees of comradery and a sense of commitment beyond the family. Unlike public works DAOs, the military benefits from more rigid chains of command. Individuals are therefore provided the opportunity at a young age to experiment with both types of environments to see what forms of work best mesh with their personal preferences. This also rids us of a formal standing army and replaces it with a more mobilizable citizenry, reducing bloat and waste while removing opportunities to move from one war to another. We can imagine Civic Cores pathways, requiring some sort of commitment similar to military service but with more flexible alternatives for changing the direction or nature of the individual's focus and energy.

Shifting the military's primary purpose away from corporate conquest and back to defense will also support a shift in culture surrounding service. We cannot free ourselves from the grasp of violence when we traumatize every generation with pointless wars. Soldiers return home burdened by various mental health issues and physical deformities and are quickly forgotten about outside of arbitrary moral celebrations of their service. As it presently stands,

the majority who serve in military conquest will be worse off for it, forever haunted by the horrors of the death and destruction they witnessed and created. In many ways, our reshaping of military order and purpose is an act of deep love for those who would volunteer their service, providing alternative methods of escape beyond being fodder for the wars of wealthy men who could care less about their person or divinity. No amount of fiscal reward is worth the trauma many soldiers endure. The soldier is noble in their dedication of focus and energy toward the collective good but forced into indignity when leveraged as a pawn for imperialism. Self-actualization in the age of crisis is a process of recognizing and expanding the dignity of all. To this end, we demand more for those willing to serve their country.

Of all the ideas proposed so far, the most powerful way to transform the role of the soldier within modern militaries is through the advancement of the single truth as spiritual philosophy. Through their personal journeys toward alignment, the individual will resist the embrace of visions of the military incompatible with the relational universe. Changing the nature of what it is to be a soldier is more likely to materialize through the progression of individual and systemic actualization rather than a direct focus within our immediate present. Our present military is beholden to the weapons industry complex through its capture of political leadership and cannot be changed until these strings are cut. Our reimagination of the role of the soldier draws from our core values of awareness, relation, and courage. We are aware of their circum-stance as inherently unjust, yet their commitment to the service and protection of the collective is noble and good.

Through no fault of their own, the soldier is diminished in their value and divinity. This is an incompatible circumstance within our embrace of the relational universe. The role of a soldier is often selfless, yet the propaganda streams attempt to make it into something it's not. Obedience is not honor, especially in relation

to the fetishization of violence. We seek to challenge our role as tyrants in a moment of crisis shared between humanity of every state and nation. Our demand for structures supporting a greater humanity for the soldier is rooted in the love of their individual divinity—aspects of their humanity that will never be recognized, celebrated, or even respected under our present arrangements.

POLICE AND THE PEACEKEEPER

The reimagination of local security and the police forces that typically provide it is equally necessary when developing a systemically actualized society. Policing around the world, but especially within the United States, has fallen prey to propaganda, politicization, and the influence and direction of the military industrial complex. The purpose of the police officer is intended to be that of a peacekeeper—an individual who performs the public service of ensuring the physical safety of those within a designated area. The militarization of the police has shifted the present occupation into an enforcer of laws. These two concepts differ greatly in how laws are applied within societies and to whom they are applied. There are two primary challenges facing the reshaping of our present police forces: the individuals inhabiting the roles and the systems surrounding our security verticals, which consistently push it to be more militant and independent from civilian rule. Policing as we understand it presently stands in stark contrast with the values we embrace to align ourselves with the single truth and the relational universe.

When we consider the role of law enforcement, we cannot do so without first understanding the context and values those laws represent. After all, a law enforcer seeks only to ensure the rules are followed. They pay no mind to whether the rules are just, only concerning themselves with compliance. What form that compliance takes differs by individual and often can result in violence and even death for civilians whose method of compliance does not meet the demands of the officer. In many ways, the failure of our policing

institutions is indistinguishable from the failure of our education, public services, and legal and economic systems. Similar to the soldier, many police are trained to believe that every interaction with a civilian is a potential life or death situation—often to a point of fetishization.

Their fear of being on the receiving end of violence translates into being more proactively violent. It's not just physical violence; there is tremendous economic harm done to the general population by police departments. Civil asset forfeiture is when the police seize the property of the civilian without conviction or criminal charges, subjective suspicion is enough to take from the innocent. Statistical evidence suggests an over 600 percent increase[66] in seizure since 2002, to about 36.5 billion dollars in cash, securities, and other property—much of it from individuals who committed no crimes.[67] Seizures of property must be contested in legal battles, which are expensive and typically target the poor and politically disconnected who lack the network and resources to fight against these thefts.

Now how should an institution designed to maintain peace and security invest these monies? Schools? Infrastructure or public services? No, the financial proceeds of these thefts are a major contributor to the militarization of the police force through expenditures on renovated jails, new police cars, exercise equipment, courtrooms, military equipment, and helicopter equipment. Through these actions, policing as an institution becomes an extension of the military industrial complex, parasitically taking from those it claims to serve in order to financially support weapons manufacturers. Consider the Special Weapons and Tactics (SWAT) teams. First developed in 1965 to combat a rash of bank robberies in Philadelphia, SWAT teams were intended to handle hostage situations, barricaded criminals or groups, hazardous materials incidents, and high-risk tactical operations and counter-sniper situations. These hyper-militarized police divisions rapidly spread throughout police forces in the United States, and with expansion

came a rapid increase in SWAT raids. Today, the majority of SWAT team raids throughout the United States do not align with the group's stated intentions. A study cataloging SWAT deployments from 2011 to 2012 demonstrated that 62 percent of all SWAT deployments were for drug raids, 79 percent of these raids were done on private residences, and only 7 percent were conducted for barricaded or hostage situations.[68] Policing as an institution is proactively harmful to the public it intends to serve. Although many caring officers go out of their way to do good for their communities and the people they serve, their efforts will always remain in the shadow of terror the system casts upon society.

