

**MESSAGE FROM A MORAL
SOVEREIGN:
That We May Create a Human Community
Of Love and Reason**

**The Life and Death True Story of an
American's Journey from Warpath to
Gandhi Path**

By Jeff Knaebel

(Late December 2010)

With an Introduction by Carl Watner

FRONTISPIECE

Open Letter to President of USA and Prime Minister of India
From: Jeff Knaebel, Moral Sovereign – January 2011
Subject: My Final Satyagraha for Nonviolence and Freedom

For a long time the Government of the USA (“USG”) has been the world’s leading merchant of death and destruction. Throughout my entire lifetime of 72 years the USG has been committing horrible crimes against humanity and all life. The sustained systematic psychopathic practices of the USG have launched humanity on a path to extinction. Mahatma Gandhi said upon the atomic bombing of Hiroshima that unless we adopted a nonviolent way of life, it spelled the suicide of the human species. Daily he is being proven correct.

As a citizen-slave of the USG I have been coerced to pay taxes which are then employed in bloody wars of aggression and coercive international economic practices which exploit weaker peoples whose lives, cultures, and ecologies are destroyed in the process. While dwelling in the land of my birth I was not permitted to withdraw from citizenship and the concomitant complicity in mass murder which USG citizenship entailed. Therefore I chose to come to India, and eventually decided to renounce my USG citizenship, and to destroy my United States passport and other government identity documents at the Gandhi Samadhi, Rajghat, New Delhi on 19 June 2009.

I acted in protest of government denial of my right to exist as a natural human living with respect for all life and answering to my own conscience. By requirement of identification and travel documents and permits both the USG and the Government of India (“GOI”) mark me as a piece of property to be regulated and controlled as the human equivalent of a dog on a leash. By my self-directed death I demonstrate my refusal to be the slave of either government.

To the Prime Minister of India (GOI), I refer the attached letter of 20 October 2010 from the General Counsel of The World Service Authority, which cites the violations by GOI of my human rights under the United Nations Declaration of Human Rights and International Law.

The GOI, acting through its police and the orders of its Supreme Court, has prohibited my freedom of movement and has denied me access to shelter pursuant to threat of FIR against any person who would host me. In thus pronouncing me to be an illegal human being, the GOI has denied my right to exist. A person cannot survive without freedom of movement and shelter.

My petition for Statelessness, denied by your Supreme Court, was based upon the clear fact that to change citizenship would only be to change the name of my slave master, for the GOI engages in many life-destroying and murderous actions against its own citizens, and also seeks "Strategic Partnership" with the war criminal USG.

By my death I send my answer to the rulers of the Corporate State who value property and profit more than human life and the life of Earth herself. In refusing to live as a slave I also extend to both of you my metta-karuna (compassion and loving-kindness), for if one examines deeply he will find that the corporate master is more tightly bound than the slave, for the slaves are powerless to come out of it, while the Powers That Be have free will that they fail to exercise

because of addictive enslavement to power. For the corporate rulers, the power to manipulate and control other people has become an end in itself. They will no longer control me.

My wish for you is that you come to see the intrinsic evil of the governments which you head, and resign from your official positions, understanding that the people need no structurally imposed 'leaders.'

My campaign of Satyagraha has made it clear for all to see that under law and practice of both USG and GOI, a person striving for nonviolence at even the most rudimentary levels of non-support of killing is denied by law the right to exist. It is not by the laws of the Corporate State that humanity will find peace and justice, for such law is conceived in the womb of greed and implemented through the violence of power.

I give my life to the cause of nonviolence. I wish not to live under coercion to support the cruel inhumanity of either of your governments. I wish not to live under control of governments who possess neither the wisdom, nor the virtue, nor the right to exercise power over human life.

Only through fellow-feeling and loving-kindness can mankind survive on our small and crowded planet. We must share this Earth equally and with respect among all. I have acted out of love to try to send a warning to my fellowmen, and I send to each of you my sincere feelings of kindness and my prayers for your peace, happiness and harmony.

May peace and goodwill prevail among all men. May you both abide in well-being,

Signed – Jeff Knaebel

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ACKNOWLEDGEMENTS

Right at the beginning, I need to say that this has been a labor of love, intended as a message from my heart. At the same time, I have entertained some small hope that it might be published, especially to disseminate the respected and immensely important works of others whom I have often quoted or referenced. Although not a writer, I have tried to follow the protocols and conventions as understood. That errors exist is certain.

I want to thank Carl Watner as my friend, philosopher, and guide, although we have never met. I consider his work as editor-publisher of *The Voluntaryist* to be impeccable, of the highest order of integrity.

There was insufficient time for him to edit this paper in the usual sense of "edit," meaning a detailed review to discover the many internal errors of repetition and organization from which I am certain that it suffers. My errors of commission might find some sympathy from the widely respected writers' mentor E.B. White, who would say it is worse to be irresolute than wrong.

I had no other help with writing this paper. All the typing was done on a little "netbook" laptop by the two finger method. Except for the Gandhi Swaraj Padyatra, I have been almost totally alone, usually speaking only twice in a day to say "Namaste" to my non-English-speaking hosts of the time. Although I have made several (unsuccessful) attempts to learn Hindi, the language barrier has created many obstacles in day-to-day living.

The task of writing has been hampered by preoccupation with the logistics of creating the set-up for a self-directed conscious death in a foreign land where accommodation cannot be had without Registration Form C (a government resident permit), and, while at the same time, government bureaucrats were breathing down my neck with letters and demands and police inquiries.

There was little scope for the personal direct action that one can do in his native land. Almost everything had to be worked through others, as their favors to me. Indians do not hire themselves in service contracts to others as is the Western way. My friends and many strangers have aided me in countless tasks – in their own way and at their own time. Time and deadlines have little weight in village India.

My greatest help in writing – as well as sustenance for morale on the lonely road – has been the authors in the Reading List accumulated over many years. I hope that this compilation of titles may help others to find companionship and sustenance in a world which affords so little time for in-depth communication on the real issues that surround the problem of human existence. The published talks of Ajahn Sumedho and Ajahn Chah have been simply wonderful. The *Dhammapada* will be my last companion.

I see my role in writing this paper as analogous to a secretary recording the minutes of a town hall meeting or of the facilitator taking down notes in a traditional talking circle. I do not view it as a work of original creativity. A group of speakers have gathered in these pages and their words, as well as some of my own, are recorded here. We have gathered to discuss issues of profound and immediate concern to the welfare and survival of our tribe. As in a talking circle, the conversation is circular and recursive, not linear. Differing views are offered on the same issues and there are interruptions when a new issue is raised. Speakers (the writers quoted in these pages, including myself) then modify their views after listening to the words of other speakers. This is the record of a conversation spoken from my heart and the hearts of many others whom I have conversed with over the years.

I wish to express special gratitude to The International Society for Ecology and Culture and its principals – especially Helena Norberg-Hodge, Edward Goldsmith, and Stephen Gorelick. I have never met them, but their Global to Local Packet turned on the lights for me and catalyzed my first open-to-the-public writings which were later published in the *Gandhi Marg* of the Gandhi Peace Foundation, New Delhi.

The Way, by Edward Goldsmith, has to be one of the most important books since the advent of the industrial revolution. It is no less than a guide for the survival of homo sapiens, and others. *Ancient Futures*, the wonderful book by Helena Norberg-Hodge has been extensively quoted. Thanks.

Wendell Berry may have said in the two or three pages of his *Mad Farmer's Liberation Front* what it has taken me a couple hundred pages to say. Add Mark Shepard's *Mahatma Gandhi and Satyagraha in the Real World* and the "Dasadhammasutta" found in *The Way It Is* by Ven. Ajahn Sumedho, and you may have a complete "Guide for the Perplexed" (E.F. Schumacher): a succinct description of the problem, a methodology of solution, and the karmic results of one's efforts. |

Although I do not agree with the actions and methods he discusses, the cut-to-the-bone scalpel wielded by Derrick Jensen in the analysis of cultural and political realities in his *Endgame* (2006) yields a scathingly accurate denunciation of Western civilization and sends a powerful wake-up call. He returns me to the realism attributed to Ven. Ajahn Chah at the bedside of a hospital patient. You will either get better, or you will die. Thus so, human civilization. In *A Language Older Than Words* I could hear across the distance of space and time an echo from the inner emotional world of my own childhood, although I did not suffer the severity of physical abuse.

Down to Earth, published by the Centre for Science and Environment, New Delhi (available online), has to be one of the finest fortnightly magazines that provides both a wake-up call and inspiration in its stories of individuals in their battle to save the piece of Earth where they live and work. My heartfelt good wishes go to Sunita Narain, the editor, and her team.

I hope that Chellis Glendinning will gracefully accept my extensive quotations of her work without prior permission. I had neither the means nor the time for these administrative dealings. I feel that her work is far too valuable not to

be widely disseminated by every means available. May my readers create a sufficient demand for reprinting her works, so that the wind will carry her message to the four corners of the Universe.

Time was short as the authorities have been hounding me. This paper went through only two solo drafts when it needed at least a dozen in close association with an editor. Working conditions were challenging in cramped quarters - where to find anything or to move across a tiny 10'x12' room you had first to move something else that was on top or in front of it.

These kinds of quarters (interspersed with times in my tent) were the entire space for eating, sleeping, working and storage of clothing, books and luggage. During monsoon, mildew grows on the stone-and-mud walls and the earthen floor is damp, and in winter the keyboard fingers are numb. Being constantly on the move was a cycle of collect-pack-move-unpack-start again.

I cannot acknowledge the people who helped me the most in staying alive since my action at Rajghat, because it would entangle them and complicate their lives with official inquiries and harassment at which the Indian bureaucracy is world class. These friends know who they are, and I feel they know the depth of my gratitude. None of them have been informed of the contents of this paper, nor of my intentions.

During the Gandhi Swaraj Padyatra we were hosted by hundreds of people for meals and overnight accommodation. The outpouring of support was overwhelming, and we have done our best to acknowledge on the website www.gandhipadyatra.com the small fraction whose names we were able to collect. I feel that this upwelling of sentiment and gratitude, occasionally expressed as standing ovations for our team, indicates a deep longing for wholeness, meaning, and harmony among men and nature.

And I felt in the people a deep longing for freedom. My introducer-translator always opened by telling of my illegal status, and then there would usually be smiles or hand clapping. We walked across North India with banners and hand-outs that asked, "Who owns the land, the government or the people?" Our only interactions with Authority were police helping us through traffic, or the occasional District Magistrate asking if he could help. I felt there was an energy shield of Gandhi Dharma around us. The longing of their hearts was conveyed in a letter handed to me by a high school teacher. The salutation addressed me as "My Dear Human." My greatest debt of gratitude is to the people of India who yet dwell in the land. They stand in the center of the heart purpose of this writing. Fare thee well, my brothers and sisters. Godspeed.

When I was completely down, with nowhere to turn and none with whom I could speak, the tall forest and the stars and the thunder beings rolling in awesomely huge cumulonimbus, and the snow clad Grand Himalaya and the clouds moving across the moon and the brooks dancing in sunlight and the birdsong and the crickets sustained me... Lay your head on the forest humus and you can hear Life being born out of death.

That I had food and shelter is truly a testimony to the kindness of strangers, especially the women Elders, so caring and solicitous of a foreigner who did not speak their language. Indian villagers are living testimony to Tolstoy's truth that "love is what men live by." Read his collection of short stories called *Twenty Three Tales* if you can find it.

I hold a small hope that this work may be published as one heart beat of freedom in the heart of humanity that has always beat for freedom and always will. If it comes to pass, the work will not be copyrighted, for that is another wrong-headed idea of civilization. How can I own the words that came to me unearned as free gifts of the Mystery? They do not belong to me. If they have merit, then my proper job is to add my breath to the wind that blows the dream seeds of life.

Introductory Note

By Carl Watner

I have never met Jeff Knaebel, but our paths crossed in late 2006. As editor and publisher of *The Voluntaryist* newsletter, I receive many book orders from people interested in nonviolent alternatives to the coercive, political state. I filled Jeff's order for books, and in April 2007, Jeff sent me his book, *Experiments in Moral Sovereignty: Notes of an American Exile*, which he had published in October 2006. I discovered that Jeff was a tax expatriate, as well as a person who believes that "a man needs a country but would be better off without a government."

Jeff tried to become "a man without a government" when he renounced his birthright American citizenship and shredded his American passport in New Delhi, India on 19 June 2009. The Indian government was then faced with a dilemma: what should it do with a person like Jeff Knaebel?

The following three documents have been inserted at the beginning of a long manuscript that Jeff emailed me in early December 2010, as he was making preparations for what he planned to be his departure from this "vale of tears." Faced with innumerable political obstacles and the threat of imprisonment by the Indian authorities for his failure to "stay in place" and apply for Indian citizenship, Jeff decided that he would undertake a self-directed conscious death rather than being force-fed in an Indian or American prison (if he were to be deported).

He feared that wherever he was incarcerated he would receive very poor treatment from the legal authorities due to his non-cooperative attitude. His understanding of Indian and U.S. law, and current penal practices, is that either government could do with him anything they wished, including imprisoning him indefinitely without charges, or even executing an extraordinary rendition, pursuant to which dissidents, such as he, simply "disappear."

Document I: The true story of an American's journey from Warpath to Gandhi Path

[This "Executive Summary" of Jeff's life and his confrontation with the Indian authorities was prepared in 2009 and revised in August 2010.]

Jeff Knaebel was born in 1939, in the land called the United States of America. He first came to India in 1989, and established residence there in 1995. Except for short trips abroad he has lived in India continuously since then.

He is a university-trained mining engineer and operated his own successful mining exploration company in Alaska. After his experience in the Vietnam War and over many years of research, study and contemplation of the teachings of Mahatma Gandhi, the Buddha and the Christ, he gradually came to the conclusion that he would best serve himself and other members of the human race as a peace pilgrim, one who would renounce nearly all earthly possessions, not initiate or use violence to defend himself, and who would attempt to spread Mahatma Gandhi's philosophy of *ahimsa* (nonviolence) and selfless service throughout the land.

He decided to become a man without a country, but with a purpose: to disassociate himself from all nation-states by divesting himself of government identity documents; to demonstrate that the only way to live peacefully was by disowning allegiance to the nation-state of his birth and residence. He had seen, and had slowly recovered from, the effects of "patriotism" in brutalizing his own mind before and during wartime service in Vietnam, where he had chosen to serve as a Navy officer rather than be conscripted into the Army.

In protest against what he viewed as a long and unending chain of heinous crimes committed in the name of the United States government against inhabitants of its own country and those of other countries, Jeff Knaebel renounced his United States citizenship and severed all legal relations with the United States government.

He shredded his United States passport and identity documents on June 19, 2009 at the Gandhi Samadhi, Rajghat in New Delhi, India. His Declaration of Renunciation – which he read out at the Gandhi National Memorial – has been published at various websites, including Free of State.org, Lew Rockwell.com, and The Voluntaryist. His action at Rajghat was filmed by international journalists and a local Delhi TV station. Video footage is posted at You Tube.

In the eyes of the bureaucracy of the Indian government he became a stateless person. Upon being taken into custody by the New Delhi police, he was told that he was not being arrested, but rather he was free to move about India without any official government papers. He then set out upon a difficult journey, knowing that the police in other parts of India were not likely to be so accommodating.

From August 19 to November 5, 2009 he engaged in the Gandhi Swaraj Padyatra covering 1152 km on foot from Jaipur, Rajasthan, to Sarahan, Himachal Pradesh, where he hosted a concluding international conference. From there he continued on his walk for peace and brotherhood to Jangi, District Kinnaur.

This Padyatra was made possible only by the help of true friends deeply committed to Gandhiji's vision.

During this time, he spoke at more than 150 public meetings and to more than 25,000 people about his Satyagraha (strong adherence to truth), his renunciation of citizenship, and about the grave dangers caused by individuals ceding their consciences to a small group of men and women who sanctify and legitimize their activities in the names of the various nation-states of the world.

He and his team were directly supported and hosted by nearly 600 people, including VIP Industrialists, retired ministers and MLAs, city mayors, Sarpanch, district magistrates, university chancellors and senior leaders of Gandhi organizations. They stayed overnight at a number of Government guest houses, schools, Khadi Ashrams and Panchayat offices as well as in private homes. They were reported in mainline newspapers and filmed for TV.

They were received with universal enthusiasm and there was not a single incident of violence. There was not a single complaint against Knaebel's work. The prevailing sentiments were respect and gratitude. His autograph was requested on many of the hundreds of copies of "Hind Swaraj" (Mahatma Gandhi's seminal book of November 1909) which were distributed.

His core message was to revere and respect the culture and values of Bharat Mata as expounded by Mahatma Gandhi, to turn away from the wanton waste and destructiveness of the Western Corporate State model, to curb the power of the nation-state by not paying tax or tribute to it, and to starve the corporate system by becoming self sufficient to the extent of allowing partial boycott of its products.

After receiving welcome and acceptance from a local host family on 17 November 2009, Knaebel walked back to Reckong Peo and presented himself to the District Commissioner and the Superintendent of Police, explaining in detail his actions and Stateless situation and presenting full documentation thereof. At this point the 71-yr-old Knaebel had walked about 1,300 km from Jaipur, from searing heat into the first snowfalls of Himalayan winter.

The District Commissioner and Superintendent of Police informed Knaebel that he would not be arrested, that he could reside in private homes, and that he must henceforth abstain from staying at government facilities as he had done numerous times on his walk across North India.

Upon receiving this authorization on 19 November, he thereafter domiciled at Village Jangi with his local host family. In accordance with police instructions given in December as a condition for his continued domicile, he filed an application for political asylum with the Indian National Human Rights Commission. The NHRC referred the matter to the Prime Minister's Office.

In mid-March 2010, without explanation and prior assurances notwithstanding, he and his host were threatened with the issuance of indictments (FIR) against them unless he departed from Jangi immediately. On March 17, 2010, he departed by vehicle, breaking his vow to never again ride in a motorized vehicle (this vow was his personal effort to save the Earth from destruction by a petroleum-based economy).

His decision to leave Jangi was based upon the fact that an FIR (indictment) against his host, however unfounded in the circumstances, would have destroyed the reputation, community standing and career of his host, with disastrous consequences for his family. Because of the threat against his host, Knaebel could not in good conscience stand his own ground as an independent Satyagrahi, inviting consequences only upon himself without risk to others. In order to save his host and friend from FIR, he had to depart.

Upon his arrival in Shimla, Knaebel prepared a petition for presentation to the Chief Justice Bench of the Indian Supreme Court. Essentially, his personal situation is that he is a stateless person since he has no official documents from any nation-state. The fundamental question before the Indian Supreme Court is: how shall the Indian government and bureaucrats deal with such a person?

Shall they imprison him?

(What would that accomplish? Knaebel has vowed to embark upon a fast to death, should he be imprisoned.)

Shall they deport him to his land of birth?

(In which case, agents of the United States government are likely to imprison him on charges of destruction of government property [his passport] and preaching sedition.)

Shall they allow him freedom to move about Mother India preaching non-violence, peace, and universal brotherhood of man?

(Why should the activities of a peace pilgrim and truth seeker be restricted in any manner whatsoever? Why do his activities need the approval of the Indian judiciary?)

The fundamental question before the Court is:

What position shall the nation-state of India take towards a non-violent person who claims individual moral sovereignty, who refuses to use identity documents enforced upon him by his country of birth, and has purposefully destroyed them in an effort to demonstrate the inherent immorality, evil, and illegitimacy of the government of his country of birth?

Document II: *How I Became A Voluntaryist: A Farewell to Tax-Financed Murder*

[The following article was written by Jeff in 2007, and published in Issue 137 (2nd Quarter 2008) of *The Voluntaryist*. It explains his evolution to voluntaryism and nonviolence.]

Introductory Note

My job is to send a voice - to speak truth to power. My mission is to reclaim the human birthright to self-ownership, together with the right to respect the lives of others. Life is liberty. Authority is violence. Blind obedience is insanity. I am refusing to be a tax-paying accomplice to State murder.

Although I seek mostly to write in terms of timeless, impersonal principles as they relate to individual action, I agreed to write this personal story in hope to help “spread the word” that we must elevate our consciousness or risk premature extinction as a species. The battle is for the mind of man, and it can be engaged only one by one. Perhaps these notes of my small efforts might be of use to others in the struggle. Ultimately the power of ideas must translate into individual action on the ground.

The most potent weapon in the hands of the oppressor is the mind of the oppressed.

~Stephen Biko, quoted in Endgame, by Derrick Jensen

**“Free Your Mind,” says *The Voluntaryist*.
Be Not State Property, if I may add.**

Study of *The Voluntaryist* has been influential and helpful. I support all the goals of “voluntaryism” as known to me at this point. As a philosophy of life and social harmony, I believe it is the way we must go. However, I am instinctively wary of personal labels. They seem intrinsically dangerous because they tend to put us into ideological boxes from which heart-to-heart communication is distorted or muted. We are actually being-becomings whose language is older than words. When we place ourselves into mental boxes, we tend to bump into each other, rather than flowing in the constantly changing flux of energy in which we have our being.

I would label myself an “absolute freedom-seeker,” acting in accord with the laws of equal liberty and nonviolence, guided by an unspoken charter of free inquiry. We must tear apart the boxes around our minds, board by board, so that we may relate to each other as equal beings in an energy field of loving kindness. As said by Kurt Vonnegut,

“We are here to help each other get through this thing, whatever it is.”

Carl has asked for a biographical sketch of my life. So here it is.

Tagging along in the wake of my Father’s career as mining engineer kept me on the move during first twelve years of my life. Born 1939 in San Francisco, within two weeks I was in Canada, thence upstate New York, on to New Mexico, Utah, New York, Brazil and British Guiana, followed by return to boarding school in New Hampshire at age 11.

We lived in mining exploration camps of thatched-roof huts in South America, swept away tarantulas before showering with rain water collected in a converted 55 gallon drum, and ate game procured from the jungle by native hunters using bows and arrows. Experiences during a brief stint in a Brazilian school had included my younger brother (age 5) having his left arm tied and his palms struck repeatedly with a ruler in order to force him into right-handed penmanship - to suit the authorities of an education system grounded in structural violence.

The mindless violence of American adults “sport fishing” the Essequibo River with dynamite, along with airborne “sport” hunting of crocodiles, etched a deep negative impression into my young mind. In a land of brown people, we were clearly invaders.

Interaction since early childhood with multi-racial, multi-ethnic, multi-lingual peoples is perhaps the origin of my conviction that all people are “my relations” and that no person is less than me.

Age 12 found me in New Mexico, during the break-up of my parental family. I was shuffled among relatives and boarding school in California and New Mexico. The U.S. government public school system exposed me to a lot of violence. Corporeal punishment was routine. Schoolyard fights were sometimes instigated by teachers and staff. My short term in the Boy Scouts was led by a Scoutmaster just returned from Korean War. He seemed to think his mission was to train the coming generation of infantrymen, which he did by putting us through live fire exercises in remote areas.

My point here is to provide a glimpse into the effects of World War - State Terrorism - on human consciousness. Structural, systemic violence is deeply embedded in the dominant culture. Well before completion of high school, I had been subjected to the continuous cognitive dissonance of verbalized ethical norms versus observed facts of physical and emotional violence (including wounds to my own body) in homes, schools and communities.

It challenges one’s balance of mind - even sanity - to live with continuous hypocrisy of “leaders” who preach the ethical norms of peace while practicing violence upon others. This double speak ends in language itself becoming useless - in the public arena, we no longer actually communicate. It is all lies and pretense. As Solzhenitsyn said, “Once violence is chosen as method, falsehood becomes principle.”

“Education - compulsory schooling, compulsory learning - is a tyranny and a crime against the human mind and spirit ... no other institution does more lasting harm or destroys so much of curiosity, independence, trust, dignity, self worth and sense of identity.” ~ John Holt, renowned educator and author.

I was taught to compete, to succeed at every endeavor at any cost, that “winning isn’t everything, it is the only thing.” Dutifully, I collected academic honors and earned letters in football and boxing. Blue ribbons on the outside, seething with resentment and anger on the inside. I crossed the threshold of adult life with the certainty that no one could be trusted. The child had been molded by the system.

Contrapunto, I can recall that during these years I also studied the words of Founding Fathers George Washington, Ben Franklin, Thomas Paine, Patrick Henry, James Madison, and especially Thomas Jefferson. Entire passages were committed to memory, and I made both written and silent vows to adhere to their (publicly-published) ethical values. I also imbibed “freedom poetry” of some of the English poets of yore. How often have I failed these vows,

these brave words!

At age fourteen I held my first adult male job - as a mucker in an underground uranium mine. I earned my private pilot's license at age sixteen. My seventeenth summer was spent in the remote bush of North Ontario, working on drill rigs that were supported by float planes as we moved among the lakes.

Having enrolled in the civil engineering program at Cornell University in 1957, the next six years were spent studying there and at the Colorado School of Mines, where I graduated with an Engineer of Mines professional degree. My university education was financed by scholarships and jobs as underground miner, junior geologist, surveyor and oil rig roughneck.

Faced with immediate conscription upon graduation, I applied and was accepted into the U.S. Navy Officer Candidate School. Commissioned in November 1963, most of the next four years were spent rotating through "tours" in Vietnam while serving as a Company Commander of Navy Seabees near Da Nang and Chu Lai.

Upon discharge as an early-selected full Lieutenant, I took up engineering and supervisory duties at open pit copper and molybdenum mines in Arizona and New Mexico. However, two summers as a junior geologist in Alaska had lodged seeds of the "Great Land" in my heart. One winter night of 1969, looking out over the rolling moonlit sea from a Coos Bay pier, the pull of the North could no longer be dismissed. Feet were compelled to obey mind. Mind was compelled to obey heart. Destiny beckoned North.

I mailed dozens of resumes and finally landed a job as Assistant Chief Mining Engineer for the State of Alaska Division of Mines and Geology.

My first assignment was to map 1,500 sq. mi. of the Wrangell-St Elias wilderness area. I worked mostly alone with a string of six pack horses, provisioned by air drops about twice per month across a span of six months. I learned about myself and about nature - of risk and solitude and the brave promise of untrammelled horizons. Unlike city man, raw nature does not condemn.

*"It's the great big, broad land way up yonder,
It's the forests where silence has lease;
It's the beauty that fills me with wonder,
It's the stillness that fills me with peace."
~ Robert Service*

Despite their restless, independent spirit, an unbreakable bond grew between me and my horses. It was communicated through rub-downs, nuzzles and nudges, clucks and whinnies. Many a black night Little Joe or Bay or Bimbo would bring me back to camp across swollen glacial torrents, reins draped loose over the neck, useless in a dark so thick I could hardly see the ground. These were embodied experiences of mutual inter-dependence and cross-species loyalty. These things are not intellectual. The intellect is not much more than a calculator.

Just shy of one year into my job, the Chief Engineer sent me to Yukon Territory to report on the burgeoning mineral industry there. By this time, I'd had a bellyful of government employment. Upon seeing what young, independent Canadian geologists were doing, I determined to imitate them. I would start an exploration company.

With four other Directors - whose credit worthiness was required for a bank line of credit - Resource Associates of Alaska, Ltd was capitalized on two hundred dollars. One of these men left his secure job to join me as full time member, and during a lean year our little outfit was supported on my savings account. Luckily, our first contract produced a copper prospect that launched the company.

We grew, eventually opening offices in five cities of U.S. and Canada. We were first on the ground with mining claim posts at what is now the big Red Dog zinc mine of Cominco. Our discovery of the Donlin Creek mineralization for Calista is now shaping up to be a world-class gold deposit. Our scope of operations expanded through subsidiaries to include civil engineering, architecture and city planning.

During this time, our firm was engaged as resource consultant-advocate for an Alaska Native Corporation involved in litigation with the United States pursuant to the Alaska Native Claims Settlement Act. For this I became a registered lobbyist and spent considerable time in Congress and negotiating with members of the President's Cabinet. I was constantly accompanied by a cadre of high-powered lawyers.

It was an intense time, living out of hotel rooms in Washington. One of my firm's other partners took turns with me in a watch-standing rotation. A piece of legislation affecting my client required conformation between the House and Senate versions of the Bill. This had been done in a joint legislative conference committee in which our lawyers had participated.

It was late at night and there was a rush to have the Bill typed in time to meet the printing deadline for the next day's Congressional Record. The draft Bill was handed to one of our lawyers for conveyance to the stenography section in the basement of Congress. He arranged to have the final typed version changed in favor of our client. Land demarcations and acreage figures were altered in the draft that went to the typists. This became law as published in the Congressional Record. Oil and mineral-bearing lands of tremendous value moved from the public domain into the hands of a private corporation.

The event had taken place on my partner's watch. He reported to me his eyewitness account. This experience - together with the lies of Congress swirling all around me and delivered right into my face - resulted in complete disillusionment with the government that had sent me overseas to a foreign war against a people who posed no threat.

I had been so naive, so gullible. The 'patriotism' conditioning had penetrated deep within my psyche. I had come to identify myself as an American, yet I was facing a process of disillusionment with the United States government. America was supposed to be the "land of the free and the home of the brave," but I could begin to see that this was not true. It was a charade and an appearance, not the truth.

I remember walking through the Capitol Rotunda and fighting back tears at the sight of sculptures of the Founding Fathers. Feelings of deep bitterness overwhelmed me. They, as well as I, were being betrayed by the politicians with whom I was negotiating. This goes to show my then naiveté, for subsequent study has taught me that none of these men were pure either. See, for example, the *Politically Incorrect Guide* series of Regnery Publishing.

It amazes me how long men remember eloquent words while so quickly forgetting the bloody deeds they conceal. Who can doubt the absolute evil of power, no matter in whose hands?

Another deeply disturbing experience remains with me. In the mid-nineties, I made a visit with my children to the Los Alamos Museum - the shrine of the Mother of All Laboratories of the Science of Total Annihilation. I recall feelings of repugnance at the message of "national pride," the arrogance, the hubris expressed in write-ups accompanying the displays.

Perhaps even more repelling were the mementos sold there and at Sandia Labs in Albuquerque, such as pocket-size trinkets of the Hiroshima bombs, that we may remember with satisfaction how we delivered agonizing death to hundreds of thousands of human beings, and thus feel "national pride."

After the Los Alamos visit, I began thinking that surely the American feats of atom smashing and nuclear weaponry have carried us across a threshold of world-ending destructive power. When we split the atom, we rent asunder the basic building block of material life. Can there be any more powerful statement of utter contempt for life? Can there be any more clearly stated suicidal intention? Is it other than madness?

I thought of the hard words of Native American elders repeated to my face in about the same terms as Chiksika (1779), "The whites seek to conquer Nature, to bend it to their will and to use wastefully until it is all gone, and then simply move on, leaving behind the waste and looking for new places to take." This mentality of exploitation has now metastasized as the globally infectious disease of wantonly wasteful mass consumerism and endless war-for-profit.

Now to return to my story.

The Alaska Native Claims Settlement battle involved years of working as resource consultant-advocate on behalf of Alaska Native tribes (later formed into corporations mandated by law, and thus deliberately destroyed). I read *Bury My Heart at Wounded Knee* (Dee Brown) and *Black Elk Speaks* (Neihardt and Black Elk). I participated in tribal council meetings, funerals, potlatches, talking circles, community fish cleaning and Board meetings. We worked with “Power Lawyers,” lobbied the Congress, negotiated with Cabinet Secretaries and Governors and State Legislatures and the Military and environmental groups by the dozen.

This experience opened my eyes and began a process of life change. The Native cause became so much a part of me that one day George Miller, Chief of the Kenaitze, introduced me to a tribal gathering as “a better Indian than most of you Indians.”

I became more and more disenchanted, disgusted with industrial “civilization” and my role in it. I loved the land and the wilderness in which I spent long periods alone with only tent and backpack. Yet, paradoxically, I was running a rapidly growing mining exploration firm among whose clients were world-class mining and oil majors with whom we promoted joint ventures on Native as well as public lands.

On the one hand my work enabled me to earn a livelihood in the wilderness, flying the length and breadth of Alaska and Yukon Territory in choppers, seeing places that looked as if no man had ever trod. On the other hand, my work and the ensuing mineral discoveries would lead inevitably to further destruction of the wilderness. The stress of cognitive dissonance and inner conflict continued to build. Contempt for the insufficient-negative-adjectives-in-my-vocabulary-to-describe the U.S. government continued to grow. Federal bureaucrats - parasites and freeloaders - were taking over the “Last Frontier” of Alaska.

Then came a major “wake-up call” (unrecognized as such at the time) in form of a personal blow which initiated a mini-scale Shakespearean tragedy. An internal dispute-betrayal, unskillfully managed by me, led to my ouster from the firm I had founded. Like a fool, I litigated, eventually losing after seven bitter years. Most of my savings had gone into the pockets of lawyers.

I learned that a justice system devised by constitutions and lawmakers and administered through courts, judges and attorneys is as far from justice as peace is from war. The U.S. justice system **IS** war, and to the moneyed go the spoils. It is a game played by liars, thieves and bloodsuckers. A government-enforced “rule of law” cannot deliver justice, but it can transfer wealth from those who work and earn to those who have power.

This first crisis precipitated others, including divorce and separation from my two children, as well as breaks with other business associates. I started over economically as a small-scale placer gold miner and bush pilot, and I began the spiritual quest for the meaning of life. The long, slow, tedious, painful process of de-conditioning the mind had begun in earnest.

I had now embarked upon what Comanche medicine man Edgar Monatche told me was the longest journey for the white man - the journey from the head to the heart. It became more and more clear that modern “civilization” is a structure maintained by systemic violence of man against man, and of mankind against nature.

Almost like a wounded animal, I set out on a search for a community of love and reason that revered goodness, beauty and truth. This led me into the literature of Eastern Masters such as Paramahansa Yogananda, Ramakrishna, Ramana Maharshi, Neem Karoli Baba, Sri Yukteshwar, Vivekananda, Sri Aurobindo, Satya Sai Baba, Sayagi U Ba Khin, Ajahn Chah, the Bhagavad Gita, and more current writers such as Henepola Gunaratana.

On the ground it led to Elders and Grandmothers of the Athabaskan, Yupik, Lakota, Ojibway, Zuni, Cherokee, Hopi, Acoma, Apache, Nambe, Taos, Huichol, Tarahumara, Gwich'in, Tlingit, and Comanche peoples. I lived briefly on the Pine Ridge Reservation, and was adopted as a family member by Zuni elders Bessie and Paxton Boone, in whose Zuni Pueblo home I lived for more than a year.

Here I learned the Zuni prayer in the frontispiece of my book.

*“I add my breath to your breath
That our days may be long on the earth
That the days of our people may be long
That we may be one person
May our Mother bless you with life
May we finish our roads together.”*

I learned of tribal council decisions that take into account the welfare of the seventh generation hence, as they must live as provided by fruits of the earth. Here I learned of “people’s courts” where telling a lie is unknown, where punishment is aimed at restoration and not retribution, where the most feared punishment is to be banished from the community. I learned of a culture of forgiveness that emerges from depths of the heart rather than intellectualized sermons. Here I learned of Pueblo holy men who have been offering prayers **for the welfare of all beings** on continuous rotating 24x7 watches since time beyond memory.

I began to fly as a volunteer pilot for *Lighthawk - The Wings of Conservation*. My work in Alaska was to support the Gwich'in people against Big Oil invading the Arctic National Wildlife Refuge. I learned more about respect for life from Sarah James and Trimble Gilbert of Arctic Village than had been taught me by my own family or culture.

Trimble was then Chief of the Arctic Village band of Gwich'in, and Sarah was Chair of the tribe's environmental defense organization. The Gwich'in had been on to global warming long before it was discussed in public science journals. Living organically on the good earth, they knew the land, used their powers of observation, tried to warn, but few listened.

The Gwich'in have inspired me by their long-standing adversarial position versus the United States government, by their unbroken struggle for self-ruled independence, and by their refusal to relinquish their land in exchange for the Federal gravy train of the Alaska Native Claims Settlement Act.

May the Gwich'in prevail. The right to life itself is on their side. The Settlement Act was intended “legally” to **extinguish all aboriginal rights to the land which had sustained them since time immemorial**. This is tantamount to extinguishing the right to live. What happens to an “American” man when his right to the land which sustains his existence has been removed - **extinguished** - and replaced with a Federal money welfare program administered by corrupt bureaucrats from a capitol so far away as to be a foreign country?

What happens to a man of India when his tribal forest or generational farm lands are condemned in favor of a “Special Economic Zone” (in which MNC's are given tax breaks), and he is rendered landless and homeless? Dependent upon the pittance of a compensation package that will be siphoned into the pockets of politicians before ever reaching him, **his right to life has in effect been “legally” extinguished**. Who has the power to do this? “Lawmakers,” who suck the life out of the rural poor on behalf of the Corporatocracy.

Flying remote areas of Mexico's Sierra Occidental on behalf of the Tarahumara - working off dirt strips in the Copper Canyon country with aircraft doors removed for photojournalists - coalesced into another "Aha!" experience. Corn growing in dry sandy river banks seemingly by the power of prayer only, families living in clefts of sandstone cliffs, men catching tiny fish in traps laid across desert rivulets, villagers hounded by the logging mafia and drug runners servicing the insatiable Americans. Women and children of the Tarahumara living in burrows dug into the Chihuahua City sanitary landfill, while bureaucrats and corporate executives debated their fate and exchanged bribes in air conditioned hallways of the University nearby.

An experience at a World Bank conference sponsored by University of Chihuahua crystallized it all. A Tarahumara elder faced the staff of the World Bank and American multi-national corporations. Holding aloft a pulp magazine transmission of mental filth, he said “You are cutting the last of our trees to make them into this. These trees are the life of my people. When you have finished the trees, we will die, and you will read this.”

Contemporaneous TV images of the U.S. bombing of Baghdad during the Gulf War of Bush the Elder stirred emotions of anger, grief, shame and disgust. My stomach churned at the depraved senselessness of it all. Denial

was no longer a psychological option for me. Everywhere I turned - from the tribal women of Mexico to the bloodstained streets of Iraq - my tax money was being employed in the name of death-for-profit.

It was here that I made the final decision to leave my native land forever. I would become a man without a country. I would owe allegiance to all of humanity and to no State. I would no longer be the indentured servant of a gang of murderers sitting in a legislative body. By saying no to the taxes of the State, I would finally make a farewell to arms. Without the State, no man is my enemy.

Much earlier, I had begun to ponder deeply what I was doing with my life. Does one work, profit, consume and assuage his conscience with mercy missions among the exploited - or, finally seeing the imminent destruction of the entire planetary commons, does he abandon his profligate lifestyle altogether? See John Perkins *Confessions of an Economic Hit Man*. Every corporate employee is a mini economic hit man. We are cannibalizing the earth, and ourselves. I think Perkins' book is one of the most important of our time.

Service as a co-founding Trustee of Spiritual Unity of the Tribes generated more catalysts. I discovered deep inner connections to Black Elk and Chief Joseph. I felt more comfort and happiness among Native Elders than with any group of so-called "advanced educated" people. The Elders spoke of love and acceptance, the "civilized" spoke of money, and of war. Unable to maintain a livelihood within Native culture, disgusted with my own, I became more and more alienated.

Study, together with personal interaction with East Indian teachers of consciousness, convinced me of my ignorance of even the physical matter universe, let alone the nature of consciousness and the laws which govern it. My studies drew me to India. One teacher had said "Go and live among the poor," and I determined to do that. I dwelt in stone huts with earthen floors, and fetched water. The Native American reverence for the circle and the Buddhist cosmology of endless cycles of birth and destruction seemed to coalesce in my personality. It became clear that Truth can be seen only through the eyes of simplicity. One must become like a child.

Conscience brought the dilemma into clear focus. I was faced with unacceptable choices. One seemed to be cutting corners and lying on my tax return in order to prevent my work and sweat from becoming State-financed murder. The other was to acquiesce to the system, file an honest return, and become a fully paid up accomplice to the war mongers. I had pondered long about fighting the system, and in the end it seemed clear that this would be a life-consuming waste of energy. Imagination, linked to conscience, found the way out. As a human being, I am a citizen of Earth, not any particular arbitrary "Nation." I would divorce myself from my government.

I decided to arrange my affairs so that I could leave the United States and cease paying tribute to the Internal Revenue Service. Since the ouster from my firm and my near-bankruptcy, I had formed several public and private corporations and limited partnerships based on my mineral exploration and discoveries. Three placer mines and one small hardrock mine had been brought to production, and I had recovered to some extent from my financial losses.

In the early 1990s, I worked out the mechanics of how to sever all personal connections with the U.S. economy, and to arrange my financial affairs so that I would never again have taxable income as defined by the IRS. The purpose of my life - and the fruits of its labor - is not to murder, but to learn to love. I was not born upon this earth to be slave to a gang of murdering thieves, no matter by what high title they may be anointed.

When I began my tax avoidance program, I was able to use operating loss carry-forwards to offset current income. By liquidating enterprises at "going out of business" sale prices, my "adjusted taxable income" was reduced to below the reporting threshold, but the problem remained of how to deal with income reported to the IRS on Form 1099B. Without a full tax return from me, the 1099 forms filed with the IRS would seem to indicate that I had taxable income. I felt that preparing tax returns was a waste of life, but the IRS took the position that "not filing" (even if ultimately there is no "taxable" income) is against the law. The burden of proof was on me: they wanted me to prove that I owed them no tax. I resented this intrusion into my life. Why should I have to prove to them that I owed no tax? Let them shoulder the burden and prove that I did!