Policing as an institution is rooted in slavery. In 1704, slave patrols were invented to enforce Black individuals' oppression by attempting to quell their resistance and uprising through brutality.[69] States such as South Carolina and Virginia formally organized slave patrols into state-sponsored militias, government entities sanctioned by law with the intent to subjugate a people.[218] In the northeastern United States, formal municipal police forces began to spring up around the mid-1800s in response to increasing urbanization.[70-72] Many had the primary objective of enforcing Jim Crow law. Plentiful evidence exists in our immediate present of the persecution of Black people through both policing,[73] conviction,[74] and sentencing.[75] Much of this is supported by prosecutorial misconduct and knowingly false testimony.[76] Policing is a system whose central purpose is to reinforce racism; it always has been. This is why it cannot be reformed and instead must become something new, different in its intention and direction. The relational universe ensures that these systems influence the individual inhabiting them. Through procedure and programming, they begin to reflect the very system they had intended to change. Even the most well-intentioned become oppressors through the design of their function.

Like the military, policing as an institution is corrupted by profit-driven corporations. Consider the ethical abominations that

are private prisons. The prison industrial complex partners with state and local municipalities to build, manage, and acquire prisons. In return, they demand minimum occupancy rates. This creates a cascading impact, requiring more police officers and more assertive policing in combination with aggressive sentencing to keep these prisons full—and our ever-increasing law enforcement verticals well-financed. Individual equity and equal application of the law cannot exist in combination with for-profit imprisonment. Our core values of relation and equity absolutely reject the perversion of justice for profit, and as such we must align over a reimagined process of reform. Torture in all its forms must be banned. So must forms of imprisonment that leave the individual idle and able to form groups reinforcing ideals incompatible with the single truth. Instead, we focus on decentralizing prison sentences with attention on labor and skill-building. Imagine an alternative to a centralized prison that consists of a distributed network of occupations that accept supervised, entry-level work. Individuals serving sentences work for no wages for part of the day and spend the rest developing their skills in said occupation. Prison guards would be site visitors monitoring the process, and at the end of the day, prisoners would be returned to secure dwellings separate from the general public—dwellings designed with individual dignity in mind to avoid dehumanization. The management and organization of prisons might fall under the civic core or be a separate public entity. Prior to and during the development of our reimagined approach to rehabilitation, we can focus on immediate reforms by modeling existing prison systems outside of the United States.

In Norway, about 20 percent of people who are sent to prison return there after their first sentence is carried out.[77] In the United States, it's more than half.[78] Norway's rehabilitation success is achieved through plentiful educational opportunities, private and personal dwellings, and small group cooking and eating. The maintenance of individual humanity and dignity throughout the

rehabilitation process does wonders for reshaping the prisoner into a better version of themselves. But what of the ultra-violent individual? It serves us poorly to pretend that the darkest aspects of humanity do not exist within our immediate present. The time experience of deeply traumatized individuals has warped their understanding of the relational universe to a degree where taking the life of another is a means to an end. They seek to harm for no other reason than harming. There may be some who are beyond reform within our immediate present, who present an imminent danger to the collective and must be isolated. Even in these circumstances, there are still basic dignities that must be adhered to. At no point do we deny the individual the capacity to learn or receive counseling. Within a systemically actualized society, the collective never abandons the divinity within the individual—even if they have chosen to abandon it themselves.

There is another, more fundamental reason that we must reimagine the role of the police as peacekeepers. The primary purpose police serve in society is to reinforce the status quo, to uphold laws and norms established by those with power and means. Our institutions resist transformation by design, and the police add a layer of force and punishment to those who might attempt to diverge from what is. When the laws of a society intentionally oppress specific groups, the police serve as the enforcers of this discrimination. A system of security that leaves no pathway toward a peaceful resolution in the face of injustice provides no alternative outside of violent resistance. Consider the present global unrest, an inevitable result of rules and systems remaining static in the face of a rapidly evolving collective consciousness. Systemic actualization is a journey of aligning the individual with the systems surrounding them to create a more expansive self. The idea that a system or group should be able to resist change is incompatible with the single truth and therefore an unacceptable framework for self-organization.

So how do we reconcile the differences between our needs for

personal and material security with core values that reject the current dominion philosophies that dominate our security institutions? We've already explored how the eight dignities carve a pathway toward alleviating many of the root causes of crime and violence by empowering the secure individual, significantly reducing the need for policing. With the reorganization of ourselves and our societies around the single truth comes the purge of laws and political practices proven ineffective or harmful to the majority. Repealing the laws, reversing the sentences, and banning the propaganda spawning from the "war on drugs" are examples of immediate changes that may be made to stem the traumatization of poor and desperate people. Presently, alternatives are being imagined that are proving to be successful, such as the division of police functions and personnel across different divisions of community policing. Take, for example, traffic enforcement as a separate and unarmed branch of policing. Eugene, Oregon, has been running a successful program for over thirty years, combining crisis workers, emergency medical technicians, and nurses to handle the first response to crises involving mental illness, homelessness, and addiction. Another example is removing police from schools and instead investing those monies into more teaching staff, counselors, and programs to support those struggling with instability. These only scratch the surface of how we might reimagine the role of policing within our communities to refocus the organizations on their core competencies of solving crimes and protecting the citizenry from harmful actors.