I have now been a non-filer for about eleven years. For the first seven years, the IRS hounded me with letters

forwarded through the American Embassy. I never responded, and apparently they eventually gave up on me. I felt comfortable not filing a return since I knew that no tax was due or would ever be due. Currently, I have no taxable income, either in India or the United States. My daily expenses in India are minimal. I own no dwelling, nor vehicle, telephone, credit card, TV, insurance, driving license, social security pension, or securities. I live on after-tax savings, which are set up in non-interest-bearing accounts. I don't worry about paying income tax on interest "earnings," nor about the principal being loaned to companies that make instruments of war (or being invested in U.S. Treasury Notes which support the Corporate-State war machine).

At the time that I moved to India, I held the fantasy of eventual dual citizenship. Later, serious consideration of Indian citizenship dropped out of the picture because of red tape and regulations. However, being a foreigner without income, at least I pay no taxes except the excise, sales, value-added and other taxes in the chain of production and distribution that are built into my ordinary daily consumables. Nonetheless, because of these taxes, my bread labor of the past still finances a big war machine.

The fact of unavoidable, built-in taxes is one of the reasons for not being a "legal citizen" of any country. People support the structural violence of the State simply by maintaining their citizenship status. When one becomes a non-citizen, as I would like to be, then one's position becomes that of someone who has been robbed. One is thus not responsible for what the thief does with the stolen money he takes from his victim.

In both the United States and India, governments have made it nearly impossible to live a decent and honest productive life. The State makes it impossible to live a decent (meaning non-destructive) and productive life - because its tax levies upon our labor are employed to finance murder. The State has also made it impossible to live an honest life. Quite literally the sustenance of life depends upon bribes and kickbacks - because of government controls over the absolute basics (food, fuel, shelter).

In India, you can neither construct nor sell a house without government permission. Propane cooking gas requires a government license to purchase. Telephone connection requires government paper including photo ID. Food in government shops - sometimes the only available - requires a "ration card." Admission to government hospitals - the only ones affordable to the poor - requires "grease." All these and many other things require bribes: telephone line maintenance, electrical connection and line maintenance; reliable postal service; seat in a good school; water connection; clearance of property title transfer; obtaining bank account in government bank (often the only available); obtaining passport and driving license. The list is endless. The pit of corruption is bottomless.

Since 1995, I have made my full-time domicile in India. I became Trustee and co-manager of meditation centers, helping to design and construct two centers. Working with Indian colleagues, I served as a small time village social worker. I have assisted in small scale school and library construction, village water works and farming technology projects, book distribution, an adult literacy program. I support education of Tibetan refugee children and have assisted Buddhist monks, a Gandhi Ashram, and a free school for children of widows. These are small scale individual efforts.

On philosophical grounds, I would like to implement my decision to terminate my United States citizenship, and to become a citizen of no Nation-State. I have published my personal Declaration of Severance and Independence from the United States at page 227 of my book. Its Preamble is a long list of the chain of abuses of my human rights by the United States. As a stateless person, I plan to ask - by laying my life on the line - the question whether humanity - with its political institutions - is capable of allowing a man to live free, without the State. I plan as an act of civil disobedience not to renew my passport and visa. This is my claim to self-ownership, and the freedom of movement without which sustenance of life is not possible. This is my claim to the right to life.

I will claim my right to ignore the State. At www.StatelessFreedom.org, I have created a website that will feature more details. Soon (already there is the "deadline tension" of getting documents prepared for my heirs), I will be outside the "law," subject to the whims of Power. What destiny awaits an "illegal alien?" Whatever the consequences, I've had enough of voluntary servitude to lies and murder. Let me live out my twilight years in a manner worthy of the human being.

I, Jeff Knaebel, undertake this risk as a duty to humanity and the ideals of liberty. Guided by my conscience, I

openly declare my repudiation of U.S. income tax laws and declare my disobedience thereto. I do not labor that my earnings should end up as bombs which shred the bodies of women and children.

My purpose on this earth is not to finance destruction and murder, but to learn the practice of gratitude and reverence for all life. I seek a life of love and reason.

I have no loyalty to the Constitution of the United States. My loyalty to humanity supersedes any loyalty to a State or any other “constituted authority” founded upon and maintained by violence and coercion. How can a rational man be loyal to a frozen-in-time document which had been drawn in secrecy for their own self-interest by a few rich and powerful men long since dead? What can be a man’s “loyalty” to a document which his so-called “representatives” and “leaders” have for generations abused, distorted and bent to their own evil purposes? Who did I appoint to commit murder in my name because of “loyalty” to the politically shrewd and cunning words of self-proclaimed “representatives” of people who never knew them? I disown all of this.

Acquiescence to this charade makes us sheep, corralled behind a fence of words, herded by rapacious lawmakers, marched to slaughter under delusion that we voted for it.

What do we think we are doing? How can the dead bind the living? How can the words of dead men - now ink stains upon old parchment - render current justice among the living? Life is lived by the living. The decisions of justice, of war and peace, are for the living to make according to prevailing circumstances. The metes and bounds of liberty and justice are not to be marked out by words once employed by rich men of the past to hold their power. How can you bind and shackle Life with words? Can you grasp the wind? Live and let live, we the living.

We make a mistake to plead and litigate with our masters using only the tools they have provided us. We cannot prevail within a frame of the same rules by which we are enslaved. By this pleading, we only feed the monster with our energy and money. We must take back personal responsibility for our independence, and for our survival. One way is to exercise our natural right to ignore the State, to renounce it, and to work at building an independent life, accepting neither the State’s “benefits” nor its costs, to the extent we are able to avoid them.

Gandhi’s example of *Satyagraha (strong adherence to truth)* with *Ahimsa (non-violence)* points to the method. Gandhi wrote that “if we take care of the means, the end will take care of itself.” Thus, we must be the change we wish to see. I submit that a simple first step is to tell the truth in every transaction, to every person, at all times, in every situation. When we begin to call things by their true name - for example, “collateral damage” is murder pure and simple - we will begin to wake up to the reality of the human condition created by The Powers That Be, and to which we have acquiesced for far too long.

For me, the great challenge of nonviolent resistance has been learning - by quotidian inner application and with many (continuing) stumbling defeats - to rotate anger at senseless destruction and murder into proactive work grounded in compassion and kindness. It has been difficult to understand that the problem is more of an evil system than evil people. The institutional system exists. Weak people succumb to the temptations of power and learn to murder. We must change the system-structure toward the feminine, toward nurturance, toward love and away from war.

“When your premise is ‘Thou shalt not kill,’ you can skip a lot of boring and distracting discussion and just get to work [improving yourself and the world around you.]”

- Alia Johnson

I conclude that there is no political institution or political "ism," no authoritarian person, no economic policy, and no government that can save us from the self-inflicted disaster bearing down upon us. Only the freedom to be in love with life and to express that love without arbitrary institutional barriers that label us as “the other” - and thus block person to person natural expression - can save us. This is the freedom to live in the original unconditioned character - found deep within each of us - of total, sweeping, deep, overflowing, unconditional love of life, of this earth, of its creatures, of ourselves, of each other. **To express this love, we must get the State out of our way.**

May all the readers of THE VOLUNTARYIST live long, and live free.

Document III:

Declaration of Renunciation and Severance of U.S. Citizenship

By Jeff Knaebel, Sovereign Individual of the Earth

[Abridged and excerpted: Full document in Appendices]

This Declaration, made at New Delhi, India on 19 June 2009, WITNESSETH:

To the people of this Earth, my fellow human beings, my brothers and sisters, in memory of Black Elk and Chief Joseph, and with special respect to the Grandmothers and Elders of all indigenous communities,

I, Jeff Knaebel, hereby make this Declaration of Severance and Dissolution of all bonds between myself and the Government of the United States of America. I renounce my birth certificate - I renounce my citizenship - and reject all claims of whatsoever nature made by the United States against me. I am not government property, and I am not a criminal. I am a peace-loving human being who is finished with being a slave to the Corporate Warfare State. I am not a citizen of any Government. I renounce all of them.

By this deliberate act of rebellion and sedition, I hope to free myself and alert mankind to the dangers it has created by obeying Governments of the world. My refusal to remain a tax-compliant accomplice to State murder will be considered treason against the United States. The choice is this, or treason against human life itself. My life is not about supporting the cold blooded murder of women and children.

No permission is required to renounce that which I never sought in the first place, for which I never entered a contract, and which is imposed upon me against my will. Having declared myself not a citizen, I am therefore not a citizen. Citizenship is either voluntary, or it is slavery.

All political authority is arbitrary: arbitrary as to the form it takes; arbitrary as to the boundaries it establishes; arbitrary as to the limits of its jurisdiction; and arbitrary as to the taxation it collects. If one refuses to bow, to obey, to pay one's taxes, to use Government travel documents, one will ultimately be placed in jail, or die resisting arrest.

Even in its most equitable form, it is impossible for government to disassociate itself from evil. The State has been conceived in violence and is maintained by lies and violence. Its every act can only be criminal. Unless the right to ignore the State is recognized, its citizens become tainted accomplices in its deeds.

From the most democratic to the most totalitarian form of government there is ultimately no difference among the powers they exercise. The essence of the State is the threat and use of deadly force against those who choose not to comply with its edicts.

Why should a system of structurally compulsively violent political authority be preferred to a cooperative system in which human beings live according to the Natural Law of equal liberty? A coercive government has no legitimate authority over me. None. Its only authority comes through the barrel of a gun.

The laws of our natural world, the laws of the Great Spirit, the five precepts of the Buddha, are morally and practically superior to political laws. You must not kill and I must not kill. We must not support killing. We must love our neighbors as we love ourselves. As the Hopi have said, "*From this one commandment, to respect and revere life, come all the other commandments: to tell the truth, to share with others, to life together in mutual support, to take care of our children and old people, the sick and strangers, friends and enemies, to abstain from intoxicants and adultery, not to cheat, steal, or covet.*"

It is up to the individual to discern his duty to his fellowmen and to act accordingly. No other can know my moral conscience, let alone "represent" it in decisions of war and peace. How can another "represent" me in voting to

murder children? The first duty of love is to do no harm. Therefore my duty of love is to renounce the State, to withdraw from it, to quit it, to abandon it, to refuse to pay its taxes, to refuse participation in its charade of corporate money controlled elections, and to live my own life in search of truth and righteousness.

Against whom, then, shall I commit treason? The brotherhood of man? My rational mind and common sense? My moral conscience? Or the United States government? I prefer treason against the arbitrarily imposed rule of an organized crime syndicate to treason against humanity. To suffer in tax compliant silence the heinous crimes against humanity perpetrated by the United States would be to negate whatever is within me that can be called human.

There comes a time when the abuses are so great, the mindless destruction so wanton, the suffering so stupidly unnecessary, that one must resist Power with his life. I love Life too much to participate in its murder..

We must recover Respect -- for life, and for each other. Civilizations that get off the Path of Respect do not last, because when a people get off the path, they also remove themselves from the circle of life.

My prayer is to love and to serve. From my heart I seek to act in a good way, in a sacred way, for the benefit of many, in support of life, that the seventh generation of children may yet live and be happy.

The "why" of what I do is put completely to rest by the statement, "I love." The final answer to any question about my actions is "I love." What is the value of human life -- this is the real question.

Dedication

I have been speaking and writing against the United States government in different countries for a number of years, trying to convince others that patriotism is a mental disease. Inter alia, see Gandhi Marg; Aha Zindagi; my book published by Prakrit Bharti Academy; LewRockwell.com; freeofstate.org; gandhiserve.org; The Voluntaryist, and others.

To my fellow human beings of this Earth, brothers and sisters all, with special devotion and respect for the indigenous Grandmothers and Elders in their long struggle to preserve the web of life for coming generations.

And to the great wisdom teachers who have left their footprints across trackless eternity. May we attune to their teachings, that the tree of life shall not die.

To honor the works and words of Mohandas K. Gandhi, Black Elk, Leo Tolstoy, Chief Joseph, Tecumseh, Nhat Chi Mai, The Kogi Elders, Aung San Suu Kyi, Amrita Devi and the Bishnoi Twenty-niners, Irom Sharmila, Alice Miller, Ven. Thich Quang Duc, Ven. Ajahn Sumedho, Simon Ortiz, Ven. Shih Cheng-yen, Ven. Karma LeksheTsono, Mohan Jain, Sunderlal Bahuguna, Ekta Parishad, John Singer, Alice Herz, U. Ottama, John Mohawk, Bhikku Nichidatsu Fujii, Helen and Scott Nearing, Vinoba Bhave, Simone Weil, A.T. Ariyaratne, Ven. Ajahn Maha Gosananda, Medha Patkar, Ven. Ajahn Chah, Leon Shenandoah, Rev. Bhikkuni Katsuhoriuchi, Chitto Harjo, U Tin U, Garry Davis, Rachel Carson, Eugene Debs, Sulak Sivaraska, Adin Ballou, David R. Loy, Julia Butterfly Hill, Sunita Narain, John Taylor Gatto, Chellis Glendinning, Mikhail Naimy, William Lloyd Garrison, Stephen Biko, Chandi Prasad Bhatt, Other India Press, Benjamin Tucker, Rev. Bhikkuni Tenzin Palmo, U'wa Traditional Authority, Abdul Ghaffar Khan (the Frontier Gandhi), Carl Watner, Vimala Thakkar, Peace Pilgrim (Mildred Norman), James W. Douglass, Anna Hazare, Masunobu Fukuoka, Norman Morrison, Lee Kyung Hae, Rosa Parks, Cesar Chavez, Ken Saro-Wiwa, and so many others – unsung heroes who have been engaged as speakers of Truth to power and as defenders against the Corporatocracy of militarized

industrial barbarism – the nonhuman Corporate Machine that is driving all creatures and all humans into the furnaces of biological holocaust.

Once we were happy in our own country and we were seldom hungry, for then the two-leggeds lived together like relatives and there was plenty for them and for us. But the Wasichus came, and they have made little islands for us and other little islands for the four-leggeds, and always these islands are becoming smaller, for around them surges the gnawing flood of the Wasichu, and it is dirty with lies and greed.

~ Black Elk, Oglala Lakota, 1932

Preface

(The terms “men, man, and humanity” throughout this paper are gender neutral, including the feminine.)

Modern man is rapidly destroying the natural world on which he depends for his survival. Everywhere on our planet, the picture is the same. Forests are being cut down, wetlands drained, coral reefs grubbed up, agricultural lands eroded, salinized, desertified, or simply paved over.

Pollution is now generalized – our groundwater, streams, rivers, estuaries, seas and oceans, the air we breathe, the food we eat, are all affected. Just about every living creature on Earth now contains in its body traces of agricultural and industrial chemicals – many of which are known or suspected carcinogens and mutagens....

If current trends persist, in no more than a few decades our planet may cease to be capable of supporting complex forms of life.

~ Edward Goldsmith, *The Way, An Ecological World View*, 1998

That “current trends” have persisted and accelerated since 1998 is obvious. The blow out of British Petroleum’s Deepwater Horizon oil well in the Gulf of Mexico is a catastrophic example. I write against the oblivion of humanity. By the time this is published, if my plans have worked, I will have given my last breath of life to this cause.

The First Precept: Here the Buddhist undertakes to abstain from destroying, causing to be destroyed, or sanctioning the destruction of a living being...a Buddhist recognizes his relationship with all living things, a relationship which is so close that the harming of any living creature is inevitably the harming of himself. The Buddha taught:

‘Everyone fears violence, everyone likes life; comparing oneself with others, one would never slay or cause to slay.’

~ Ven. Hammalawa Saddhatissa, PhD, *Buddhist Ethics*, 1970.

Gandhiji espoused Ahimsa (nonviolence). But now everywhere around us is himsa (violence). How shall we live? What will become of us?

~ Thus spoke an MA graduate student of history, at a village gathering on my Gandhi Swaraj Padyatra walk across North India, August 2009.

Earlier in the day, a kind gentleman who had given us water and made a place for us to sit by the roadside had said, “*Fools will not follow wise men. Nothing can save the real India from TV.*”

We are one human family. Every “I” is We – a We that is here to help one another.

The human race has never in all of its history been in greater danger than right now. An advancing enemy of scorched earth destruction threatens the entire planet.

I tremble for the future of a species which with its all powerful technology is systematically destroying the delicate, subtle, sentient web of life upon which its own existence depends. Every person is called to arise in defense of the single global village in which all of us live

Life is inconceivably precious. Those who would destroy life should realize that once destroyed, it can never be recovered. I write against the oblivion of humanity.

Civilization cannot be sustained on a system of cannibalism which values money and property more than life. The truth of mankind can be realized only by love and justice. Only truth can open the door to the infinite for which the soul longs, and for which it seeks beauty as its temporary solace on the earthly sojourn.

I call from my heart to the people of the world: we must try to make an evolutionary leap to a consciousness of nonviolence, in order that we may survive as a species.

It is a call for a revolution from fear to love, from greed to generosity, from cruelty to compassion, from deceit to truth, from war to peace, from dependence to self reliance, from corporate enslavement to individual liberty.

The State lives by lies. The Corporate Warfare State is the way to death and not to life. My call is for total revolution and the thoughtful deconstruction of existing human institutions.

My call is to come out from our denial of what the Corporate Warfare State is doing in our names and with our earnings, and a call to recognition of our moral conscience — a social conscience that has been lobotomized by government controlled compulsory education and by the viciously subtle mental conditioning of the Corporate State propaganda machine.

The last half century [since 1970] has seen a steady decline in the teaching, understanding and observance of religious, ethical and moral principles and ideas. The greed for money and material possessions, the overriding desire for personal advancement in day-to-day life, the wish to control other human beings, living things and the environment, both politically and economically, have been the characteristics of the path along which modern civilization has developed.

This development is contrary to the ordinary, just and reasonable nature of man. As a result, mankind is today confronted with enormous destructive forces. These forces are so powerful and compelling that the minds of most people, especially the young and the mentally weak, cannot grapple with them nor cope with them.

Instead they succumb to these forces. They take refuge in apathy, drugs, alcohol and other conduct which leads to superficial feelings of well-being, but do not contribute to any long-lasting or substantial happiness.

This decline in religious, ethical and moral standards has caused breakdown in the social fabric of mankind.

The only way one can retrieve the situation, the only sensible way forward, is to live according to the religious, ethical and moral standards accepted by [the great wisdom teachings of humanity] and in understanding and compatibility with the [peace-oriented long-lived traditions of others] ...these concepts have been formulated for the well-being of mankind, to enable men to live a life of peace, harmony and happiness.

For example, killing, thieving and lying are in general considered to be evils; on the other hand, happiness is invariably associated with the good.

According to Buddhism there is no break between the moral teaching and that which pertains directly to the ideal state [the supramundane]. Human beings, sufficiently advanced in the practice of the moralities, rise and continue to rise above the common limitations of time and space.

The ideal aim which may serve as the ultimate standard of right conduct, relates, according to Buddhist thought, to the supramundane or lokuttara state, and the connections between the moralities of every day life and this lokuttara state is one which is entirely covered by the Buddha's teaching. It is known as the Path along which each person must travel for himself, beginning with the practice of the common moralities up to the supramundane state. From this point of view, Buddhism can be said to provide the complete ethical study." ~ Ven. Hammalawa Saddhatissa, PhD, Buddhist Ethics, 1970.

*What is a war criminal? Is not war itself a crime against God and humanity, and therefore are not all those who sanction, engineer and conduct wars, war criminals? Non-cooperation with evil is a sacred duty.
~ Mohandas K. Gandhi*

Submission to State law is the price that a citizen pays for his personal liberty. Submission, therefore to a State law wholly or largely unjust is an immoral barter for liberty. A citizen who thus realizes the evil nature of a State is not satisfied to live on its sufferance, and although he is living without moral breach, the State is compelled to arrest him. ~ Mahatma Gandhi

*Forsake friends, wife, all; but testify to that for which you have lived and for which you have to die.
~ Mohandas Karamchand Gandhi*

I have prefaced my valedictory with these quotations because they come from a higher level of realization and scholarship than that of which I am capable. By my actions of civil disobedience, self-abnegation, and finally sacrifice of life, I have tried to live according to my understanding of the precepts and examples of these teachings and these men. All errors of understanding and application are wholly and only mine.

Both Gandhi and the Buddha teach that means is to end as seed is to tree – an evil means can beget only an evil end. They also taught that in order to preserve his inner integrity, a person's thought, word and deed must be congruent. To think one thing, say a second, and do a third is to lie.

If I proclaim that I am not the property of another man – or group of men calling themselves a government, to be enslaved as a servo-mechanism of their destruction – and their government responds with jail and force-feeding when I fast in protest, then in order to preserve my integrity I must do as I vowed I would do: live free, or die.

I have had limited time in which to make decisions. I had limited time to write this paper, and physical conditions have not been conducive. This work is with the volition to leave something of value for humanity, and to preserve my integrity by writing against the Powers That Be who are destroying the future of life.