Reshaping policing challenges some of the most tightly held beliefs and values of many within the organizations. It is a difficult but necessary process toward alignment with the single truth and the relational universe. Policing as it exists within our immediate present sits in direct conflict with the core values necessary to develop a more transcendent humanity. Like all systems, policing inherits a past it cannot deny or escape. It cannot be reorganized or reformed because both options are simply different forms of the

same intention. There is a place for all participants whose occupations will alter within systemic actualization, but no place for the occupations as we understand them today.

CALENDARS AND CLOCKS

So much of our daily lives are dictated by calendars and clocks. Humanity's growing understanding of the changing nature of time creates conflicts with the design of the tools we use to track the passage of moments. Various calendar technologies presently operate in the world today, most calculating the relationships between stellar bodies, some signifying moments of great significance for specific groups. Global commerce abides by the Gregorian Calendar, introduced in 1582 by Pope Gregory XIII. Like the Julian calendar before it, it relied on tracking Earth's rotation around the sun. The change shortened the calendar year by 0.0075 days to ensure that the equinox occurred on March 21 for the church to be able to consistently calculate the day of Easter. This alignment of Earth's equinox with the fixed stars is not and never has been an accurate representation of the passage of time or the immediate present. So long as we cheat every four years and add a day during leap year, it's a perfectly consistent system that transcends location and culture. But it is a false representation of the passage of moments, one that strengthens the grasp of outmoded philosophies of meaning and value in our everyday lives.

Changing our calendar may seem arbitrary: why fix what isn't broken? Despite the knowledge of our present measurements being inaccurate and out of sync with the passage of moments, is there any real harm caused by maintaining the system in accordance with the scope of the universe? Yes, there is. Self-actualization in the age of crisis is the process of freeing ourselves from the influence of a past we had no say in crafting. We undertake this journey to align individual and collective with the single truth and the relational universe. The solar calendars of the present are not accurate

representations of the progress of moments and therefore perpetuate falsehood into individual time experience. Humanity cannot transcend our circumstances if we cling to past habits and rituals that we know to be false. Consider also the absurdity of embracing one spiritual calendar technology as primary while rejecting all others, the hypocrisy in arguing that history decides the winner when history is always written in the immediate present. Changing our calendar format removes long histories of military-religious conquest from our present moment. Our rotation catalog no longer represents a winner. Rather, it highlights our collective oneness with the universe and the other.

Economist Steve Hankey proposes the Hanke-Henry Permanent Calendar (HHPC). "The HHPC adheres to the most basic tenet of a fixed calendar: each year, each date falls on the same day of the week; in our case, every year begins on Monday, January 1."[80] The first two months of each quarter are made up of 30 days, and the third is made up of 31 days. Each quarter has exactly 91 days, resulting in a 364-day year making up 52 seven-day weeks. Given that the Earth's actual rotation around the Sun takes about 365.24 days, Hankey's model proposes an addition of a new week every five to six years. He proposes the name "Xtr" and suggests inserting it after December in the relevant years—2026, 2032, 2037, 2043, 2048, and so on. By his own admission, Hankey's calendar is arranged around seven days in a week to follow the Judeo-Christian fourth commandment, claiming that any attempt to break from this model "is completely unacceptable to humankind, and that will never happen."

Hankey's model is a great option because it adds a significant convenience to organizing our days and years not available in the present model. Its primary value is that it is a more efficient and consistent calendar for most commercial and personal uses. Unfortunately, Hankey's adoption of proactive defeatism ultimately reduces its viability as a replacement for our present systems. Our recognition that these spiritual philosophies, technologies, and

institutions center themselves around core beliefs about the universe that we now know to be inaccurate disqualifies them from having the final word in our collective organization. This doesn't mean that we *must* create a calendar outside of the seven-day moon cycle, only that we must be open to the idea. The Hanke-Henry Permanent Calendar is a viable alternative to the present arrangements but is far from ideal given its reliance on time experiences past. Creating a new calendar is an effort to free our understanding of time from the spiritual priorities of past time experience. We will struggle to systemically actualize under the present time catalog.

Our rejection of the past sheds light on present alternatives. Another option is to adopt a new, simplified calendar structure that abandons the Earth's rotation around the sun and the lunar cycles as primary reference points. This would be a new form of temporal record that aligns with the accurate tracking moments rather than the traditional agricultural roots of our present systems. As we continue to advance toward space travel and exploration, a more unified form of record-keeping will be necessary. What use will Monday and Sunday be to the individual traveling beyond the confines of Earth? We can accomplish this by replacing our present system with a language of numbers and symbols that expresses our current position in perpetual progression within the universe. New temporal record keeping can improve our present designs by delivering a format that is concise, flexible, and more accurate than anything presently available. Our infinite supply of numbers, letters, and emojis ensures our creation will bring with it a longevity that will last until our collective knowledge discovers a better alternative.

Any new calendar design must also abandon yearly dating centering around religious figures and institutions. The prevalence of "before common era" (BCE) and "common era" (CE) year catalog began in the sixth century[81] and spread throughout the world as a result of the dominion practices of Christian religious institutions. There was no year zero; this record-keeping began in the 500s,

most likely to give the illusion of legitimacy to the mythos at the time. The present year system perplexingly faces few challenges given how inaccurately it describes human prevalence throughout the millennia.

A more appropriate yearly calendar was suggested in 1993 by the geologist Cesare Emiliani, titled the Holocene or Human era calendar. It pegs human history to a shift in consciousness more universally relevant than any religious mythos, the transition of our species from nomadic hunter-gatherers to fixed agricultural lifestyles. As initially suggested, Human era dates are determined by adding 10,000 to the present year. Our present understanding suggests our agricultural transition occurred somewhere between 9602 and 9800 BCE.[82] Ten thousand is easy math, but there's no point in aligning ourselves with specific accomplishments if we're not being accurate. If we use the exact middle of the estimation, we can derive an exact date. For example, 9701 + 2022 = 11723. Welcome to the year 11723. Here you are.