I have violated the government's order to remain at my domicile in a kind of unsupervised house arrest. Because of the legal risk to which he was exposed, my host had asked me to leave. The authorities have begun inquiry as to my whereabouts. I wish to die under the open sky, and there is not much time to reach the area in search of a launching pad.

O'GOD BEAUTIFUL

O' the deep delirious cerulean blue
white crystal snow
ball of fire sun
rays beaming through the pine boughs

What does it mean, God?
Where do we fit?
What are we for?
I want to know

I want to understand
I want to know
I want to know you
I love you.

(17 December 2009, Jangi)

INTRODUCTION – TO HONOR A VISION

*“Ethics – moral discipline – is the basis of all religions and thus of all behavior that is uniquely human.” ~
Hammalawa Saddhatissa, 1970.*

Many years ago, in a sweat lodge vision sent to me on the mind stream of Chief Joseph, I saw my duty to help vaporize, as in a spiritual fire, all the fences that divide mankind from himself and each other. I have learned that the fences are erected in the mind by a way of life that has institutionalized and embedded within consciousness the forces of greed, violence and delusion.

I have devoted my life to the vision, although with insufficient constancy. Now there are more fences – mental and physical – than in 1986. Leaders of nations strut behind shields of nuclear missiles. The wealthy live behind walls in communities gated and guarded to keep them “safe” from their fellow beings. Obscene affluence rides on the bent backs of barefoot village women.

This paper is my valedictory message to my brothers and sisters, for now the time has come for me to lay down my life for the goodness, beauty and truth in which I believe, in which I have faith, and which alone can prevent the extinction of the human species.

After the Supreme Court’s dismissal of my petition I needed time to write this farewell and warning to those of my fellowmen who have not yet heard the bell tolling for life on Earth. I began work on this paper around mid-August 2010. It needs many improvements for which the time remaining with me has been insufficient.

With the help of others more aware and wiser than me, I have come to understand that the human mind is diseased with a highly infectious disease that has metastasized throughout nearly the whole of our social fabric.

To the sweeping evil of Western civilization’s terrifying record of devastation, death and dismemberment, since 1986 we have added Chernobyl, Exxon Valdez, Nevada Test Site Down Wind Radiation, Ozone Hole, City-Buster Atomic Bombs, Desert Storm, Carpet Bombing, Somalia, Kosovo, Project For A New American Century, HAARP, Dioxins in Mother’s Breast Milk, India and Pakistan Nuclear Armories, Shock and Awe, Abu Gharib, Afghanistan, Kinetic Kill Platforms in Outer Space, Global War On Terror, Extraordinary Rendition, Depleted Uranium, Homeland Security, Water Boarding, Irradiated Human Genome Birth Defects, Persistent Organic Pollutants, BP’s

Deepwater Horizon Ecological Black Hole, One Thousand New Synthetic Pollutants Invented Each Year, More Than 130 Species Extinct Daily, Corporate Patents on Life, Biopiracy, and the Greatest Die-Off in the Fossil Record of Life.

See the website [wikileaks](http://wikileaks.org) by Julian Assange for updated information on U.S. war-making, found in hundreds of thousands of pages of secret government documents that he has obtained and published. Predictably, the CIA has driven him underground.

We face a crisis of moral and spiritual bankruptcy. We plunge toward extinction.

The inherent goodness of human beings is subverted, obstructed, exploited, or even extinguished in a world ruled by corporations. Corporations are non-human machines, abstract and morally irresponsible legal constructs conceived in the womb of selfishness and greed, designed and limited by charter to exploit for money profit regardless of harm to humanity or biological life.

Wendell Berry has described the corporation as a pile of money to which its owners and managers have surrendered their conscience.

Corporate rule, backed by awesome technological power and a science divorced from ethics, has brought us to the edge of extinction.

It is impossible to embody human virtue within the institutions of a society which is ruled by non-human, irresponsible and unaccountable greed-and-delusion-driven machines, genetically incapable of compassion or human empathy, and which are nonetheless granted by law the rights of enfranchised personhood. Witness the deterioration of the planet and our lives.

Legislated law is only a written record of the greed feuds of men wealthy enough to sweat others at law, and to take from others by the artifices of cunning and deceit which are enabled by codified law.

As human beings we can rise above this barbarism. We can decide not to do evil, and not to support an evil system. We need not kill, lie, steal, and become addicted. We can decide to abide by moral standards – this is an honorable potentiality we have as human beings.

When we consider our lives as human beings, there is a more skilful way to live. We can take responsibility for our existence and refrain from exploitation for the sake of temporary comfort and pleasure. We can cultivate reverence for all life.

We have this wonderful opportunity as humans to be good, to be kind, to be generous, to love others, to serve and help others. This is the beauty of our humanity.

The practice of Applied Buddhism (Ven. Thich Nhat Hanh) can help unify the human community in practicing virtue and moral restraint. It can engage what Mahatma Gandhi called the soulforce of the human realm. That which is truly benevolent in humanity has its effect on the moral forces that abide in the human realm. Ultimately, man **is** moral choice.

This paper is about trying to encourage what is noble and beautiful in our humanity. It may employ blunt and direct language because part of our affliction is psychological denial of what we are doing, and to come out from denial it is necessary to call things by their true names.

What is truly happy and inspiring about being human is our ability to be kind, to share sympathetic joy. The human experience is for developing virtue and goodness and refraining from doing harmful things to ourselves and others.

After 72 years of engagement in a life full of mistakes, I have concluded that there is no happiness in anything else, and that nothing else really works.

Love is unifying, and deep within ourselves we want unity because living in a world of competitive greed, endless war, pollution of the planet, destruction of life and the constant threat of nuclear holocaust unleashed by psychopathic governments has become a kind of hell-realm.

When we get beyond instinctual behavior and emotional reactions based upon an ignorance which is exploited by the Corporate Power Structure, then kindness, compassion, sympathetic joy and serenity of mind can manifest through our human forms. Truth, beauty and goodness uplift us – in them we find the joy of living.

Through war on Nature and the “conquest of paradise” we have created a hell-realm of suffering for most of humanity – a savage struggle for survival with every man for himself. There is a better way. We can abide together as guided by the great wisdom teachings, within conventions that encourage morality and respect for each other, for all living beings, for this Earth.

This is the real beatitude of the human life – to love, to give, to share, to be generous in support of the good, the beautiful and the true. “To help each other get through this thing, whatever it is.” To create an art of living and a blessed dying.

At the core, it is love that men live by. It is our nature to cooperate, to help. Human beings arising and passing generation upon generation is the manifestation of life’s love of itself.

Emotion is the feeling and will to keep us alive in the physical world. The highest function of intellect is engagement in the search for Truth, for Ultimate Reality.

For this have I sought a vision, living the questions, walking a beginner’s path of Satyagraha in an Experiment in Moral Sovereignty. This paper is part of the story.

AGE

Seventy two years on the frame
the old man limps now
unhealed wounds deep within
where the fire of love is banked
burning coals of longing for
unfettered all encompassing celestial love
glowing in an endless wind
of the will to heal.

Himalayan tracks too steep now
upward struggles slower
this time seedlings in hand
Never again a tree to be cut
by hands that once smashed mountains
to turn Earth into money
Timeless mountains and the sea
evoke only the quest for Eternal Truth.

Limping wounded press on
the sword become a feather

a wand for stirring gentle wafts
of loving kindness
the pen his only instrument now
yet will to freedom undiminished.

TO LIGHT A CANDLE

(The terms “*men, man, humanity*” throughout this paper are gender neutral, including the feminine)

“Civilization does not mean electric lights. It does not mean producing atomic bombs either. Civilization means not killing people.” ~ Ven. Nichidatsu Fujii quoted in *Columbus and Other Cannibals* by Dr. J.D. Forbes, Prof. Emeritus, Univ. of California, 1992

From this one commandment –do not kill – arise all the other commandments and virtues: to respect and revere life, to love your neighbor as yourself, to tell the truth, to share with others, not to cheat, steal or covet. The laws of the Great Spirit must be followed even though they might conflict with political laws.

~ Hopi Council of Elders

Let the government keep the schools, Church, press, its milliards of money and millions of armed men transformed into machines: all this apparently terrible organization of brute force is as nothing compared to the consciousness of Truth, which surges in the soul of one man who knows the power of Truth, which is communicated from him to a second and a third, as one candle lights an innumerable quantity of others.

The light needs only to be kindled, and, like wax in the face of fire, this organization, which seems so powerful, will melt, and be consumed.

~ Leo Tolstoy, Patriotism and Christianity, 1894, in Homeschooling, A Hope for America, Carl Watner, 2010.

The vector of the cannibalistic disease infecting the human mind is the State, just as mosquito is vector of malaria. The church long ago married itself to the State, and now the State has become God. It is a God which sets man against man and lays waste the Earth.

My perception is that most people in the West are trying to live in denial that there is a problem so huge that it can be described as “clear possibility of our extinction.” This paper will attempt to raise awareness. We cannot solve a problem if we deny its existence.

I will try to relate the existence and cause of the problem to the corporate nation-state system which now governs all of humanity. This paper examines the realities of the system-structure and relays what I feel are the most viable hypotheses of others about its origins. There is nothing new in what I write, and my skill is not equal to those who have gone before. I hope to offer a different viewpoint and propose courses of action which I do not hear much discussed.

I will propose that we let go of fear to consider something at once new and ancient: complete absence of government by any process other than people meeting face to face by consensus. The power elite have campaigned and brainwashed for centuries that such “anarchy” (which simply means self-rule) is terrible and frightening and will be the end of us.

We must inspire humanity to have faith in their basic goodness, and to trust one another, and to love one another. The power elite rely on propaganda that men are basically evil, and that we must live in fear of everyone else, which means fear of ourselves. It is fear only which enslaves men to serfdom under the State.

Our foundation is an understanding that we live in a moral universe – a universe governed by moral law which is no less immutable than the laws of physics. If we get our moral relations right, the rest will come right. It has to, because this is law of Nature and man is part of Nature.

Once enough believe that another way is possible, that peace is possible, we will achieve.

The Importance of Tolstoy and His Observations and Precepts

We hear of Gandhi carrying Tolstoy's works from one jail to another.... In correspondence he urged Gandhi's revolutionaries to stay loyal to their native traditions of nonviolence.... Through these two people the paradoxical force of nonviolence entered into history and altered it. Soulforce is not to be measured by the same standards as political force.... When one person induces others literally to believe in soulforce, it enters into bodies and masses and actions – a beam of light passes into solid matter and moves it.

~ Martin Green, Forward of *The Kingdom of God Is Within You* by Leo Tolstoy, 1894

Leo Tolstoy, in my view, is of paramount importance in our coming to an understanding of what the State is and how it actually works. In my awareness, no one has better described the relationship of the State to the human conscience. The State destroys conscience, and it is by recovery of conscience alone that we may save life on Earth and thus ourselves.

Set forth in the following are some gleanings from Tolstoy which introduce what I call the Core Precepts of my personal relationship to the State, and why, because of its violation of all of them, I have renounced all governments. It is impossible for me to keep the precepts of the Buddha or the Christ while remaining a citizen of any existing State.

I would like to acknowledge and express appreciation for incisive modern writings about the true character of the State that can be found in *The Voluntaryist* and its website, and also those at www.lewrockwell.com.

Declaration of the Society for the Establishment of Peace Among Men

We do not acknowledge allegiance to any human government. We recognize but one King and lawgiver, one Judge and Ruler of mankind. Our country is the world, our countrymen are all mankind. We love the land of our nativity only as we love all other lands.... We can allow no appeal to patriotism to revenge any national insult or injury.

We regard as unchristian and unlawful not only all wars, whether offensive or defensive, but all preparations for war. Every naval ship, every arsenal, every fortification we regard as unlawful and unchristian.

We voluntarily exclude ourselves from every legislative and judicial body, and repudiate all human politics, worldly honors and stations of authority.

History...[is clear] that physical coercion is not adapted to moral regeneration, and that the sinful dispositions of men can be subdued only by love...

In entering upon the great work before us, we are not unmindful that we may be called to test our sincerity even as in a fiery ordeal. It may subject us to insult, outrage, suffering and even death itself. ~ Composed by William Lloyd Garrison and adopted by the Non-Resistance Society, Boston, 1838
Reprinted by Tolstoy, as also the words which follow by Adin Ballou:

One man may not kill. If he kills a fellow-creature, he is a murderer. If two, ten, a hundred men do so, they too are murderers. But a government or a nation may kill as many men as it chooses, and that will not be murder, but a

great and noble action. One man cannot pillage and plunder, but a nation can. Precisely how many are needed to make it permissible? Why is it that one man may not break the law of God, but a great many may?

The misdeeds of our rulers become our own, if we, knowing that they are misdeeds, assist in carrying them out.

Q. May a Christian kill or maim in self defense?

A. No.

Q. Can he fight in conflict with foreign enemies?

A. Certainly not. He cannot take part in any war or preparations for war.

Q. Can he voluntarily vote for the government?

A. He can do nothing of that kind if he wishes to be faithful to Christ's law."

~ Adin Ballou in Tolstoy

Tolstoy continues:

Historically, Helchitsky ["Net of Faith"] attributes the degeneration of Christianity to Constantine the Great, whom Pope Sylvester admitted into the Christian Church with all his heathen morals and life. Constantine, in his turn, endowed the Pope with worldly riches and power. From that time forward the ecclesiastical dignitaries began to concern themselves with subduing the whole world to their authority, inciting men against one another to murder and plunder, and in creed reduced Christianity to a nullity.

However power has been gained, those who possess it are in no way different from other men, and therefore no more disposed than others to subordinate their own interests to those of society. On the contrary, having power to do so at their disposal, they are more disposed than others to subordinate the public interests to their own.

In order to get power and retain it, it is necessary to love power. Love of power is not connected with goodness, but with qualities that are opposite of goodness, such as pride, cunning and cruelty.

Kings[and Presidents] are, after all, simply anointed robbers. Christ's teaching is hostile to the State, and Christians, though not called to destroy it, are called not to support it or to comply with many of its demands.

Christianity teaches Man to live in accordance with his Divine Nature; it shows that the essence of the soul of man is Love, and that his happiness ensues from love of God, whom he recognizes as Love within himself.

With the Christian conception of life, love is not a necessity and is confined to no object. It is the essential faculty of the human soul. Man loves not because it is in his interest to love, but because love is the essence of his soul, because he cannot but love.

[Jeff here – I have been taught, and have learned at my personal level, that there are only two emotions: love and fear. And that fear is in fact a call for love. "Nothing real can be threatened. Nothing unreal exists. Herein lies the peace of God."]

Men think that they can accept Christianity without altering their life...

Our whole life is in flat contradiction with all we regard as necessary and right. This contradiction runs through everything, in economic life, in political life, and in international life. As though we had forgotten the principles we believe in (we cannot help still believing in them because they are the only foundation we have upon which to base our life) we do the very opposite of all that our conscience and common sense require of us.

Every man of the present day, if we go deep enough into the contradiction between his conscience and his life, is in a state of despair.

[For modern depth psychology of this condition, see the works of Alice Miller, Chellis Glendinning, R.D. Laing, Anne Wilson Schaef, David R. Loy and others].

People do not try to remove the contradiction between life and conscience by a change of life, but their cultivated leaders exert every effort to obscure the demands of conscience, and justify their life. In this way they degrade society below paganism to a state of primeval barbarism.

The whole history of the last two thousand years is nothing but the history of the gradual degradation of the morality of governments.

History shows that from Caesar to Napoleon, and from Napoleon to Bismarck, government is in its essence always a force acting in violation of justice, and it cannot be otherwise. Governments try to foster in working classes the idea that State Force is necessary to defend them from external enemies, but the Army is principally needed to preserve government from its own subjects, the working classes.

To profit by the labor of others is immoral and dishonest. The laborer is working at the manufacture of things which he will not enjoy, working not by his own will for his own benefit, but through necessity, to satisfy the desires of idle people, for the profit of a single rich man, owner of a factory in particular.

We all know how our laws are made. We know that they are the product of covetousness, trickery, and party politics; that there is not and cannot be any real justice in them. Man cannot believe that obedience to political laws can satisfy reason or human nature. A man cannot but suffer when his whole life is defined beforehand for him by laws, which he must obey under threat of punishment.

[What ordinary decent man would want to be a legislator, knowing that no matter how he votes it is to diminish the natural rights of his brother men? Knowing that he can only vote to steal from some in order to transfer to others, or to cause war, or to burden his already overburdened fellowman.

When government and society is controlled by corporations and corporate media, the legislature tends to take on a uniform character shared by most of its members: corruption. There is a saying in India, “Any politician who does not become rich is a failure.”]

Nations cannot endure the constant increase of armies for long, and sooner or later they will prefer war to their present disadvantaged position and the constant menace of war. THEN THE MOST TRIFLING PRETEXT WILL BE SUFFICIENT TO THROW THE WHOLE OF EUROPE INTO THE FIRE OF UNIVERSAL WAR.

[NB: This was written in 1894. About twenty years later, Europe was consumed by WWI. Witness the similar prophecies of Gandhi in 1909, and later when in 1945 he predicted that the atomic bomb would lead to suicide of the human race. This is what I call the Trajectory of Evil launched by the morally flawed construction of the State.]

Government authority always introduces fresh forms of violence, which tend to become greater and greater in proportion to the duration and strength of the government.

[Witness the current fact of fifty percent of the world’s scientists employed in the defense industries, and the endless expansion of the technology for killing large masses of people as the constant undertaking of the U.S. government, and then seriously reflect on Gandhi’s prophecy of racial suicide.]

Force is still used not because it is regarded as right, but because people don’t know how to avoid it. The difficulty of avoiding it is the result of the subtle and complex character of the government use of force. Force is used in four ways: Intimidation, Corruption, Hypnotism, and Coercion by force of arms.

Ask every man separately whether he thinks it laudable and worthy for a man to receive a salary disproportionate to his work; to take from people taxes to be spent on cannon, torpedoes and other instruments of butchery, so as to make war on people with whom we wish to be at peace, and who feel the same wish in regard to us; or to receive a

salary for devoting one's whole life to constructing instruments of butchery, or to preparing oneself and others for the work of murder.

We are ruining ourselves in order to be able to take part in the senseless wars of the future in order to pay the interest on debts we have incurred by the senseless and criminal wars of the past. We are dying of hunger in order to secure the means of killing each other.

[Note also the modern Central Banker's formula by which war is converted into debt and debt converted back into war (Griffin's 1994 book about the Federal Reserve, *The Creature from Jekyll Island*). See also *Confessions of an Economic Hit Man* by John Perkins, and *When Corporations Rule the World* by David Korten.]

The advantages of the man who refuses to obey [the government] will consist in preserving his dignity as a man, gaining the approbation of good men, and above all knowing that he is doing the work of God, and so undoubtedly doing good to his fellowmen.

Cases of noncompliance are regarded with more dread by State authorities than acts of violence – such people, without striking a blow, undermine the very basis of government from within. To punish them is equivalent to openly renouncing Christianity.

[Jeff – Why should I accept, by submitting to a passport, my slavery to the State which murders my own kinsmen whose blood will be on my hands if I vote or pay taxes?]

What is to be done with men merely because they are unwilling to do evil to any man, refuse to pledge allegiance, to pay taxes, to serve in the army, or to fulfill any of the obligations upon which the whole fabric of a State rests? What is to be done with such people? To kill them or keep them in perpetual imprisonment is impossible. These men have friends and a past, their way of thinking is well known, they are known to be good, gentle, peaceable people and not criminals.

[Jeff – What is to be done with me? This is the question I placed before the Supreme Court of India. Their answer, and the response required of me to preserve my integrity as a man, is presented later in this paper.]

Christianity Destroys the State...

– but which is more necessary, Christianity or the State? Recognition of the futility and immorality of supporting a State organization will decide the question for every man. The most wicked are always those in power – the whole history of humanity is the history of forcible appropriation of power by the wicked and their oppression of the good.

The basis of this conviction that the existing order is necessary and inevitable: in the upper classes this conviction is based on the advantages of the existing order for themselves. But what forces men of the lower classes to believe in the immutability of the existing order, from which they derive no advantage, and which they aid in maintaining, [albeit] facts contrary to their conscience?

This is the result of the lower classes being deluded [by the government], both as to the inevitability of the existing order and the lawfulness of the violence required to maintain it.

The lower classes carry it into effect in spite of their consciousness of its immorality the more readily because through the arrangements of the government the moral responsibility for such deeds is divided among a great number of participants in it, and everyone throws responsibility on someone else.

Through hypocrisy [the Money Power] can enjoy the exclusive privileges of their position by force and fraud, and still pretend to be Christians. No external reformation of life will make it less miserable – its misery is the result of

disunion caused by following lies. Union is possible only in truth. Undisguised criminals and malefactors do less harm than those who live by legalized violence.