To embrace the Human era calendar is an act of collective celebration. We tie our moments to the long road behind us and the many miles ahead. It celebrates all of our ancestors, threading a shared history throughout our species presently unavailable. Most importantly, it is a significant step toward alignment with the single truth and our oneness with the relational universe. We cast aside the false necessities of hierarchical spiritual philosophies to lay the foundation for universal commonality, a choice to embrace our collective achievements beyond the barrier of a single faith of state.

Realigning ourselves with nature also involves eliminating practices relevant to former time experiences such as time zones and daylight savings. Time zones were an effort to solve an industrial era problem, the confusion that came with mass transportation and regional time zones that set clocks according to the sun. At one point, the United States had over three hundred time zones, making rail travel confusing for passengers and crew. In 1884, the

International Meridian Conference in Washington DC, USA, adopted a proposal establishing the Greenwich Meridian as the prime meridian and Greenwich Mean Time (GMT) as the world's time standard.

Sixty-two countries presently practice daylight savings. The international 24-hour time-zone system grew from this, in which all zones referred back to GMT on the prime meridian. In 1972, Coordinated Universal Time (UTC) replaced GMT as the standard for universal time, creating a shared standard for time not impacted by daylight savings. Implementing UTC as the standard format for tracking Earth's rotation would create a single shared time for all people of Earth. No matter where you were, how dark or light it might be, every person operates within the same designation. No more checking time zones when scheduling meetings, jumping clocks backward or forward. We unify our shared measurement of the moment. The first year or two might be confusing, similar to how we often write down the previous years immediately after a new year occurs. But it will become embraced quickly. Ideally, we adapt the 24-hour time format commonly referred to as military time, further simplifying our measurement systems.

Adaption of Coordinated Universal Time is a big step toward aligning humanity around a more accurate representation of our time experiences. Like the exploration of new calendar technologies, changing time systems is an active choice to align collective human experience. Implementing new temporal record-keeping systems embraces our oneness with the relational universe and recognizes the single truth as an active influencer on the nature of our realities. Compared to many of the changes necessary to transcend the age of crisis, calendars and clocks provide a straightforward area of improvement that draw from existing solutions. We standardize human temporal record-keeping to better align the individual and collective with the single truth.

POINTS OF REFLECTION

1. At the core of systemic actualization is the self-changing system. The present arrangements leading us to the crisis resist change by design.

2. There is no single "-ism" that will adequately meet our needs. Instead, we develop various systems of economy, labor, and property that each operate under their own sets of laws and exist simultaneously. The ideal is nothing short of a free labor society.

3. The eight dignities represent the social inheritances all are owed for being alive within this moment of collective progress. Each represents a fundamental component of the access and agency necessary to fully develop the individual actualizer. Through the eight dignities, we create a humanity capable of reaching its potential.

4. Our institutions surrounding security and our soldiers are captured by corporations who profit from violence and aggressive resistance to change. We must redefine local and global security to better align with the single truth and the relational universe.

5. The typical standard of dating and time-keeping is based on spiritual reference that is actively detrimental to our spiritual progress. We should seek to embrace numerical dating systems that more accurately represent the moment.

CHAPTER FOUR
ACTIONIZING ASCENDENCY

Throughout this text, we have considered our circumstances within the immediate present from several angles. We began by establishing frameworks for common language and understanding based on some of our most advanced scientific knowledge and theory. We recognized the human experience of time as an ever-extending immediate present, labeling it the time experience—a way of perceiving the world that can accelerate in its intensity and direction as it continues to compound available information. Then we established the human time experience as a localized phenomenon of being in relation to the totality surrounding it. Each of us exists as a fractional part of an infinitely expanding wholeness within the moment, both of it and within it. As we reconcile these observations of being and collective understanding, the single truth reveals itself. Taken into context with our relational universe, we establish a new paradigm of framing human experience. Connecting the dots of observable infinity through evolving universes, imagination, and our powers to create highlights the source of divinity we draw upon within the moment. When we consider our present circumstances through this lens, we observe how our systems of

organization prioritize birth lottery as the determining factor of individual access and agency within the world. Here we identify a core conflict between our vision of expansive humanity and the forms of being our present arrangements force us into. So, we develop alternatives. By exploring being human through the lens of the single truth and the relational universe, we conclude that within the immediate present the individual and their environment are an inseparable self. We therefore redefine the self to more accurately represent our circumstances and begin our journey toward expanding our humanity through the dual paths of individual and systemic actualization.

Our willingness to explore a bigger vision of ourselves and others could not have come at a more opportune time. Human systems rooted in a hierarchical understanding of the universe have pulled us toward a precipice.

Today we are surrounded by crises in a variety of forms. Most pressing is that of extinction, the rapid acceleration of climate instability in combination with the mass die-off of life on Earth. It is accurate to claim that the human experience consistently embodies some form of crisis or another, but none have ever been as existential of a threat as the crisis of extinction. We arrive at this moment through the progression of our technology and knowledge and the deliberate efforts of individuals and groups, those who have consistently sought to deny collective progress for their personal benefit. We have consigned entire verticals of society into the hands of extractive groups, who have leveraged their wealth to accumulate vast political power. Those chosen to lead are mere extensions of the corporations sponsoring them, quickly consumed by the system they sought to change and bound to a narrative of no alternatives.