The higher and more profitable a man's position, the more unstable it becomes, and the more dangerous a fall from it for him, the more firmly the man believes in the existing order, and therefore with more ease of conscience can such a man perpetrate cruel and wicked acts, as though they were not in his own interest, but for the maintenance of that order.

And so all these people feel no uneasiness as to who is head of the organization – they will adapt themselves to anyone. They only dread the downfall of the organization itself, and that is the reason they support it. In the higher classes there is an unerring instinct of what tends to maintain and what tends to destroy the organization by virtue of which they enjoy their privileges.

Rulers always try to implicate as many citizens as possible in all the crimes committed in their support. Without the conviction that it is expected by the whole people, not a single king, emperor, president or parliament would order murder or acts of violence.... All men, bound together by State organization, throw the responsibility of their acts on one another.

Were they not firmly convinced that their respective vocations of minister, governor, judge, superintendent, officer and soldier are something real and important, none of them would think without horror and aversion of taking part in what they do now.

....To say nothing of judges and juries who condemn men to death, and soldiers who kill men by thousands merely because it has been instilled into them that they are not simply men, but jurors, judges, generals and soldiers.

A man of the modern world who profits by the order of things based on violence, and at the same time protests that he loves his neighbor and does not in daily life observe what he is doing to his neighbor, is like a brigand who, caught in the act of murder, should declare that he had no idea that what he was doing was disagreeable to his victim.

It [should be] impossible to convince ourselves that we do not know that we only possess all that we do possess because it has been acquired and has been defended for us by murder and violence.

Neither nations nor individuals have been really subjugated by force, but only by public opinion, which no force can resist. Whatever might be the result of the suppression of the use of force, this unknown future could not be worse than the present condition. To attain knowledge of the unknown and to move toward it is the essence of life....

The only object of life is to learn the truth and to act on it. Acceptance of the position and the action of the State deprives life of all purpose.

It is asserted that, in order that the unstable order of things established for the benefit of a few may not be destroyed, you ought to commit acts of violence which destroy the eternal order established by God and reason. Can that possibly be?

The sole meaning of life is to serve humanity by contributing to the establishment of the kingdom of God, which can only be done by recognition and profession of the truth by every man.

... And a Buddhist's Challenge to the State....

“Nichiren felt that his duty as a faithful Buddhist was to confront evil and protest against unjust laws that contradict the Dharma. To fulfill one's obligation to the rulers [I, Jeff Knaebel, have no “obligation” to any who rule by coercion and force, except to escape their rule by nonviolent means, or convince them to change in the name of our

common humanity] required that he and other believers admonish the leaders, present them with authentic Buddhist laws, and sacrifice everything, including one's life if necessary, to propagate the true Dharma:

If you would be free from the offense committed by the country as a whole, make remonstrance to the rulers and be yourself prepared for death or exile. Is it not said in the Scripture, 'never shrink from sacrificing the body for the sake of the Incomparable Way'... That we have, from the remotest past down to the present, not attained Buddhahood is simply due to our cowardice, in that we have always been afraid of these perils and have not dared to stand up publicly for the Truth. The future will never be otherwise so long as we remain cowards."
~ 13th Century Japanese monk Nichiren, quoted in Engaged Buddhism in the West by Christopher Queen, ed.

It is with deep wishes for the welfare of mankind that I respectfully refer interested readers to the hugely inspiring, courageous and unwavering commitment to nonviolence and peace of the modern disciple of Nichiren, the Ven. Nichidatsu Fujii, and his Nipponzan Myohoji movement. The 6 August 1945 date of America's atomic bombing of Hiroshima – which launched the whole of humanity upon a suicidal trajectory toward annihilation – was the sixtieth birthday anniversary of Ven. Nichidatsu Fujii, whom Gandhiji affectionately referred to as "Guruji."

This catastrophic event reinforced Fujii's determination to help turn humanity toward a spiritually based, ethical way of life and away from the materialism which has motivated an all-consuming devastation of endless warfare and death.

Guided by his inspiration, Nipponzan Myohoji monks and nuns have established a positive force for peace reaching far beyond their few numbers. Sharing a strong spiritual affinity with Native Americans, African Americans, Central Americans and others, Nipponzan Myohoji is a bright beacon showing the path toward a civilization based upon spiritual values.

Growing from Ven. Fujii's early work in India (1931-1938), a peace pagoda (Shanti Stupa) has recently arisen in New Delhi. It was my good fortune to be able to support this project in a small way, and later to arrange for a video interview of its leader, Rev. Bhikkuni Katsuhiochi in June 2009, scheduled to appear at www.freeofstate.org and on You Tube.

Christopher Queen (Engaged Buddhism in the West, 2000) has described the advent of an American Peace Pagoda on former Wampanoag Nation land in New England. Here he quotes from the inauguration letter written by American supporters to the monks and nuns of Nipponzan Myohoji:

Your lives are an inspiration for us. You represent the highest ideal of spiritual service, loving devotion and unfailing dedication to the realization of true peace, both within the self and in the world. Your presence in the West, and most especially in this community, is a gift of enormous magnitude.... We bow reverently and wholeheartedly to each of you.

Those interested in "voluntaryist" forms of self-governance would do well to study the Nipponzan Myohoji sangha, keeping in mind their highly developed fortitude and virtue, their single-minded purposefulness, and that they are spiritually tough, very tough.

Inspiration is also drawn from the Buddhist Peace Fellowship, whose first President, Roshi Robert Aitken, is quoted below, from Engaged Buddhism in the West:

"Treating our Bodhisattva vows seriously, we must respond to America's stockpiling of nuclear weapons, its materialism, its profligate consumption of energy, its destruction of forests and animals, and its depersonalization of life. We can learn to maintain our integrity as Buddhists.... and saying No! to our country's rush toward nuclear war and biological holocaust."

A REFUSAL OF MURDER

I send this message to the Powers That Be
morally lobotomized organs of State
who hold us in thralldom of their lies
We are all responsible for what you have become
Symbols of our devolution projected.

To face and not to deny my share in
the tragedy of the human commons
is the call of duty and conscience
answered now in a clear voice
speaking truth to Power.

I deny you permission to murder
in my name
Not with my tax will you murder
I never gave you or anyone
moral sovereignty over me
my life is not your property.

Let no infant wail for his mother blown to bits
by a bomb I paid for
I renounce you and all the murder
for which you stand.
Jeff Knaebel, 2006

CORE PRECEPTS FOR MEN LIVING TOGETHER IN A SOCIETY

In the beginning we were told that the human beings who walk about the Earth have been provided with all the things necessary for life. We were instructed to carry a love for one another, and to show a great respect for all the beings of this Earth.

We were shown that our life exists with the tree life, that our well-being depends upon the well-being of the vegetable life, that we are close relatives of the four-legged beings. In our ways, spiritual consciousness is the highest form of politics.

~ Address of the Mohawk Nation to the United Nations, Geneva, 9 September 1977, in Akwesasne Notes, A Basic Call to Consciousness

The mental construct of ego means that only the most defective among us rise to the top of the power structure, and thus human society in a hierarchical structure is driven by persons with degenerative distortions of character.

~ Bullen in "Karma and Its Effects," Buddhist Publication Society, Kandy

I ask, would you rather rule yourself, or be ruled by others?

Following are my precepts and my vows, the commandments of my teachers, the truths of my soul. I try hard to follow them.

Ye shall know the truth, and the truth shall make you free ~ John viii. 32.

Ye have been bought with a price; be not the servants of men ~ I Cor, vii. 23.

Resist not evil [with physical force] ~ Matt. V. 39.

Do no harm; do not kill or support killing or condone killing.

Do unto others as you would be done by.

Possess not that which has been acquired by murder and violence.

The Five Precepts of the Layman Buddhist:

Do not kill, support killing or condone killing. [Try to promote peace by preventing war and everything which involves violence and destruction of life. To me this means conscientious objection to rule by the State.]

Do not steal.

Do not lie.

Do not engage in sexual misconduct.

Do not imbibe intoxicants or substances which increase delusion.

My code of living together in peace and nonviolence arises from two foundation precepts: Do unto others as you would be done by, and respect all life as sacred and directly connected to our own lives in an inextricable web of interdependent relationships. As we treat the web of life, so shall we be treated.

The corollaries stated in the practical terms of an organized society become as below, presented without eloquence, and mostly borrowed from others.

Humanity is carried generation to generation by life's love of itself. It is human nature to cooperate, help and support one another. The core of human nature is goodness. This core of goodness and brotherhood flowers best in freedom.

Liberty is secure only when it is absolutely equal among all men. Liberty means the absence of coercion from any source.

We are either free, or else not free – there is no half way place. Either you are free to act, or you are not free to act except on consent of another who may bar you from acting.

Freedom and liberty cannot be bestowed upon us by government. Liberty is the absence of physical coercion among human beings. Government can only restrict liberty. Liberty is Natural Law and not man-made law.

Common sense and reason tell us that nothing can be right by legislation if it is not already right by nature. We should defy legislation which is contrary to Natural Law.

No man can delegate or give to another any right of arbitrary dominion over himself, for that would be giving himself away as a slave. Any contract to do so is absurd and invalid. To call such a contract a "Constitution" does not alter its absurdity or invalidity.

No man can delegate or give to another any right of arbitrary dominion over a third person, for that would imply a right in the first person not only to make the third person his slave, but also a right to dispose of him as a slave to yet other persons. To call such a contract a “Constitution” does not reduce its criminality or add to its validity.

The fact that no man can delegate or give away his own natural right of liberty, nor any other person’s natural right of liberty, proves that he can delegate no legislative power whatever – over himself or anybody else – to any man or body of men.

This impossibility of any man’s delegating any legislative power results from the law of nature by which each man possesses self-ownership – inalienable rights of person and property – separate from every other man’s inalienable rights of person and property.

To say that the people could bind themselves into any contract, Constitution or other, pursuant to which they give away all their natural rights of life and liberty into the hands of a few men – and that they should make it part of the contract itself that these few men cannot be held legally responsible for their actions in executing the contract – is an utter absurdity.

It is a suicidal contract. Witness the numbers of men and women killed in wars authorized by this so-called contract.

The Constitution says the government has the right to declare war. By this piece of paper – which I never signed and do not acknowledge as morally legitimate or of any effect upon me – certain men claim the right to force me to murder my brother human beings. At the cost of my own life, I deny this power of any man-made government.

Individual liberty means freedom from all compulsions and all coercion so long as we harm no other in his equal rights.

Individual liberty is a natural, inherent and inalienable right which no man can assign or delegate to another.

Any man-made authority which claims to set aside or modify Natural Law of equal liberty is a tyranny and a crime.

All law-making governments by whatever name are violations of man’s natural and rightful liberty.

There is a science of liberty which every man may learn, and by which he may know what is and what is not his own and every man’s liberty.

Among the inalienable rights of all men is the right freely to contract with each other on their own terms and in their own medium of exchange without reference to any outside authority.

Equal and harmonious justice can be discovered through a truth-seeking process of sincere persons known to each other and in face to face contact while speaking their truth.

The only condition in which men can live together in equal liberty and with equal rights is a condition of non-government.

Civil disobedience is the inherent right of a citizen[and of a non-citizen human being]. He dare not give it up without ceasing to be a man. To put down civil disobedience is to attempt to imprison conscience

The State represents violence in a concentrated and organized form. The individual has a soul, but as the State is a soulless machine, it can never be weaned from violence to which it owes its very existence... we must be content to die if we cannot live as free men and women.

My work will be finished if I succeed in carrying conviction to the human family that every man or woman, however weak in body, is the guardian of his or her self respect and liberty. This defense avails, though the whole world may be against the individual resister.

~ Mahatma Gandhi [Unless otherwise noted, all citations of Gandhiji are from the Collected Works, Publications Division, Government of India]

That no one can represent another in matters of conscience.

That we are either free, or not free. There is no middle ground.

That no man, or group of men no matter how large or under any color of legitimacy, has the right to coerce, threaten, or use violence against another.

That taxation is theft, war is murder, and arrest is kidnap with a deadly weapon.

That it is impossible for one to be loyal to his conscience and to any State at the same time, because all States are founded upon and maintained by violence and lies.

That the fundamental moral flaw of the State – and by extension, corporations, which are creatures of the State (and which in modern times control States) – is Sovereign Immunity (and corporate limited liability) which makes agents of State and corporations unaccountable and irresponsible for the consequences of their actions.

That as a result of this institutionalized moral flaw combined with a devolution of human consciousness, mankind has embarked upon a path leading to extinction of the race. It has been called by Chellis Glendinning the “plunge to extinction,” and we may already be in an irreversible free fall into oblivion. It has been called by Mahatma Gandhi the path to suicide. It has been called by Prof. J.D. Forbes the “wetiko” disease of cannibalism.

That what we do through others – such as the destruction enabled by our taxes – we are in reality doing ourselves.

That the fundamental flaw of representative democracy is majority rule. No one can represent the conscience of another. Majority rule is based on secret elections, which result in no one being accountable to anyone because a contract of agency cannot be entered by parties unknown to each other.

Majority rule is simply rule by muscle power, might over right, and combined with the other delusions of democracy leads to a culture in which everyone is trying to live at the expense of everyone else.

That Self Realization is the birthright of every human being, and that it can be achieved only through vigorous practice of Ahimsa (nonviolence). One cannot provide even indirect support to a militarized State.

That Ahimsa is the only cognizable measure of a moral, meritorious act.

That the means is included within, predicts and determines the end of any action. Means is to end as seed is to tree. An immoral or violent act cannot achieve a good end. It is impossible.

That nonviolent civil disobedience is a human birthright.

That the corporation, a fictitious legal construct, is an attempt to erect a man-made law to prevent operation of the Law of cause and effect, a wrong-headed attempt to shield men from the consequences of their actions.

That men and women must be treated as autonomous moral agents unto themselves and not as agents of others.

That it is blindly ignorant and unrighteous for the minority to be bound by acts of a majority. Only a voluntary act can be said to be moral. In matters of conscience, majority rule has no place. Blind submission to political will is unrighteous and leads to enslavement.

The foundation of a society which places property rights and the compulsions of production above human rights – including life itself – is morally flawed and will sooner or later fail.

That human rights take ethical precedence over national sovereignty.

That the nation-state system and the concept of national sovereignty are in themselves a very bad plan for humanity that is leading us to destruction.

Without a minimum of physical freedom, the road to the other three levels of freedom is blocked. Without intellectual and emotional freedom, the wise use of resources as physical freedom is rendered impossible. Lacking freedom of knowledge and wisdom, the mind cannot be set free. In the absence of freedom of the heart, social freedom is only a dream. Except for social freedom physical freedom cannot come true.

~ Ven. Bhikku Payutto, in [Bobilin, Buddhism, Nationalism and Violence, 1999.](#)

Once it is conceded that a man, or any body of men, have any right to make laws of their own invention, and compel other men to obey them, every vestige of Man's natural right is denied. If any of these rights may be taken from him by other men, all of them may be taken. Unless all of Man's natural rights are inviolable by law-makers, none of them are.

If the government can take a man's money [and his land] without his consent, there is no limit to the additional tyranny it may impose upon him. With his money, it can hire soldiers to keep him in subjection, plunder him at discretion and kill him if he resists."

~ Lysander Spooner, 1852

Once one accepts that initiating aggression is legally permissible under any circumstances whatsoever, then the case for human liberty has been abandoned, and all that remains is argument over what degree of enslavement is acceptable. [attribution unavailable]

"Moral considerations have no place except where liberty exists. A person cannot do "right" except where there is option to do "wrong." No problem of morals can be resolved in absence of liberty. All that can be done by enslavement is to remove moral choice from the enslaved. Per Thomas Davidson, "That which is not free is not responsible, and that which is not responsible is not moral. **Freedom is the condition of morality.**"

If we are alive in an ordered universe, the existence of universal, unchanging eternal truths follows from the premise. If these eternal truths and unchanging principles exist, then one may hypothesize the existence of moral truths – moral law if you wish, as part of the universe in which we live. This moral law would then be higher than, and rule over, our social, statutory laws of society, custom and tradition. It would remain man's job to discover these laws by search, analogous to discovering the laws of physical science.

We would deny as moral truth any prescription by majority rule, or kingly decree, or Executive Order. All these prescriptions would be denied as invalid sources per se.

Since the end is embodied in the means, no freedom-loving person can employ other than purely voluntary means. **Liberty cannot be institutionalized. Only encroachments of liberty can be institutionalized.** Liberty cannot be legislated, adjudicated, constituted, democratized or decreed. Liberty is liberty by law of nature.

We must never give up. If we should ever give up and say that liberty is dead, we have pronounced that human life no longer exists. **The urge to be free is embodied within and intrinsic to the organism itself.** (Jeff Knaebel, 15 October, 2008, [LewRockwell.com](#))

Samdhong Rinpoche: “*Satyagraha represents the only way that an ordinary human being can lead a fully human life.*” ~ In Search of Truth, p. 488.

A man’s natural rights are his own, against the whole world. Any infringement of them is equally a crime, whether committed by one man, or by millions; whether committed by one man calling himself a robber, or by millions calling themselves a government.

~ Lysander Spooner

That which is not free is not responsible, and that which is not responsible is not moral. Freedom is the condition of morality.

~ Thomas Davidson in The way Out of this Mess Is the way of Mahatma Gandhi, Jeff Knaebel, 15 October 2008

There are two possibilities: (1) I am free to act on my own volition, by my own agency, as owner of myself, or (2) I am prevented from acting and you tell me what to do and force me to do it.

In many ways the government violates the freedom of men to contract among themselves on their own terms. Government labor laws and statutory laws governing commerce and money override voluntary contracts. We cannot contract in gold and silver, but only in government fiat which is owned and controlled by the Central Banks (which are actually private corporations with real shareholders). Thus the true value of an exchange between men is manipulated by anonymous Central Bankers in secret meetings.

This also forces us into a medium of exchange that is tracked and taxed, and by which they can rob us through inflation. The inflation and currency devaluations of today comprise the greatest transfer of wealth from people to the Power Structure in all of history.

This system of banking and exchange also creates the medium for the massive public and private debt necessary to drive an economy of endless, mindless growth. The interest can be paid only by a corresponding rate of growth. Thus the rate of interest is the rate of ecological destruction leading to our extinction.

These are the ultimate consequences of deception, lies, and violence.

Institutions cannot love, for they have no heart. Nor can they be moral agents. They are merely abstract constructs. Only individuals can love. Individuals are the only and final source of moral agency power.

The Constitution is of no authority. There can be no valid binding agreement among men who never met even to discuss a document which itself was drafted by men long since dead. The dead cannot bind the living. Whatever agreements they made, whatever constitution they made, applied only to its drafters, and died with them. Thus the State which rules my life is invalid at inception. It rules not by agreement or consent. It rules by force only.

No man can give away his own natural right of liberty, nor can he do so with any other man’s natural rights. Therefore, he can delegate no legislative power whatever — over himself or anybody else — to any man or any body of men (with thanks to Lysander Spooner).

That, although the marriage-for-tyranny of church and State originate in earlier times, its modern domination of Christian cultures arises from the admittance by Pope Sylvester of Constantine the Great (272-337) into the Christian Church, thus forming an unholy power alliance aimed at subduing the whole world to their authority (Helchitsky in Tolstoy, *The Kingdom of God Is Within You*).

The absolute corruption of the core teachings of Jesus (as in Sermon on the Mount) are made clear by the Machiavellian (1469-1527; considered one of the main founders of modern political science) divorce of ethics from

politics. This divorce, combined with the abandonment of ethics by science, is directly connected to the institutionalized structural violence of the present day.

Perhaps Machiavelli was merely a realist describing the politics of his time, or perhaps he was a prophet, describing accurately our modern politics in the following quote :

[He] politically defines “Morality” — as the criteria for acceptable cruel action —it must be decisive: swift, effective, and short-lived.

All cities that ever, at any time, have been ruled by an absolute prince, by aristocrats, or by the people, have had for their protection force combined with prudence, because the latter is not enough alone, and the first either does not produce things, or when they are produced, does not maintain them. Force and prudence, then, are the might of all the governments that ever have been or will be in the world.

~ Wikipedia, accessed 26 September 2010

Today the system of government force has morphed into cannibalism, whereby society eats itself, consuming the substance of its own children and destroying the physical base of life on Earth.

Many people fail to see the obvious connection between the violent nature of the State, which causes every war, and the predatory means by which the State obtains funds that are necessary to its wars and to its very existence. These funds are raised by taxes, without which the State would die. The collection of taxes requires the initiation of force or threat thereof, against otherwise peaceful, harmless, innocent individuals.

Force is the application of violence, and violence begets only more violence. This is the immutable law that the means contains and predicts the end. Directly and indirectly thus do taxes become the cause of war. No war has ever been fought without taxes or an equivalent form of State plunder, such as the public debt or the money printing press.

All world authority, whatever be its source, is counterfeit. Therefore, it clicks its spurs and brandishes the sword, and rides in pomp and ceremony that none may dare look into its false heart. Its shaky throne depends on guns and spears. Its vanity-bound soul it decorates with fear-inspiring amulets and necromantic emblems that the eyes of the curious may not behold its wretched poverty.

I am here to love, for that is the Law of God which I try however feebly to uphold in my life. By what right does this counterfeit authority – Presidents and Prime Ministers and a group of brigands gathered together and calling themselves a government – force me to finance the murder of my neighbors on this Earth and order my children to go and kill or be killed? And what kind of man would I be, to acquiesce in cowardly silence to this travesty? Man’s only honor is being Man according to the Law of Truth – all other honors are dishonors.

“If civil authorities legislate for anything that is contrary to the will of God, neither the laws made nor the authorizations granted can be binding on the consciences of the citizens, since God has more right to be obeyed than man.”

~ Pope John XXIII in Peace Pilgrim, Friends of Peace Pilgrim, Santa Fe, 1994.

It is time we recognize that a system based on a hierarchy of the Money Power – driven by greed and fear, hatred and delusion – cannot work.

If degraded ethics and values don’t work in personal relationships, they won’t work when embedded within institutional structures of human beings living together in society. When will we learn this simple thing?

Now follows an abbreviated Summary and Recapitulation

What are the simplest elements with which we can work?

Each human being is a body-mind-energy complex with the same needs.

Each loves life, fears death, seeks pleasure over pain, and suffers from the same complexes of craving and aversion.

Each wishes to love and be loved.

Each has a native understanding that live and let live is a better way than kill or be killed.

Each quickly understands the Golden Rule: do unto others as you would be done by.

Each knows by early life experience that the means predicts and controls the end. The means is to end as seed is to tree.

The base of compassion is respect for life. We respect the lives of others because we know instinctively that it is in our own self interest. Experiential ethics deepens this understanding.

Each is born with inalienable rights of self ownership and moral agency. Inalienable means these rights cannot be abrogated even if the “owner” himself wished to abdicate. It is inborn by law of nature.

There is no such thing as a “society” in the sense of an identifiable discrete entity with boundaries and that can be “managed.” The terms “society,” “the people,” “the nation,” are mere abstract constructs. There is only the churning inchoate flux of individuals seeking their own subjective self interest in the grand human bazaar.

Examine the roots of every cultural institution and profession: medicine, the military, politics, advertising, television, schooling, life insurance, lawyers, police, news media, weather forecaster, technology as a whole. At the root of any cultural subsystem lies death – the fear, avoidance, and outwitting of death – death as loss of anxiety-reducing possessions, love, youthful looks, vigor, sex appeal, job, security, health, country, on and on.

Each system survives first by robbing us of our birthright and then selling it back to us, or threatening us and then selling us escape from the threat. [Emphasis added]

~ Joseph Chilton Pearce, *Magical Child*

There are only two means of livelihood: the economic (means to work and earn), and the political (means to take from others by force or in the manner of a parasite).

Since only the individual can act as a moral agent, and is in fact the ultimate actor in society, the interests of society are served by the freedom of individuals, who know very well that the means predict and contain the ends, and therefore violence can never produce a wholesome result.

When some individuals acquire or seize power over others, they continue to act in their own expanded self interest, limited only by the tolerance of others for abuse of power. The abuse will increase until it reaches the level of intolerance which incites ordinary people – who wish only to be left alone – to resistance.

Power corrupts absolutely and universally as shown by all known human history. Power is absolutely addictive. Political power always leads to murder.

The primal compulsion of the State is to gain absolute monopoly of all power. We have been kept in ignorance that power is itself the aim of rulers, be they dictators or “elected” Senators.

In a technological age of almost unlimited destructive power (the U.S. capability to deliver a nuclear bomb to any point on earth within 8 minutes; kinetic kill platforms in outer space that “can eliminate entire populations” as per Adm. Eugene Carroll, USN), political power rises to the capability to destroy the entire human species.

The State has deceived us into thinking it protects us from criminals and from foreign enemies. It has a long, continuous record of failure in providing security. What security exists through the mutually assured destruction of nuclear weapons?

History shows that those who strived for and gained the pinnacles of power were deeply flawed psychopathic individuals who engaged in mass murder.

White, European-American, western peoples are separated by many generations from decisions of councils of the whole, small-group life with few possessions, highly developed initiation ceremonies, natural history as everyman's vocation, a total surround of non-man-made otherness with spiritual significance, and the natural way of mother and infant.

~ Paul Shepard, Nature and Madness

The following words of Ovid's *Metamorphoses* (in Glendinning, 1994) – as also seen in the stories and histories of John Mohawk (Haudenosaunee), Simon Ortiz (Acoma), and many other indigenous peoples (see, inter alia, *Native Wisdom for White Minds*, by Anne Wilson Schaef – provide waypoints that track our downward trajectory from pure unmediated awareness to intellectualized abstractions of reality.

It is the intellectual reification of symbolic representation that divorces us from the emotional and heart connection with other living beings. As symbols they become only tools for our own unrestrained gratification.

As the Comanche medicine man Edgar Monatache told me in a seminar, “The longest journey for the white man is from the head to the heart.”

Ovid's words in *Metamorphoses*

Penalties and fears there were none, nor were threatening words inscribed on unchanging bronze; nor did the suppliant crowd fear the words of its judge, but they were safe without protectors. Not yet did the pine cut from its mountain tops descend into the flowing waters to visit foreign lands, nor did deep trenches gird the town, nor were there straight trumpets, nor horns of twisted brass, nor helmets, nor swords. Without the use of soldiers the people in safety enjoyed their sweet repose. Earth herself, unburdened and untouched by the hoe and unwounded by the plowshare, gave all things freely.

MAY YOU LIVE AND NOT DIE

Farmers dying
indigenous cultures trampled
replaced with malls of plastic rubbish
and the sound of lies
and the echoes of lies
And the lies say
go and kill and die.

As a searing laser flame
does mindless technology destroy
living beings
With hungry jaws of steel
and diamond cutter teeth

does it lay waste
to forest and glen,
meadow and brook.

By day and by night
does the United States rain death from the sky
upon wedding parties, and women, and children
and goats and kittens
and field mice
in the depraved corporate alchemy
of blood for money.

Farmers dying
children dying
rivers dying
the earth crying
in an agony of meaningless death
whose body count and pain
never report to the balance sheet
where the dollars accrue on the bottom line.

The Money Power rules us
Heart it has none
of love it knows not
Its creed is hurt, kill, destroy
Culture, language, values, ethics
all of them it eats
and spits out
chips of waste
It is the Corporate State
It is Power
It is Cannibal.

True civilization is made plain
by what it is not
It is not killing people.

O' Thou Tree
of blossoming life
and beauty
may you live
and not die
and may all whom you shelter
know that I loved Thee.

THE FIELD UPON WHICH WE ARE ENGAGED IS THE MIND OF MAN

Measured by the parameters of clinical psychology, the men in offices of the Power Structure suffer from chronic paranoid delusions, kleptomania, a pathological tendency to commit murder and acts of extreme violence and cruelty, an obsessive acting out of ruthless domination. Diagnosis: criminally insane.

~ The Way Out of this Mess Is the Way of Mahatma Gandhi, Jeff Knaebel, 15 October 2008

What on Earth is wrong with us? Thus begins the following excerpt from Chellis Glendinning, *My Name Is Chellis and I'm in Recovery from Western Civilization*, 1994.

Just about everybody I know who is serious about personal healing, social change, and ecological rebalancing is in recovery: recovery from personal addiction, childhood abuse, childhood deprivation, the nuclear family, sexism, racism, urban alienation, gender wars, the threat of extinction, linear thinking, the mind-body split, technological progress and the mechanistic worldview.

As a society we express our suffering in our relationship with the Earth by the numbing and abuse we enact through ecological destruction. Mowing down forests. Blanketing mountains and valleys with deadly poisons. Spewing garbage into rivers. Building machines to exterminate life.

Two of the most important social issues of our times: the psychological/spiritual challenge each of us is facing, and the ecological crisis besieging our planet.

...People exposed to life-threatening technologies like nuclear radiation, chemical pesticides and toxic waste... pierce beyond symptoms like nuclear warheads to the core psychological dynamics underlying the creation of such abusive technologies and the myriad other abuses that characterize our society.

...Could there be a relationship between nuclear war and wife battering? Between alcoholism and toxic contamination? Between global warming and workaholism?

...With thousands of acres of non-regenerating forest disappearing every hour and hundreds of species becoming extinct each month, we can hardly be surprised by the amount of epidemic illnesses in our culture...immune dysfunctions and cancer, widespread psychological distress, depressions and suicides, and the growing number of murders.

Mythologies describing pre-agricultural times tell of human beings at one time living in balance on the Earth.

Most of these legends tell of a "fall" depicted as a lowering of the quality of human character and culture. According to the Bantu of Africa, God was driven away from the Earth by humanity's insensitivity to nature. Other Native mythologies echo this theme. Today, from within the psychological and ecological crises of western civilization, these legends are becoming obvious reality.

As wilderness came to be divided up and sculpted for human use, people lost the very context that had originally served the development of personal integrity.

[As my Gwich'in friend Lincoln Tritt says, "Living directly with raw nature leaves no scope for competitive mind games. Your true human relationships are sustained on respect and truth, or you are out of the tribe."]

As the aftershocks of our collective trauma have become "normal" fare for our psyches, healing ourselves becomes a lifelong task. In a seemingly unending cycle of abuse, any one of us may be carrying the burdens of alcoholic parents, childhood violence, combat service, divorce, rape, drug-addicted children, plus robberies, muggings and car accidents. Add to this war and rumors of war and demise of the ecosphere. Chernobyl. Desert Storm. Bosnia. [Shock and Awe. Afghanistan. BP Gulf of Mexico well blowout.]

R.D. Laing asserts, "Our socially shared hallucinations, our collusive madness is what we call sanity." And psychoanalyst Erich Fromm, "That millions of people share the same form of mental pathology does not make those people sane."

We come to believe that nothing can be done to stop the flood – explosion, bombing, rapist, war, attack... against all that force and animus the person has no defense other than to make himself small, to take his inner self out of the field of combat so that there is less of him to be implicated in the insanity.

The deluged-by-unsolvable-problems truth of our situation is revealed. Actual developments confirm a growing sense that there is no future in an age of mass society, multinational corporate rule, military dominance, unrelenting development and ecological disaster.

As western peoples lost our place in the natural world, we also lost the interconnectedness and holistic worldview we had previously known. We formed a new perceptual context. We projected a world to fit our desperate needs: a world in which humans maintain constant vigilance, numb ourselves from feeling, feel powerless and victimized, rationalize our lack of maturity, and idealize our narcissism. We created linear perspective, the modern scientific paradigm, and techno-addiction

Nature-based cultures tend to the separation implicit in human life by trying to mend it – by living in ecological participation with the natural world and by creating connectedness among themselves and the world with ceremonies and healing practices. Western civilization addresses the severance by covering it up, shoveling it under, dramatizing it, making it worse, and perpetrating it on others, to wit:

The Penan have existed peacefully for thousands of years beneath the canopy of the oldest rainforest on earth.... From out of this natural universe, the Penan are now on the run.... Their once-pristine terrestrial paradise is the locale of the highest rate of commercial deforestation in the world (Borneo, 1992).

We are living through the culminating effects of the failure of symbolic thought.

We try to manage our lives – and are controlled by the Power Structure – through words and numbers which are but symbols twice removed from reality. The Power Structure sets up through words and symbols a double moral standard – one for the State, for which murder can be characterized as a valorous military action – and one for the common people, for whom murder is a crime.

An example of the Abstraction Effect:

One man looks at a luxuriant forest of thousand-year-old trees and sees the bags of money he will possess upon felling it and leaving behind a dead wasteland. Within another arise waves of gratitude, humility, respect and reverence for the surpassingly beautiful, inimitable works of Nature, offered to him as the gift of billions of years of evolution. He will make a prayer, give thanks, and take only what he needs without damage.

One has destroyed forever the careful handiwork of Creation, and all the generations which follow will be deprived of it. Another has left intact goodness and beauty to benefit all who follow.

In the modern industrial civilization ruled by the Law of the Corporation, the interactions of men living together in a society are governed by abstract intellectual symbols in law books, and not by the ethics of compassion and truth. And these law books comprise a codified methodology of exploitation and oppression by corporate rulers.

People's lives are destroyed by legalisms in languages they do not understand. The lives of illiterate people are controlled – and often ruined – by the words of those who are literate. Thus do abstract symbols represent and become real power. But it is an abstract power, not connected to life or the heart.

What word can convey the compassion of a mother's comforting hug? Or of the hand that helps an old lady up the steps? What word from the law book's dead ledger can convey real humanity? It all becomes a cold, heartless intellectual game of egos.

In the hands of the clever and cunning, law becomes twisted and corrupt so as to execute the very crimes it was supposed to prevent. By the shrewd it is made into a tool to manipulate and cheat innocent, credulous and simple people – good people, incapable of cunning.

The administration of justice requires communication. Real communication requires face to face contact and emotional intelligence. It is conveyed by expressions of face and eyes, body language and smiles and frowns. Real justice requires the operation of what in Gujarati is called "face shame."

My statements to the Supreme Court that I wish not membership in any of the gangs of criminals called national governments is without meaning to men who see me as only a cipher – "human unit identified as number 000" – who must be manipulated in accordance with section XYZ of statute {IC...}.

What People's Court of Indian villagers would send me to jail for lack of a piece of government paper? Seeing me standing and speaking before them, knowing my situation and intent as publicly documented, I have been met only with kindness, respect and an overwhelming generosity of spirit and gift. Village Indians and non-industrialized indigenous peoples are human beings, and human beings are more than intellectual technician robots deployed as tools of the Money Power.

You see, it is all a mind game with words, to wit: theft is not wrong if the people are hoodwinked into calling it "taxation"; assault and kidnap is not wrong if it is in the public mind called "arrest"; mass murder is not wrong if in patriotic insanity it is called "war."

Apart from this, there is the question of indoctrination, a very great problem in the modern world. We have seen the phenomenon, unknown before in history, of whole nations behaving under compulsion imposed on them from without. We have seen the development of techniques for manufacturing a mass-mind capable of incredible atrocities. Propaganda, brain-washing, mass-suggestion leading to mass hysteria – all these are features of the new technique of power."

~ Yanaponika Thera, ed., *Kamma And Its Fruit*, 1975, p. 83

As result of these techniques of corporate-state mind control, the majority of ordinary Americans cannot attain to moral cognizance of the fact that the mass murder of women and children in Iraq, based upon lies in order to gain control of oil, is a crime.

They will never understand that Saddam Hussein, the Taliban, Osama bin Laden and global terrorism are all American products. They will never understand that USA stands as the sole irreplaceable ally of Osama in fostering terrorism, and that in this respect they are symbiotic. Can you imagine the immense profits being generated by the global war on terrorism for the military-industrial-security corporate complex?

Until now, human intelligence, which is no more than a minute aspect of universal intelligence, has been distorted and misused by the ego. Call it 'intelligence in the service of madness.' Splitting the atom requires great intelligence. Using that intelligence for building and stockpiling atom bombs is insane or at best extremely unintelligent.

Stupidity is relatively harmless, but intelligent stupidity is highly dangerous. This intelligent stupidity, for which one could find countless examples, is threatening our survival as a species.

The force behind the ego's wanting creates 'enemies,' that is to say, reaction in the form of an opposing force of equal intensity. The stronger the ego, the stronger is the sense of separateness between people.

The only actions that do not cause opposing reactions are those that are aimed at the good of all. They are inclusive, not exclusive. They are not for 'my' country, but for all humanity, not for 'my' species, but for all sentient beings and all of nature.

We are learning that action, although necessary, is a secondary factor in manifesting our external reality. The primary factor is consciousness. No matter how active we are, how much effort we make, our state of consciousness creates our world.

If there is no change on that inner level, no amount of action will make any difference."
~ Eckhart Tolle, A New Earth, 2005

In the following, Chellis Glendinning says elegantly what I have said often and often since 30 years, "Who wants to be normal while an enforced resident of an insane asylum?"

She writes, "As a lifelong participant in a civilization marked by wanton ecological destruction and endemic psychological tendencies toward abuse and addiction, I have come to question the cynical assumption that such contemporary behaviors are 'normal expressions' of 'human nature.' Native and indigenous peoples have long wondered at the Western way of being and seen it as pathological."

Declarations about returning to the Earth to address our human pathologies can never succeed so long as they remain mere pleas to step outside and smell the grass. OUR DECLARATIONS MUST CONSTITUTE RADICAL ACTS WITH FAR-FLUNG IMPLICATIONS FOR THE WAY WE LIVE AND HOW WE PERCEIVE OURSELVES AS LIVING BEINGS.

...The fundamental metaphor shaping western technological civilization is the Machine...

[It is not only a Machine in the sense of a mechanized economy, but also and more seriously an amoral Machine Mind that results in a Corporate Machine of Institutionalized Structural Violence as the ruling governance of our world.

Our world is mind-made, in terms of its artifacts and the built environment, and also in respect of our relationships with others, with society and culture, with the Earth. Mind precedes all human phenomena.]

Our contemporary civilization is sick, and it is making the natural world sick besides.

[It is our mind that is diseased, and it is to our mind that we must turn for cure.]

An innate understanding of what is wrong is what causes us all to know, consciously or unconsciously, that a childhood spent in the emotional chaos of an alcoholic family is a travesty, that pumping toxic materials like dioxin and mercury into a river is violence, that our world is in deep trouble.

What is natural to us? To approach this question in the context of our civilized mind-set automatically truncates our ability to find answers. We must enter into territory that resides outside the currently accepted conceptions of reality.

This territory is the domain – the psychological knowledge, social practices, spiritual understandings and ecological awareness – of nature-based peoples. They, as well as all other indigenous peoples are being exterminated at a phenomenal pace.

The human lineage has passed through some thirty five thousand generations. The Industrial revolution began just six generations ago. Only three hundred generations ago did humans begin organized planting and animal husbandry.

As far as we can tell from anthropological documentation and anecdotal stories, nature-based people are psychologically open. As a group authentic nature-based are not neurotic, repressed or burdened by psychopathology as we know it. Rather, they tend to be integrated in thought, feeling and spirit.

...Human well-being and wholeness depend on, and exist in constant and complex intimacy with, the well-being and wholeness of the Earth. So long as we are set apart from participating in that intimacy, we are severed from fully knowing trust and security, authentic self-esteem and skillful means, the larger meanings of life – as well as the overall sense of connectedness to which these qualities transport us.

Science developed by indigenous people starts from the premise that the Earth is living and all facets of life upon it are sacred. The human place in the Universe is one of respectful belonging. This is the basis for unmediated communication with the forces of the natural world via extraordinary states of consciousness.

With this understanding they tend to form societies that are participatory, democratic, equalitarian, leisurely, ecological, and sustainable.

[In waging war on Nature – the earth, our Mother – we wage war on ourselves. In our own bodies, can we not see the water, the sunshine, the air, the clouds, the earthworms, the humus, the green leaves, the microscopic organisms of the soil, the free-running rivers, the still ponds and quiet lakes, the mangrove swamps, the great redwood trees, and yes, even the rocks whose minerals are carried down Himalayan slopes by the sea that cloaks these great mountains in shining snow?]

Our western notion of psychological possibility is limited by both a rigid definition of self and belief in a system of abstract symbols said to hold predictable meanings for that self...

Truly satisfying participatory democracy continues to evade our reach. The problem is scale. Democracy is automatically abrogated when any gathering of people becomes too numerous for the continuous involvement of each member...

In many nature-based groups, because each person over age ten or twelve is capable of survival alone or joining another band, she can leave if she dislikes a decision. This sense of freedom we can hardly imagine: each person can follow his inner guidance or stand up for what he believes. Because of this sense of freedom and responsibility, there is little acting out, rebellion, or addiction to the power games that define politics in mass society.

Sigmund Freud and the homeopathic physician Samuel Hahnemann reach conclusions about mental disorders and physical disease that trace to the same origins: (1) it is civilization itself and not the innate drama of the human psyche that disrupts the true nature of people; (2) the miseries, crimes and conflicts so rampant in society are obvious symptoms of this unnatural trauma to the psyche; and the individualized approach to healing may in the larger scheme offer no more than superficial relief. Example: since the Vietnam War three times as many U.S. soldiers have killed themselves by their own traumatized hands as died in combat.

Paul Shepard points out that loss of intimacy with the natural world went hand in hand with loss of intimacy with one's parents, and especially one's mother. Civilization increased the separation between the individual and the natural world as it did the child from the mother. The sense of childhood abandonment produced more insecure adults who were driven unconsciously to act out their unmet needs.

Addiction in one form or another characterizes every aspect of industrial society... Dependence on alcohol, food, drugs, tobacco is not formally different from dependence on prestige, career achievement, wealth, world influence, the need for power and control... A society arranged according to such principles is not in sync with the primal matrix or with the Earth. In such a society people have historically become obsessed with anything that helps them to cope with the trauma of it all...