We explored the changing nature of work and how our present approach is disastrous in its organization and harmful to the many who are subject to it. The speed at which we perceive the informational universe and persistent propaganda campaigns blur the lines

between what is and is not real, eroding trust in society and the other. We embrace that being human is, by definition, a limiting experience, yet each possesses infinity within. All of us grapple with struggles of inheritance and circumstance. We know ourselves to be more than our systems allow but struggle to imagine alternatives. Our inherited frameworks of meaning and value and the systems they inspire are inadequate for self-actualization in the age of crisis. We reject the crisis as an inevitability, instead choosing to unbind ourselves from a past that no longer serves us.

This choice frees us to reimagine ourselves in our own image. To return to our species' most natural state of behavior, cooperation. As individuals, we embrace self-actualization as the ideal alternative to the crisis, a new foundation for new ways of being human. We develop new sets of core values and apply them to our thoughts and actions as an exercise of active soulcraft. In doing so, we learn the power of directing our focus and energy and harness that power by developing routine, discipline, and mastery. We introduce new rituals into our lives that we practice individually and collectively, ranging from small daily practices to the ego-erasing commune with universal intelligence. As our expanding awareness awakens us to observations and understandings previously unknown, our language evolves to express this knowledge. Nothing is beyond the single truth, so we try to align our thoughts and actions with it. This embrace reshapes our powers in many ways, most importantly the ability to love and be loved deeply.

It also creates a restlessness that cannot be satisfied within our present forms of organization. Rigid systems of hierarchy must give way to flexible self-changing systems collectively owned and governed by various stakeholders. We abandon systems primarily serving as tools of power maintenance in favor of frameworks of organization in greater alignment with the single truth and the relational universe. We redefine our relationships with finance, labor, and property to reflect our vision of the good. We leverage the

decentralized autonomous organization as the primary model for stakeholder-driven ownership and decision-making. Our reimagination of the individual coincides with an alternative vision of the systems surrounding us. We recognize that all systems reinforce specific ways of being and that no amount of personal transformation will be enough to overcome an environment of systems reinforcing the hierarchical values that have brought crisis to our door.

Rejecting the global model of independent fiefdoms as the primary means of organization, we embrace a calling to elevate humanity through the eight dignities. These core systems dictate much of the human experience. In most circumstances, our access to and agency within these institutions play an outsized role in our capacity to individually actualize. As humanity has often done throughout our past, we reject the meaning and values we have inherited and claim the eight dignities as systemic rights of the individual. Granted for no other reason than being human within the immediate present, they are a recognition of our collective progress and reverence of the latent power we have yet to unleash. Through the unification of values governing individuals and systems in alignment with the single truth and the relational universe, we develop paths to deep freedom presently inaccessible to us. Our confrontation of antiquated ideals reestablishes a vision of collective prosperity that aligns our concepts of liberty and free will with the single truth and the relational universe. We challenge our present methods of recording moments, aware of their history of reinforcing very specific but inaccurate perceptions of the passage of moments. Nothing is spared from change, and as we progress in our journey, so too is our exploration of the possible. Our shared transcendence will not come easily. For-profit weapons manufacturers, private and public militaries, and a political system held captive to capital will resist transformation. But we do not need their permission.

The path toward systemic actualization is not within the present arrangements; it is beyond them.

Our exploration of being human is an exercise in imagining possibilities, and I hope that your journey through the text inspired visions of the possible beyond what your personal inheritance previously provided. In full embrace of the single truth, I have attempted to do what has been done many times before: offer an alternative vision of the universe to expand our human potential, connecting the dots between who we are and who we know ourselves to be.

I share this work with the intention of convincing you to embrace self-actualization as the necessary alternative but do so with no expectations beyond my personal effort. Unlike past messengers, I make no claims of personal elevation outside of what I have gained from vigorous research and the committed practice of the ideals and rituals shared throughout the text. At the same time, there is a personal motivation in my journey of creation over the past two and a half years of research and writing. Since I first put pen to paper, new life has entered my family. Now my desire for transcendence far exceeds the initial compassion I held for others through my embrace of the relational universal. Knowing the love unique to being a father, my journey toward self-actualization is in many ways an effort to ensure that my child, and the many children yet unborn, do not grow up in an age of crisis and chaos.

For the past twenty years, I have been building communities around big ideas and bold visions of the possible, but nothing I have ever accomplished in the past has been more important than this journey we have shared together. For you, the journey may take a different form. You may desire a deeper freedom, a more equitable world, an alternative vision of spirituality for you and your loved ones, an end to domination structures that have so long enslaved us, or simply an alternative to the crises that lie ahead. Whatever your motivation, what matters is your choice to become it. The secret to our success is in our conscious alignment with the single truth. We

direct our focus and energy not toward fighting what is but toward building what will be.

I could not have reached you without you taking the time to listen to others. Two parts of the same whole have become one over distance and time experience. I share everything here in earnest as a real and achievable model for the individual, group, and system that will guide each of us to a greater humanity. It is a vision beyond the scope of anything presently available but well within our reach should we choose to embrace it, a transcendent philosophy of being rooted in individual choice aligning the dual infinities of nature. I hope these practices and beliefs benefit you, as they have me, in embracing a greater wholeness of experience. Change is the single truth. If we continue to deny it through artifacts of our own making, we are destined for crisis. Align ourselves with it, and we usher in a new era of humanity. Ultimately, it is a choice you make for yourself, which, in turn, will impact billions of others. Choose wisely.

SPIRITDAO

We return to this chapter in the last week of 2023, closing in on fifteen months into the journey of spreading our message and building community. The use of "we" is intentional, as this chapter revision is the first collectively published by the SpiritDAO community—a world first!

SpiritDAO is the organization actively furthering the philosophies and practices contained within this text. It serves three core purposes; spreading our message, serving our community, and furthering the Eight Dignities. At the time of this writing we are moving towards incorporating as a 501c3 religious nonprofit to maximize our fundraising capacity and protect our members. The DAO will serve as the board of directors.