...Not only is production by machine, but human beings become as machine-like as we can make them, and they see nothing wrong in dealing with others in a mechanical manner.

We are, in ways that have been expertly rationalized, creating a mono-cultural world society in which whatever survives must do so as an adjunct to urban industrial civilization...

Questions arise within this postbiological, posthuman, postmodern that challenge the current unearthly notion of human nature.

What if the way of being we know in mass technological society is not normal? What if the personal and ecological cycles of addiction and abuse that define our lives are not representative of human nature at all, but rather are symptoms of profound woundings and grave pathologies?

What is the relationship between the Nazi mind and the technocratic mind that produces gene-splicing technologies and nuclear weapons?

How do we restore a sense of meaning and wholeness to the human race?

What does it mean to be a human being?

Who knows what is precious and how much time is left? Indigenous people tend to follow a morality whose central concern is the health of the planet.

The world of the machine cannot be made better. It is intrinsically inhuman.

At this moment in history we are called upon to admit we are without hope. We are powerless before the civilization we inhabit, and we are powerless over the destiny of our lives within this civilization. As individuals we are not powerless to attempt to build a human scale community.

What we are powerless over is the dysfunctional process that is so tightly clamped over our every personal and political choice.

By admitting our powerlessness before the sum total of social dysfunction, we open ourselves to a stark revelation. We see that the way the world is going, there is no hope. There is no future. It isn't working.

[Eckhart Tolle has written, "We face a stark choice: Evolve, or die."]

A civilization built upon the traumatization of its people and the Earth never worked and does not work today.

The main feature of technological society is not merely the rapid change wrought by the pace of innovation; it is the destruction of things past, the rendering irrelevant of practices, values, connections and memory inherited from tradition.

Abusive behaviors – whether directed toward ourselves, other people or other species – are not natural to human beings. People enact such behaviors because something unnatural has happened to them and they have become damaged.

What happened? Because we are creatures born to live in vital and unmediated participation with the natural world, the violation of this participation forms the basis of our original trauma.

~ Chellis Glendinning, *My Name is Chellis and I'm in Recovery from Western Civilization*, 1994

.....Christianity has forsaken its mystical tradition in favor of Cartesian emphasis on "*the reification of concepts, idolization of the reflexive consciousness, flight from being into verbalism, mathematics, and rationalization.*"

~ Thomas Merton, letter to Latin-American Catholic writer, Ernesto Cardenal, circa 1960's (Wikipedia, accessed 26 September 2010)

Eastern traditions, for Merton, were mostly untainted by this type of thinking and thus had much to offer in terms of how to think of and understand oneself.

More recently India's Booker Prize Winner, Arundhati Roy, writes of the slaughter of language itself, "*It [language] is being systematically employed to mask intent and to create a breeding ground for exploitation in the space between what is said and what is done. The space of lies. It is in this space that a new kind of imperialistic war of scorched earth destruction is being fought. The battleground is mind-space: the aim of conquest is human consciousness itself.*"

~ Arundhati Roy, [The Algebra of Infinite Justice](#), 2002

The Buddha saw human nature as basically good. We may reflect up[on this]. We aspire to be good. We love the good. We long to help the good, be associated with the moral, the trustworthy, not the greedy, disruptive or destructive.

The Forest [monastic] tradition challenges the loaded assumptions of modern life. It challenges all the conceits of the modern western world, of European civilization, of America as superpower, of all racial or religious attachments.

We may view life through its flaws, miseries, corruptions, meanness. The human mind may also reflect on the good things of life: what is good, what is true, what is beautiful. Then our hearts lighten.

We are an encouraging friend, a force for developing universal harmony. We are not a divisive religious sect. In the West, people fear cults. Cults arise in society and cause enormous problems and divisions.

~ Bhikku Sumedho, *Forest Tradition as a Challenge to the Modern World*, 1999.

All power, authority, consent come from the invisible world of the mind.... External revolutions accomplished by fighting, have in general effected little but a change of masters....

We would try to bring about a mightier revolution by persuading men to govern themselves according to the divine laws of their natures, and to renounce the attempt to govern others by laws of their own devising.... Whenever men shall cease to trouble themselves about governing others, then whatever is vicious and false will disappear, and its place be supplied by what is good and true.

~ Edmund Quincy, 1841, in Carl Watner, *Homeschooling A Hope For America*, 2010

DELUSION

The healthy human mind
abjures power, domination and control
over others
And is free of cunning
deceit and greed
wishing only happiness
for his brothers

Any man addicted to power
seized by lust to control
is unfit to rule himself
let alone others

Which President, which Minister
is really honest
impeccable with his word?
Which government
has kept its promises?
All walk on the red carpet
of the lie

By criminality
are we ruled
Only because we accept it
deluded by the comforts
and lies
as pacifiers offered
along the road well travelled
The easy road of delusion
addiction apathy and resignation
Like sheep in a burning barn
we huddle in a corner
and see not the open door.

Of Power and Manipulative Religious Delusion

Here is the wounded genius of Friedrich Nietzsche quoted in *The Untouched Key* by Alice Miller:

Psychologically considered, "sins" become indispensable in any society organized by priests: they are the real handles of power. The priest lives on sins, it is essential for him that people "sin." Supreme Principle: "God forgives those who repent" means in plain language those who commit to the priest.

The concepts "beyond," "Last Judgment," immortality of the soul," and "soul" itself are instruments of torture, systems of cruelties by virtue of which the priest became master and remained master. Everybody knows this, yet everything continues as before.

From the beginning, he says, the priests used Jesus to attain power for themselves.

In Paul the priest wanted power once again – he could use only concepts, doctrines, symbols with which one tyrannizes masses and forms herds. What was the one thing that Mohammed later borrowed from Christianity? Paul's invention, his means to priestly tyranny, to herd formation: the faith in immortality – that is, the doctrine of the "judgment."

A brief examination of the history of western wars will show the use of religion as façade for Power to wage wars the real purpose of which is plunder and money. Once again, the failure of symbolic thought through reification of abstractions not connected to Nature.

.... and of the power of Power to corrupt...

(From Wikipedia, accessed 8 November 2010)

The Bad Popes is a 1969 book by E. R. Chamberlin documenting the lives of eight of the most controversial popes (papal years in parentheses):

- Pope Stephen VI (896–897), who had his predecessor Pope Formosus exhumed, tried, de-fingered, briefly reburied, and thrown in the Tiber.^[1]
- Pope John XII (955–964), who gave land to a mistress, murdered several people, and was killed by a man who caught him in bed with his wife.
- Pope Benedict IX (1032–1044, 1045, 1047–1048), who "sold" the Papacy
- Pope Boniface VIII (1294–1303), who is lampooned in Dante's *Divine Comedy*
- Pope Urban VI (1378–1389), who complained that he did not hear enough screaming when Cardinals who had conspired against him were tortured.^[2]
- Pope Alexander VI (1492–1503), a Borgia, who was guilty of nepotism and whose unattended corpse swelled until it could barely fit in a coffin.^[3]
- Pope Leo X (1513–1521), a spendthrift member of the Medici family who once spent 1/7 of his predecessors' reserves on a single ceremony^[4]
- Pope Clement VII (1523–1534), also a Medici, whose power-politicking with France, Spain, and Germany got Rome sacked.

Here cut to the bone is my take on the morphology of organized religions. All of them. As soon as you have organization-institution, you have power structure, and the compulsions of power take over. It is inevitable.

Message from Power to Jesus, Prince of Peace: Speak the truth about our Power, and we will kill you.

Not many generations later, Message from Power-as-Institutionalized-Church-State-Cabal to the Indigenous Peoples: In the name of our words from the Son of God, you must surrender your lands and your lives to us, so that we may save your souls. This is our Manifest Destiny, the burden of the white man. If you do not heed our word of God, we will kill you.

George W. Bush: "God told me to kill Iraqis, and I killed them."

Compare these experiential realities of hierarchical, doctrine-and-power-based organized religions, joined at the hip with State Power, with the First Precept of Thich Nhat Hanh's Order of Interbeing (Tiep Hien Order):

"Do not be idolatrous about, or bound to any doctrine, theory, or ideology, even Buddhist ones. All systems of thought are guiding means; they are not absolute truth."

Each must experience truth for himself. Only then it becomes truth for him. Otherwise it is someone else's truth. It is the same with the moral conscience. It is an awareness from deep within the individual human.

Drawing from the Buddha's well-loved advice to the Kalamas (Angutta Nikaya): *"Do not be satisfied with hearsay or with tradition or with legendary lore or with what has come down in scriptures or with conjecture or with logical inference or with weighing evidence or with someone else's ability or with the thought "The monk is our teacher." When you know in yourselves, "These things are wholesome, blameless, commended by the wise, and, being adopted and put into effect, they lead to welfare and happiness," then you should practice and abide in them.*

~ From Engaged Buddhism in the West by Christopher Queen

Spirit cannot be organized, caught and stuffed dead between the covers of a book, or put on a leash to a pulpit, anymore than we can grasp the wind.

Paul Hawken (*Blessed Unrest*, 2007) writes about earlier teachers, such as Socrates, Lao-tzu, Buddha and others who did not establish organized religion, but rather created social movements that addressed human suffering.

"Their goal was to foster a compassionate society, and the question of whether there was an omnipotent God was irrelevant to how one might lead a moral life. They asked their students to question and challenge and, as opposed to modern religion, to take nothing on faith...[they offered] instructional practices requiring action. They did not proselytize, give motivational sermons or harangue sinners. They urged people to change how they behaved in life."

THE SEED OF THE TREE OF TOMORROW

If we are to bring real peace in this world, we shall have to begin with the children.

~ Mahatma Gandhi

The future is broken.

~ Merwin Day, Maralinga Tjarutja Aborigine, World Uranium Hearing, Salzburg, 1992, in Chellis Glendinning, 1994

Whatever possibility exists for the future, exists within the children. And that possible future will never be realized so long as we allow the State to rob our children from their homes and families for compulsory government "education."

I suggest that the most crucial decentralization is the removal of children from compulsory education in Corporate-Government controlled schools, and the return of training of the new generations to the place it belongs – in the family home and with the local people and natural surroundings nearby.

"Tyranny over the mind is the most complete and most brutal type of tyranny."

~ Shriman Narayan, "Towards Better Education," Navajivan, 1969

[This is just the tyranny of corporate rule of the world. See *When Corporations Rule the World* by David Korten.]

Speakers of Truth in Education

In the following are some clues to our situation, anecdotal and commentarial.

What kind of 'education' would allow the brutalization of innocent people in Iraq? Which system of learning would justify the open theft of resources from a nation kept forcibly impoverished for a dozen years? Can one ever applaud a high-tech war against a nation of undernourished people, mainly children?

The rulers of these highly 'educated' and so-called advanced societies of the USA and UK have violated every law known to civilized society. They lied, and fabricated documents. By their unilateral use of brute force, the invaders created overnight a country bereft of civic life and education, and a planet emptied of international law as well.

The violent American conquest of Iraq symbolizes the failure of education in USA....

These ideals failed in the US where even school children take up guns in senseless bouts of violence. So what can be expected of their political leaders?

We may not be able to stop the American war machine in its tracks, because there is today simply no institution large enough to hold the clinically insane, thoroughly schooled individuals who control and direct it.....

We must never surrender our children to a system that can only benefit and strengthen this manic cabal of anti-civilization, anti-culture terrorists and thieves.

~ Claude Alvarez, President Organic Farmers Association of India, Multiversity Newsletter, 2003.

When I taught at law school, I started each semester by writing the words “truth” and “justice” on the blackboard. By the time I turned to face the class, the level of snickering and outright laughter was usually so high that it took a few minutes to get the class back under control.

It had taken only a few months of intense “training” for these bright young minds to become cynical about the basic principles that sustain the social order they soon would be sworn to protect. When I asked whether they believed that the legal system was based on these two ideals, the students would answer, “You can’t be serious.”

~ Brian Muldoon, *The Bodhisattva Warrior: The Way of Compassionate Confrontation, Socially Engaged Buddhism*, 1999

The individual’s intellect and imagination are eliminated by regulated education. When an ethical system is psychologically untrue, if mistaken in its view of human nature, or fails to discern and reach for Man’s highest and noblest instincts, it will do more harm than good for the moral growth of humanity.

A proper ethical system must motivate and enlist strong natural forces on the side of its high aim, forces that are deep seated and persistent in universal humanity. Nonetheless it is an individual task – society can have no control over the heart and mind of the individual.

Sattva (inner peace) as a conscious governing force exists only in India and China.[this was written in the 1920’s] Sattva is the basis of comprehension and knowledge.

~ Sri Aurobindo (Collected Works, Vol 27)

[see also John Holt, Ivan Illich, John Taylor Gatto, Dr. Claude Alvares, Carl Watner, Derrick Jensen, Jerry Farber, among others]

War is caused by ignorance of our true nature, which is peace. When we let go of grasping, we can experience an insight of that true nature of peace. This can be done by introspection: mental purification through self-observation. From this comes the realization that war is something we create. When anger ceases, what remains? Peace.

Consciousness is not a culturally conditioned phenomenon. It begins at birth and is experienced through our bodies. When we are born, we don’t see ourselves as Buddhist, Christian, Muslim, male, female, and so on. We acquire perceptions of ourselves later. If we judge another culture, it is through the values of our own culture – values which are relative. Consciousness is that which remains when there are no attachments of any kind. Consciousness is the point where we all merge. To experience this unity of consciousness is the way out of humanity’s crisis.

~ Adapted from Ajahn Sumedho, in *The Way Out of This Mess Is the Way of Mahatma Gandhi*, Jeff Knaebel, 15 October 2008

For about a hundred years now we've managed our economy and social order by turning our young into "human resources," resources safe for a corporate society to employ for its own projects.

Structured schooling is the principal tool used to convert independence, imagination, and energy of the young into this industrial commodity. For many reasons the corporatizing of American affairs seemed like a good idea when it was happening; it conferred significant advantages on the people who manage things.

"Social efficiency" in a corporate era required all children to be drained from the living community and locked away for long-term conditioning. Only inadequate people find the principal meaning of their existence in "consumption," and yet it is just such men and women who give mass producers the best chance of profit.

Thus, blocking the path to self-reliance and critical thinking in future customers is only good strategy in a corporate economy. Schooling is the tactical realization of this principle.

~ John Taylor Gatto, Forward to "Homeschooling A Hope For America," Carl Watner, 2010

[John Taylor Gatto has received many awards, including New York State Teacher of the year and an award from President Jimmy Carter. He is now writing and working against the system in which he was once employed. His essays on the web are highly recommended]

Compare Gatto to this excerpt from Aarohi (an Indian mutual aid society whose name signifies ascendance of thought, creativity and harmony): *"Why do we go through the struggle to be educated? Is it merely in order to pass some examinations and get a job? Surely life is not merely a job, an occupation; life is something extraordinarily wide and profound, a great mystery, a vast realm in which we function as human beings."* ~ J. Krishnamurti

Aarohi students are encouraged to experience life in all its aspects – the sensory and spatial, emotional and social, intellectual and spiritual. The endeavor is to help individuals dare to dream, and have the ability to face challenges thrown at them by life, and become sensitive and caring human beings who can add value to society.

I am remembering the mountain children of Uttarakhand in small villages without formal schools. How happy they were. Swimming and playing with happy shouts in the pools of sparkling mountain streams, summer sun high overhead. Their urban counterparts lug heavy packs of books to school and face constant pressure of exams. There are entrance tests now for children of only age four in the big metros.

I call it the murder of childhood. And the great tragedy is to cripple the mind of a young human. This really is a crime against humanity because it breeds the future acquiescence to, and even participation in, violence.

That's what's so frightening: we have the illusion that we're free. In school we learn to be good little Americans – or Frenchmen – or Russians. We learn how to take the crap that's going to be shoveled on us all our lives.

In school the State wraps up people's mind so tight that it can afford to leave their bodies alone [The U.S. civilian internment camps can remain empty]. Repression? You want to see victims of repression? Come look at most of the students at San Diego State College, where I work. They want to be told what to do. They don't know how to be free....

School in this respect is like the army, or jail. Once you're in, you may have all kinds of problems, but freedom isn't one of them....

They've given their will to this institution just as they'll continue to give their will to the institutions that engulf them in the future....

~ Jerry Farber in *Walking on Water* by Derrick Jensen

In the America of my day, this system also put children into a relationship of buying love from their parents in accord with their performance at school. They learned that they were not loved unconditionally by the simple fact of their humanity. Compared to Indian children of the Himalayan hills, the Western urban children are insecure and prone to neurosis.

I'm trying to make this valedictory as valuable and wide-ranging as possible in the little time I have. Going through the vestige of the archive which has survived my string of evictions, I came across this penciled note at page 125 of Derrick Jensen's book, *Walking on Water*, 2004. First the excerpt, then my note transcribed.

The man who cannot think for himself, going beyond what other men have learned or thought, is still enslaved to other men's ideas....To be fully human means in part to think one's own thoughts, to reach a point at which, whether one's ideas are different from or similar to other men's, they are one's own. (Wayne C. Booth).

My margin note: "I'm mad at them for how much of my life they stole, how they robbed me of learning to love." I hope my readers don't have to look back upon a stolen life at age 72. Get out from it, I would tell young people, get out from it and live free.

One of my feelings about freely quoting others is that I am reporting images from a mirror, or voices from an echo of my own "free thinking." I put "free thinking" in brackets because, even though we must resolutely defend our freedom of thought and speech against the Machine, as human beings we are all in it together and we are all interconnected in the flux of consciousness. As Naimy tells us, paraphrased, "Think as if your thoughts are emblazoned as flame in the sky, for they are."

Perspective. Historical insights. Here is the Jesuit priest Paul LeJeune writing in the seventeenth century: "The savage tribes cannot chastise a child, nor see one chastised.... how much trouble this will give us in carrying out our plans for teaching the young." An Indian man responding to LeJeune's rebuke said, "Thou hast no sense. You French people love only your own children, but we love all the children of our tribe." (Adapted from Derrick Jensen).

We are locked in to the cycle of violence because it is institutionally and culturally programmed into our minds since childhood. Children learn institutional values and not family values, life values, moral values, because from early childhood they are removed from the home as vassals of the State. Thus is violence "baked into" the cultural cake, inseparable from conditioned responses.

Rage-filled Adolescents Don't Come Out of Nowhere

Nine months of pre-natal development and the first two years after birth harbor the seeds of violence for a growing percentage of American children...Rage-filled adolescents only seem to come out of nowhere. They come, too often, from the nursery.

The beginnings of the growing epidemic of violence now coming to light in childhood and adolescence are believed to arise from these root causes:

- 1. Maltreatment during the nine months of fetal growth and the first twenty four months after birth.*
- 2. Alcohol, drugs, and tobacco.*
- 3. Chronic stress or neglect*
- 4. Early childhood abuse and neglect*
- 5. Chronic parental depression*
- 6. Early loss of primary relationships or breaks in care-giving.*

~ Karr-Morse, R. and M. Wiley, *Ghosts from the Nursery: Tracing the roots of violence*, in Herb Robinson, *Through the Eyes of Wounded Men*

Correlating with Alice Miller, where in Western culture are not one or many of these factors presented to the child? By imitating and adopting western ways and values, India launches herself down the slippery slide into social disintegration and chaos.

Know Thyself

The sense of justice springs from self respect; both are coeval with birth. Children are born with an innate sense of justice. It usually takes twelve years of public schooling and four more years of college to beat it out of them.
~ Edward Abbey, in Experiments In Moral Sovereignty, Jeff Knaebel, Prakrit Bharti Academy, Jaipur, 2006.

By teaching and learning in abstractions, this conditioning deepens and extends the failure of symbolic thought. We attach to the symbol and grasp the symbol to be reality. We fail to see the truth as it is. We think of other beings as concepts only. Because of loss of energetic, auric and spiritual connection we “see” only abstractions of other beings.

As per Thomas Merton, we are taught the reification of concepts, conditioned to idolization of the reflexive consciousness, flight from being into verbalism, mathematics, and rationalization. Eastern traditions, on the other hand, up to recently have been mostly untainted by this type of thinking, and thus have much to offer in terms of how to think of and understand oneself.

Logic is an inadequate tool to deal with the human situation, for whenever we apply logic there is always a catch, a paradox. This is not to suggest that logic is not necessary in a physical world partially explainable through mathematics, but that logic is not adequate.

For a human being, what is more important than to Know Thyself?

Buddhist writer-activist Christopher Titmuss expresses it thus (in Christopher Queen): “The central issue today is more than the survival of the earth, or the human species – it is what it actually means to be homo sapiens... Our humanity cannot be taken for granted merely through belonging to the human species.