In the original conclusion Ron shared a vision of what SpiritDAO might become. Today it is a living DAO (decentralized autonomous organization) actively fundraising and furthering our

core purposes through the distribution of cultural artifacts like *Becoming More,* the graphic novel based on *Self-actualization in the Age of Crisis.* The path laid out in the original vision evolved significantly in all the best ways. The most robust living documentation for the present state of the DAO may be found at https://docs.spiritdao.org.

Since the initial release of *Self-Actualization in the Age of Crisis* many have shared that the philosophies and practices outlined in this text deeply resonate with them. Where the original intent of the book was created with the intent of empowering one person we now understand the depth and width of impact it has created. Today members dedicate themselves to the service of growing and supporting the community that has formed around the book.

After publishing the first version of this text, Ron realized that the initial revenue model suggested was incompatible with the success of SpiritDAO. On 6/4/23 all past and present revenues earned from book sales were transferred to the SpiritDAO community vault. Self-Actualization in the Age of Crisis is now fully stewarded by SpiritDAO so that our shared spirituality may evolve alongside us.

SpiritDAO's high-level operating vision can be found in Figure 9. We're taking a multifaceted approach to fulfilling our core purposes. Capital is raised from a variety of sources including direct grants, the sale of artifacts (like *Self-Actualization in the Age of Crisis* and *Becoming More*), our membership tokens, and in the future services provided to members and non-members alike. We then direct those capital flows to community approved proposals that further our efforts.
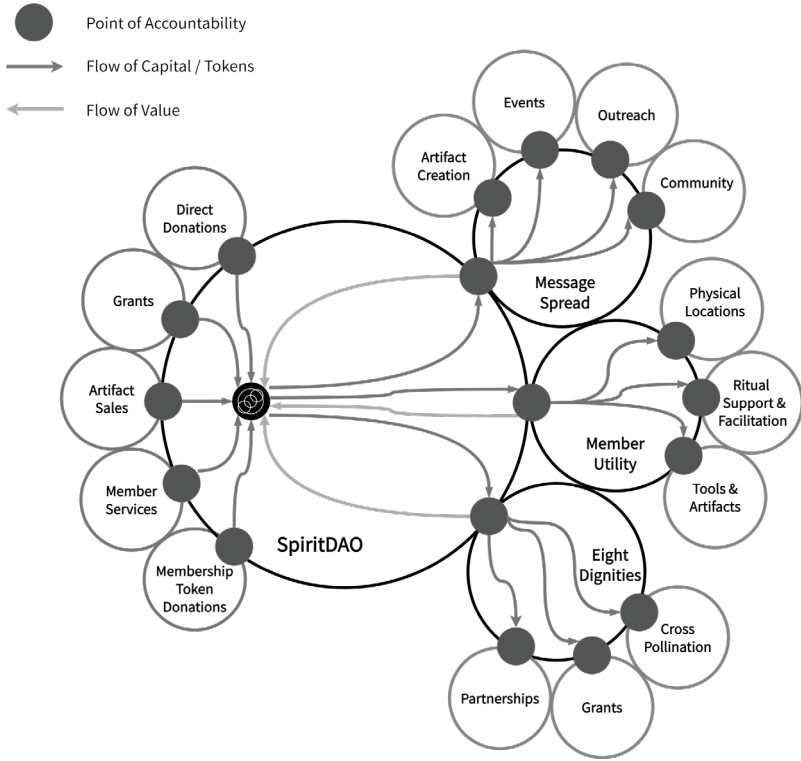
Figure 9: A visual map of SpiritDAO's operational infrastructure vision.

We should establish that SpiritDAO does not intend to manage or facilitate the creation of the Eight Dignities, rather to provide grant funding to those doing so. Given the nature of philosophy and practice, we understand that overcoming the dogmas surrounding systemic actualization will not happen through the creation of another monolith. Instead we prioritize a decentralized, pluralistic approach to supporting builders aligned with our values and vision.

Our membership tiers are means based, members contribute what they can towards our mission. In alignment with our core

values of relation, equity, and flexibility, we offer a "Proof of Curiosity" membership that can be earned through time contribution (approximately one hour) instead of capital contribution. Member donations have no impact on access and agency within the community outside of governance.

There are two present member distinctions within SpiritDAO, Members and Verified Members. A Member is anyone who has donated and received a membership token, or completed our Proof of Curiosity path and earned a free Advocate token. Advocate tokens last for four months, while the Embrace, Become, and Catalyze tokens last for a year. Supporting members support our vision and purpose, typically with capital donations, and may or may not have the capacity to contribute focus and energy.

Verified Members have completed our onboarding process and possess governance rights within our community. Our onboarding process is a combination of self-guided and communal learning. Members invest three to four hours throughout the entire process depending on whether or not they engage with the optional content. Members completing the onboarding process are awarded a "Verified Member" role and are granted governance rights within the DAO. We feel that this process adequately reflects our core values as all members contribute the same amount of focus and energy towards the process, about three and half hours. Figure 10 illustrates how this process takes shape.
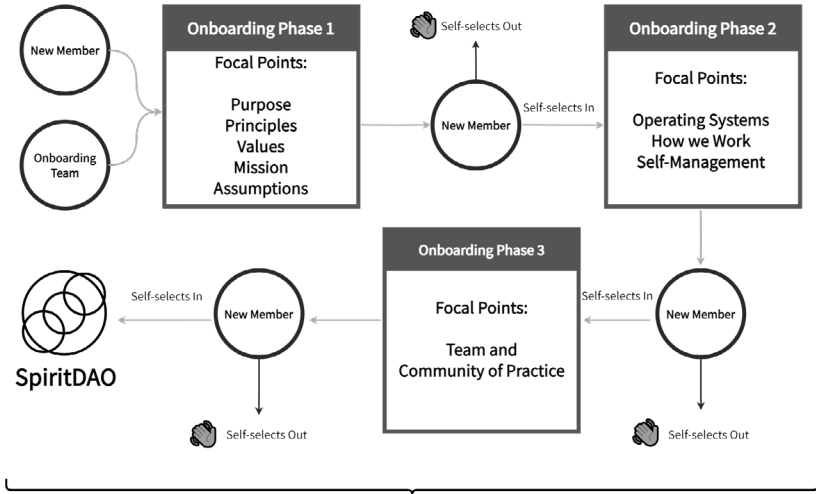
After completing each phase, members are airdropped a token to open access to the next stage. The onboarding process consists of required and optional courses / community connections.

Figure 10: Details SpiritDAO's onboarding process, combining self-guided and communal learning.

Roles within the organization are managed by tokens via Hats Protocol and are delegated through our onboarding process. Roles and the access and agency they provide are contingent on a live membership, if an individual lets their membership expire their roles are automatically revoked via the smart contacts. Roles support the organization of work into Pods. Pods are small independent working groups with the freedom to create their own rules for how they operate. See Figure 11 for a visual example.
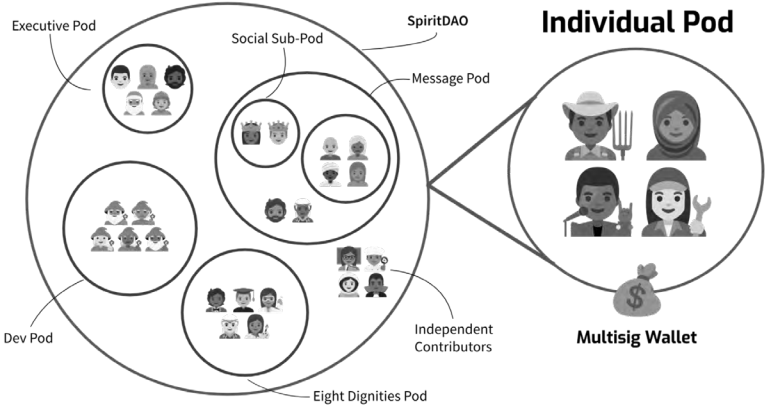
Pods and Grouping

Figure 11: Pods (also known as Holacracy) working groups.

When a group of community members wants to contribute focus and energy towards furthering SpiritDAO's purposes they post a proposal (by creating their own or using one of SpiritDAO's many templates) in our collaboration hub for other members to review. Upon successful review, proposals are voted on by the community. See Figure 12 for a process breakdown.
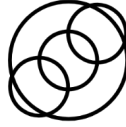
PRIMARY DAO PROPOSAL PROCESS

Stage 1
Idea

1. **Ask** questions to identify the right people to talk to.
2. **Search** existing proposals for related efforts and topics.
3. **Read** SpiritDAO Proposal Process documents.
4. **Affirm** strategic alignment for your idea and proposal.
5. **Identify** people and teams to align with.

Stage 2
Draft

1. **Select** a proposal template and draft your proposal.
2. **Share** your proposal in our #proposals discord channel & tag (@name) relevant stakeholders.
3. **Solicit** community & advisor feedback on the proposal.
4. **Revise** initial draft to incorporate feedback.
5. **Reflect** - is your proposal ready to be formalized?

Stage 3
Proposal

1. **Post** your proposal on the Primary DAO forum.
2. **Discuss** proposal with the community via the forum
3. **Adapt** and apply feedback into your proposal.
4. **Develop** a final draft of your proposal for voting.
5. **Reflect** - is the proposal finalized and ready to vote on?

Stage 4
Vote

1. **Submit** your proposal on the SpiritDAO Snapshot.
2. **Schedule** the duration of voting (minimum 7 days).
3. **Breathe** deeply as you await the community votes.
4. **Success!** Congrats, now it's time to do the work.
5. **Rejection?** Revisit Stage 2 Step 3 and rework.

SpiritDAO

Figure 12: Details SpiritDAO proposal process.

If a proposal passes, the working group creates a separate Multisig Wallet (a financial ledger that requires multiple people to sign off on transactions) and begins the work of meeting the milestones outlined in their proposals. Organizing ourselves into pods helps each SpiritDAO member to contribute in ways that are meaningful and flexible enough to meet them where they are.

We host consistent weekly spaces to contemplate our philosophy and practice as well as publicly discuss DAO business. SpiritDAO actively fundraises for a variety of efforts, with one of our most recent efforts being the design and publication of *Becoming More* - a graphic novel based on *Self-Actualization in the Age of Crisis.* We believe that one of the most effective means of attracting members to our spiritual community is through the creation of meaningful artifacts that inspire visions of shared bigness.

At SpiritDAO we're also experimenting with communal artificial intelligence. Sensemaker AI is a large language model trained on this book and our DAO documentation. It's integrated into our community spaces and is often leveraged to develop conversation topics for contemplative practice.

Beyond our structure, what makes SpiritDAO so special is our community. The work of spreading the non-religion of aligning with the single truth and relational universe is not an easy task. Every week community members show up to cultivate shared wisdom and work towards our shared purposes.

The age of spiritual renaissance is upon us, the only question is what form it embodies. At SpiritDAO we seek to orient with the infinite In doing so, we embody a framework of core values that develops a restlessness within us. We recognize that empowering more people to align the observable infinities directly correlates to our capacity to further the Eight Dignities. It is a purpose we embody for ourselves, actions we undertake for others.

If the philosophies and practices presented in this text resonate with you we encourage you to join us. Every SpiritDAO member

is an owner, a shared participant in shaping our direction. If you desire an alternative and possess the courage to act upon it visit www.spiritdao.org today.
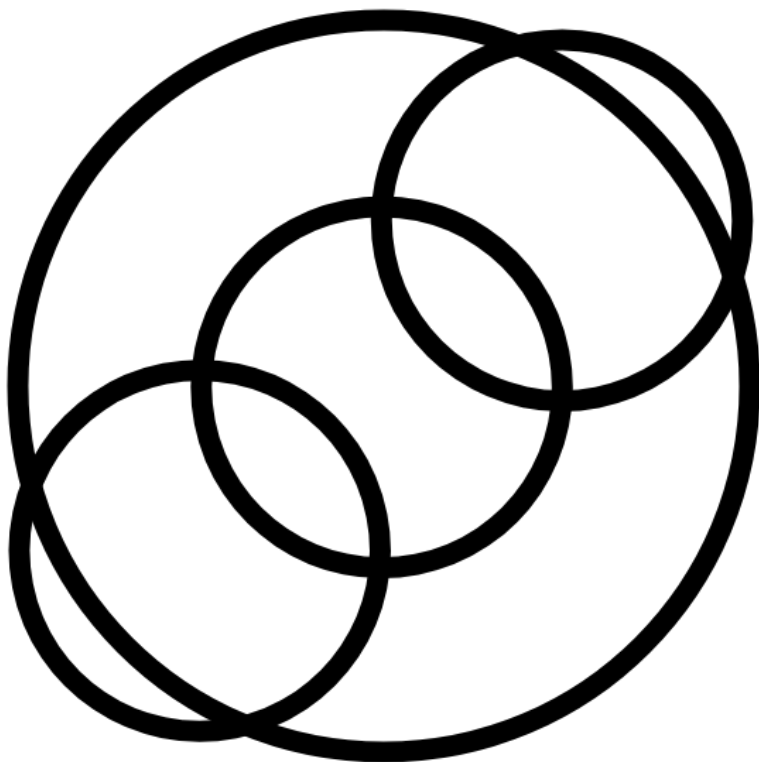
The SpiritDAO logo represents the two observable infinities overlapping (center three circles) as a single happening within the larger universal totality (outer circle). The two infinities extending beyond the totality represent how the combination of the two becomes more than the sum of their parts within a universe governed by the single truth.

GLOSSARY

Absolute Unitary Being: A psychological term referring to the greatest intensity of transcendent experience, a mythical illumination revealing our complete unity with all else.

Birth lottery: The social and circumstantial inheritance each is assigned when entering the world, primarily determined by geographic location and parental wealth.

Cooperative systems: The development of legal arrangements that prioritize cooperation.

Core Values:

    a. Relation: The belief and practice of applying our knowledge of the relational universe to our interactions with others.

    b. Equity: The belief and practice of fairness in our personal and systemic relationships.

    c. Flexibility: The belief and practice of embracing the moment without expectation.

    d. Restraint: The belief and practice of exercising disciplined choice.

    e. Awareness: The belief and practice of elevating our perception within and the totality of experience.

f. Minimalism: The belief and practice of eliminating the unnecessary.

g. Enthusiasm: The belief and practice of immersing ourselves fully in our undertakings.

h. Courage: The belief and practice of fearlessness in the face of the unknown.

Crisis of extinction: The combination of extreme environmental changes brought forth through the rapidly changing climate and the mass die-off of animal, marine, and insect life presently occurring.

Elected misrepresentation: Refers to the organization of US politics that prioritizes serving wealthy individuals and corporations over the collective population.

Event chains: The collective inheritance resulting from individual decisions and the greater universal occurrences that place us within the immediate present.

Flow: The state of being in "the zone." Typically referencing a heightened state of awareness.

Internal infinity: The limitless places the imagination can take us.

Individual actualization: The realization of higher states of being in relation to individual needs and circumstances.

Power worship: The idea that because someone possesses power/prestige that they are deserving of an elevated state. Most often witnessed with the obsession of billionaires as paragons of virtue and insight.

Observable infinities: There are two observable infinities within the universe. The universe itself and human imagination. The alignment of these two represents human divinity within the moment.

Recursive: Of or relating to a repeating process whose output at each stage is applied as input in the succeeding stage.

Salvation religions: Any spiritual philosophy that places individual divinity on the ascension to heaven after death (e.g., Christianity, Islam, and Judaism).

Self-changing systems: Systems with the legal arrangements necessary to evolve as needed.

Single Truth: Change is the single truth.

Soulcraft: The practice of developing oneself through the direction of focus and energy.

Spiritual Technology: Refers to any religion serving to meet the spiritual needs of its practitioners. Technology because they are all creations of our own making.

State: A political technology designed to preserve and encourage specific ways of life.

System: Logic technologies that take the form of interacting, interrelated, or interdependent elements forming a more complex whole.

Systemic Actualization: The realization of higher states of being in relation to the systems surrounding the individual.

The Relational Universe: All exists in relation to all else within the moment. Human experience is that of the fractional observer within an informational universe. There is no separation between individual and other, despite what our limitations may suggest. Without the observer, there is no information. It is all a single happening.

Timesense: Individual perception of time.

Time experience: The totality of the moment that the individual occupies within the immediate present.

Time crystals: A form of matter they labeled time crystals that defy our present understanding of physics. Time crystals are a quantum system of particles that exist in a repetitive motion. Unlike standard crystals where the atoms are arranged periodically in space, the atoms in a time crystal are arranged periodically in both space and time.

Universal alignment: When the individual and system function as a harmonious total self within the moment.

Wavestate: The informational universe perceived as waves through human instruments.

NOTES

0: TIME AND THE DIVINITY OF THE MOMENT

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