Christopher Queen continues, “A Buddhist anthropology conceives of human beings as wholly interdependent creatures whose humanity can be compromised by a false or deluded consciousness that separates and divides self from other. The reification of the self and other is the basis for an obsession with profit, and a charter for individuals and groups to exploit one another.”

“Buddhist teachings challenge the basis of contemporary politics, rooted in the market place, and that people exist independently and in competition with each other for control and access to goods and the environment. A central shift in the way people regard themselves and others can result in concrete changes in the world we inhabit.”

Thus do we come full circle to The Dhammapada: “Mind precedes all states. Mind is their chief, all are mind-wrought.” Our destructiveness is rooted in ignorance – we know not who we are, nor how to deliver ourselves from the mental disease that is turning us into cannibals and apathetic automatons who acquiesce to the endless wars of the Power Structure.

Drawing from Ven. Henepola Gunaratana (*Mindfulness in Plain English*), it is understood that psychological integrity demands congruence of thought, speech and action. If there is contradiction in this triple mode of behavior, then something is wrong, and contradictory behavior cannot be noble behavior.

It is much better to cultivate the noble thought, “May all beings be happy-minded” than the thought “I hate him.” For all practical purposes, if all your enemies are well, happy, and peaceful, they would not be your enemies. If they are free from pain, affliction, neurosis, psychosis, paranoia, fear, tension, anxiety, they would not be your enemies.

The practical solution toward enemies is to help them overcome their problems so you can live in peace and happiness. If you can, you should fill the minds of your enemies with loving kindness and make all of them realize the true meaning of peace, so that you can live in peace and happiness.

The requirement of congruent thought – word – deed to maintain individual sanity demonstrates also that if the means is pure, the end can be wholesome and good. We clearly see the insanity of the structural violence of the Nation State culture of competitive destructive power. We can see that this structure is a pathological psychosis from which peace can never arise so long as it exists.

Indian thought postulates the Universe as a great mental force-field in which the most subtle, yet most powerful vibrations cannot be detected by ordinary men. It appears to me that the findings of modern physics do not refute this. Nothing is faster, more subtle, more immeasurable than thought. Yet it is of immense potency. The fate of humanity living within this force-field depends upon the nature, the moral quality of the thought vibrations emitted into the flux of consciousness.

If we are to survive, we must deconstruct the entire framework of Western “civilization.” My essay in the Oct-Dec 2006 issue of *Gandhi Marg* offered the conception that it has been a great error of humanity to institutionalize life. This urge seems to originate in fear.

It is the grasping for security that robs us of liberty, and finally of authentic living. How can we grasp life, any more than we can hang on to a cloud? Better to be born free, live free, arrayed like lilies in the field, than to cower behind desks piled high with musty books of the laws of institutionalized serfdom.

Unable to oppose its imperialistic devastation in any meaningful way, I first left my country, and later renounced my citizenship. It is my way of meeting my derivative responsibility as a member of the total human family. My choice was to participate as an automaton in the organized, systematic destruction of life, or to withdraw from the corporate-controlled society.

To be ruled by corporations is to be ruled by nonhuman machines in the absence of love. Pursuant to the Law of Cause and Effect and the equation of Means-End, how can we expect to escape the effects of what we ourselves have caused, or permit? If the goal (End) is satiation of greed, and the means is exploitation facilitated by lies and backed by unlimited all-controlling State power, how can we expect a result other than the barren desert of a wasted Earth?

My human-ness knows not of national borders or “national interests.” My human-ness loves the life which conceived it. I would rob this life from no other being.

Thank God for the illiterates of my country. It is they who have kept India alive and intact.

~ Professor U.R. Ananthmurthy

The following is extracted from a long term study carried out in more than 200 schools of the Tehri District, Uttarakhand. It was given to me for review and comment in the year 2000. What follows is directly quoted from the monograph.

Our colonial past forced servility upon us for so long that we no longer speak out our true feelings and thoughts. The so-called ‘uneducated’ still speak the language of Gandhi.

Illiterate people demonstrate clarity of thought and absence of dilemma as compared to urban literates. State domination and modern education have a paralyzing effect. Control of the mind and sophistication of technology make possible domination without physical presence.

The State education system alienates children from core values and leads to indifference toward land, family and tradition. The literate person is weaker, less capable, not self-dependent. The literate is less responsible, less disciplined, has less respect for elders and uses abusive language. They are selfish, greedy, aspire for consumer items and have a greater tendency to smoke and drink.

Rural women spoke much more of morality, dharma, integrity and commitment than their urban counterparts. The lower the literacy the higher was the priority given to inner qualities of character. There is a feeling of hopelessness among rural youth. 'Our children have been ruined.'

The illiterate has a quicker grasp of situations and facts, and a sharper memory. Every group felt that the present system damages the natural goodness of students' character. Literates are perceived to be arrogant, greedy, crooked, less tolerant and less truthful.

There is acute resentment among rural people. They view present-day education as destructive rather than constructive. Education alienates children from their own family and lures them into a consumer culture.

As people move from illiteracy to literacy they forsake values and ethics and focus on money. Traditional knowledge of agriculture, soil science, water management, herbal medicine, wisdom and spirituality is discounted.

Rural people clearly internalize humanitarian values, giving them strength of character lacking in urban literates. Literacy and income cloud perception and prevent one from identifying self-reliance as a key issue. The current system prepares students to be slaves of corporate market forces.

Education is the most powerful tool for perpetuating the dominant paradigm. The sole objective of the present system is to transform the individual into an unthinking consumer.

~ Society for Integrated Development of Himalaya, "A Matter of Quality," 2000

Sri Anna Hazare, the famous reformer and social worker of Ralegaon Siddhi, Maharashtra, recounted to me his thoughts on the modern education system approximately as follows: *When our children return to the village after their education they don't know how to think or how to work. They come back to us useless and spoiled.*

Sri Roshanlal Negi, Acaharya and community leader of Village Jangi, District Kinnaur, HP, told me in 2009 that much of the local culture had been destroyed within only one generation of the advent of government school teachers in Jangi. Students developed an inferiority complex about their own village, language, and traditional occupation. They want to leave the village and get money jobs in the city.

Most significantly, by convincing students that it was a "backward" practice, the government teachers broke the tradition of unified land holdings in joint families. Now the most common cause of litigation is disputes over the division of family land among sons. This results in reducing once-unified holdings to smaller and smaller parcels until finally they become uneconomic.

What has resulted in the child's mind from government education is a profound psychological shift. We are taught that survival and rewards come not from working with natural resources to produce fruit by our own labor. Instead our needs are met from a submissive relationship to the authority of a machine over which certain people have power.

Government schools depend upon the coercion of compulsory attendance laws. To teachers and state educators we ask: Do you think nobody would willingly entrust their children to you? Why do you have to collect your pupils by compulsion?

...Government schools are designed to indoctrinate students in statolatry, in the worship of the State as the provider of all good things. A tax-supported educational system is the representative of the totalitarian state....

It is readily apparent that the public school is a tool of the State, an idea going back at least as far as Plato. Those who direct the schools control a character-producing institution that is, an instrument of the ruling elite to maintain and enhance their power.

~ Carl Watner, Homeschooling A Hope for America, 2010. [Highly recommended]

The field upon which we are engaged is the human mind. The struggle to preserve our inheritance of goodness, beauty and truth is taking place within consciousness itself.

Dharma for Students: Gandhi College of Pharmacy Bulletin Board, Karnal

- 1.) Along with subjects of knowledge, cultivate ethical, spiritual and moral values.
- 2.) Cultivate commendable virtues, mould yourselves into ideal men and women, promote happiness of parents and be an example to others through holy thoughts and deeds.
- 3.) You must be ever alert on the road to goodness, usefulness, happiness. Do not allow the slightest blemish to enter your tender bright minds.
- 4.) Learn lessons of detachment, loving service, fraternity, humanity, sincerity, fortitude, fearlessness. Treasure them to serve you when you enter the world of action.
- 5.) March from smaller truth to bigger truth until you reach ultimate truth.
- 6.) Do not delay your journey by discontent, anger, restlessness. Your security, progress and peace is in the dharma of your studies.
- 7.) Your heart must become more expansive, your intelligence sharp and clear, for you have great things to do for yourself and humanity.
- 8.) Imbibe ideals of duty, devotion, and discipline. Devotion is tested in the crucible of discipline. Devotion must be to duty.
- 9.) Do not stuff your head with the trivialities of media and absurd details of public lives. Do not get excited with external events.

Love is the Law of God. You live that you may learn to love. You love that you may learn to live. No other lesson is required of Man._

All works of Life are significant – yea, marvelous, surpassing and inimitable – Life busies not itself with useless trifles.

To issue from the workshops of Nature a thing must be worthy of Nature's loving care and most painstaking art. Should it not be worthy of your respect at least?

If gnats and ants be worthy of respect, how much more so your fellow-men?

~ Mikhail Naimy, The Book of Mirdad

Selected Notes on the Disease of the Human Mind

The future of India – if there is a future – will have to be a spiritual future. The concepts of freedom and enlightenment, of universal responsibility will be the grounds from which it will spring.”

~ Dr. Radhika Harzberger, The Spiritual Future of India, Central Institute of Higher Tibetan Studies, Sarnath, 1999

Imagine our modern industrial civilization taken to the psychiatrist’s office for analysis. What might be immediately apparent to the skillful examiner? Here are the findings of Abram Kardiner found in Chellis Glendinning (1994):

Hyperactivity. Chronic anxiety, jumpiness, reactivity, even paranoia.

Recurrent intrusive recollections of trauma, flashbacks, nightmares.

Psychic numbing, constriction of feeling, warding off such intrusions.

A sense of powerlessness, futurelessness, surrender, withdrawal, apathy.

Arrested genetic or psychosocial development. Absence of support for the child’s development in completed phases of the natural order.

Narcissism. Only the person himself and his own needs are experienced as fully real.

*Thinking disorders. Rigid, overly rationalistic, either/or logic; absence of emotional intelligence .
Presidential logic that commits the nation to a world war: “You are either with us, or you are with the terrorists.”*

Addictions. To substances, speed, money, power, constant stimulation, unbridled sexuality.

Violence. In the homes, on the street, in continuous 360 degree wrap-around TV, in the media, cinema, popular songs, political speech.

Presented in stark terms, this is the culture where fathers rape their babies, soldiers sell videos of the “pink mist” of exploding human beings, and the obscene depravities of Abu Gharib can be rationalized as an acceptable by-product of the war on terror.

In the Indian tradition, the child’s first Guru is her Mother. An example occurred as I was writing this. On the stone wall outside my little hut sits a young mother with her toddler-age girl child hugged into her lap. Mother softly speaks teachings into the child’s ear, and then begins singing spiritual mantras. She is building the Indian culture of tomorrow, child by child, continuing the values of ahimsa, kindness, tolerance, forbearance.

Who is first guru of the frantic, tension-ridden western child? Dropped at the day care center on the way to work, sometimes thirty kids to one “supervisor,” usually no siblings, and a constant turn-over of children attending. The TV will frequently be here as well. The supervisory job is control, and not love. Upon return to home, again the TV is the most likely guru.

War is caused by ignorance of our true nature, which is peace. When we let go of grasping, we can experience an insight of that true nature of peace. This can be done by introspection: mental purification through self-observation. From this comes the realization that war is something we create. When anger ceases, what remains? Peace.

Consciousness is not a culturally conditioned phenomenon. It begins at birth and is experienced through our bodies. When we are born, we don’t see ourselves as Buddhist, Christian, Muslim, male, female, and so on. We acquire perceptions of ourselves later. If we judge another culture, it is through the values of our own culture – values which are relative. Consciousness is that which remains when there are no attachments of any kind.

Consciousness is the point where we all merge. To experience this unity of consciousness is the way out of humanity's crisis. ~ Adapted from Ajahn Sumedho, in *The Way Out of This Mess Is the Way of Mahatma Gandhi*, Jeff Knaebel, 15 October 2008

As I have written in prior essays, the Indian village child is so much more demonstratively loved than in the West. In close contact with joint and extended families all living close together, the little ones are constantly in physical contact with others. When a child falls, before it can take its first breath somebody has picked it up and is cuddling or hugging. Compare this to the Germanic inheritance of "Let it cry, it will teach him a lesson."

Compare the infant sleeping in the same bed with parents and being breast fed for two or three years to almost immediate separation into a crib and bottle feeding, with transfer to a separate room very early in life. Indian children grow up to be secure in their value simply as human beings, and there is much less neurosis.

Of what use a wealth so great as to afford separate rooms for children and parents in nuclear families if the price is a population of neurotic individuals driven by the need to achieve, to be more, bigger, faster, to acquire more, to win at any cost? Of what use a football coach-hero's mantra, "Winning isn't everything – it is the only thing?" "*The more I have, the less I am,*" Romain Rolland, biographer of Gandhi.

The problem arises when our conditioned consciousness tries to ground itself, i.e., to make itself real. If the sense-of-self is an always-insecure construct, its efforts to realize itself will be attempts to objectify itself in some fashion. People's collective sense-of-self becomes increasingly constructed around and identified with nationality. In the process...issues of moral responsibility are impersonalized into the issue of what is best for the nation, e.g., realpolitik. Beware of the State, warned Nietzsche, for it will try to persuade you that it is the people.

The problem with our objectifications is that no object can ever satisfy if it's not really an object we want – what we think we want is only a symptom of something else: our desire to become real, which is essentially a spiritual yearning. Romantic love tries to fill one's lack with the beloved; pursuing money and fame attempt to realize oneself through symbols [the failure of symbolic thought].

A mechanistic paradigm – the universe as a machine functioning according to objective and morally-neutral laws – implies very different [than moral-spiritual] ways of coping with our lack.... 'Nationalism' is the pathology of modern history, as inescapable as neurosis in the individual, with much the same essential ambiguity attached to it, a similar built-in capacity for descent into dementia....Since the [democratic] State was now believed to represent and embody the people, the nation-state became politically self-grounding and morally responsible to nothing outside itself. It is freed from any external authority. The State becomes a stand-in for God. [Justice inheres in the State itself, which makes the right of resistance a logical impossibility; see K.H.F. Dyson, 1980].

~ David Loy, **The Spiritual Roots of Modernity**

In order to get power and retain it, it is necessary to love power. Love of power is not connected with goodness, but with qualities that are opposite of goodness, such as pride, cunning and cruelty.

~ Leo Tolstoy

When we adopt a Buddhist perspective on the wounds that afflict our world today, we realize that these wounds are symptomatic: a warning signal that something is fundamentally awry with the way we lead our lives. These outer wounds are outgrowths of a more malignant wound deep within, discharging its venom into our air, rivers and oceans; into our forests and farmlands; into our family lives and homes; into our social relationships and political agendas.

A mere call for revival of values will be utterly ineffective unless we are prepared to make bold changes in the foundation upon which values rest, namely the aims, purposes, and sense of meaning that determine the social dimension of our existence.

To attempt to revive values in a corrupt and degrading society is like trying to beautify a chemical dump by planting roses along the banks. The roses will grow up stunted and deformed. Critical and painful self-examination is essential. We must closely investigate how mental defilements assume a collective expression.

The corporate economy is not only driven by its own inherent greed, but its very life depends on arousing greed in others. The psychological sophistication of the advertising industry is astounding. Behind this is the idea that consumption is the key to happiness. We are taught to affirm the mistaken notions of permanence, pleasure, selfhood and beauty.

The promoters know how to capitalize on the tender psychological needs of the young. A person enveloped in ignorance easily falls prey to craving, blindly pursues wealth, power and status, bringing suffering upon himself as well as others.

While the laws of spiritual life have always held true, we are being compelled to see today is the inextricable dependence of the external material dimensions of our existence on the internal psychological dimension. As long as we continue in our personal lives to move in the familiar ruts of greed, carelessness and selfishness, we cannot expect to resolve the formidable social problems of justice, relief from poverty, communal conflict and ecological degradation.

~ Bhikku Bodhi, A Buddhist Social Ethic, 1999

The ideal social values of Buddhism are the four qualities termed the “sublime states” of loving-kindness; compassion and empathy with the afflicted; sympathetic joy in the happiness of others; equanimity, regarding all beings equally....

The implications of driving a car or even drinking a cup of coffee have social, environmental, and economic consequences far beyond the limits of our immediate experience, which we are morally obliged to take into account.

The habit of acquisitiveness is sustained by delusion: psychological entrapment in the fantasy of lasting happiness through acquisition of material goods, money, status, etc. This illusion is fostered by the powerful worldwide advertising industry.

~ Stephen Batchelor, The Practice of Generosity, 1999.

ON LEARNING WAR

This war began long ago
when your child's eyes
lost their innocence
in front of the Master Guide.
The guide of every household
the Master Guide Television
surrogate parent
whose programmed mantras your child absorbs
into the depths of consciousness.
From now he will obey
without thinking.

How quickly you leave him
to become a conditioned slave
servo-mechanism
of the corporate warfare machine.
But now, pay later
for your immediate happiness
instant gratification.
Only by having this, or that
will you become a man.

Let the next generation pay
for the mortgaged planet
dry and lifeless ravaged earth.
Manhood is from the brand I wear
who cares for families
dwellers in the land?

This war was made
from plastic guns and video games
bought for sons of the TV.
MacDonald's Happy Meals
beef grown from rain forest felled
and Pepsi ads
have you seen the village water gone dry?
warping the minds of mothers' sons.

The GE ad says
"We bring good things to life."
Left unsaid their annual earnings
from high tech weapons systems
designed to murder
from a safe distance, cowardly.

Might we ask
what do we support
when we buy their stuff?
This convenience is the wages of death.
Our taxes
corporate earnings dividends
finance the bullets and bombs
that murder
your sister's child
as she toils in far away field
littered with cluster bombs.

Think about these village sisters
bare feet cracked and torn
backs bent with toil.
It is at their table

of hard labor
that you eat.

Thank them.
With kindness, not bombs.

.THE PATHOLOGY OF CIVILIZATION: INSTITUTIONALIZED STRUCTURAL VIOLENCE

A Biological Holocaust that Is Eradicating the Diversity of Life

All of the great governments of the world have been of this character. They have been mere bands of robbers who have associated for the purposes of plunder, conquest, and the enslavement of their fellow man. Their so-called laws have only been such agreements as they found necessary in order to maintain their organizations, to act together in plunder and enslavement, and to securing to each his agreed share of spoils.

~ Lysander Spooner, 1882

In the century just past, modern, industrialized, “civilized” Nation States have murdered more than 200 million human beings, many of them their own citizens (figures are compiled from believed-to-be-credible published sources in my earlier essays). According to the 2002 figures released by UNHCR (it would be much worse now), there were 20,556,700 documented refugees worldwide. There must be a large number of undocumented refugees. These are people displaced from their homelands by war and armed violence.

The incidence of child abuse in the USA for 1993, as reported by the Third National Incidence Study of Child Abuse and Neglect, was 614,000 children physically abused, 300,000 sexually abused, 532,000 emotionally abused, 507,000 physically neglected, and 565,000 of these children were killed or seriously injured.

In the 1980’s troops equipped and trained with U.S. assistance engaged in a systematic program that killed 10,000 people a year in Guatemala and intentionally dispossessed more than 1 million of that country’s 4 million Indians. Behind them was U.S. money and the World Bank. (sourced from Derrick Jensen)

What do these figures suggest about the intelligence, the compassion, the humanity, the sanity, the respect for life of the Nation State system in which property, production, and profit are valued and protected by law as more valuable than life?

What do these numbers say about the consciousness of the leadership of the Government of India which wants to form a Strategic Partnership with this culture of violence and atrocity?

What do these figures suggest about a system-structure of social organization in which power becomes an end in itself, in which that power is garnered and deployed in the form of money, and further, that money itself is an abstract symbol divorced from Nature and life, and that this abstract symbolism is one of the vectors of a disease of human consciousness which is manifesting as cannibalism?

What do these statistics suggest that might support the hypothesis that the human mind is deeply diseased, that this disease has arisen from our separation from Nature that began about 10,000 years ago with industrial agriculture and domestication of the wild, and that the roots of this disease can be traced to the male ego suppressing the female principle of life on Earth, and that it may have first manifested physically in the Middle East pursuant to an unholy alliance between a corrupt priesthood and an equally corrupt aristocracy?

Is it possible that this disease of abstract symbolism has now so deeply penetrated into human consciousness that it has severed any hope of recovering our conscious link to reality as incarnate biological beings living interdependently within a web of life?

Is it possible that the cybernetics of formerly free and independent human beings is now so tightly owned and controlled by corporations that we will be driven to extinction by these nonhuman machine entities which are disconnected from, and have no value for life?

Because of the foreshortening of my life, I don't have time to search further for answers. Perhaps someone smarter and with more time might take up this exploration with the hope that understanding our back trail may help improve our future prospects.

In *A Language Older Than Words* (2000) Derrick Jensen states that twenty five percent of American women are raped during their lifetime. That one hundred and fifty million children are enslaved worldwide as production units. He cites CIA experts James Dunnigan and Albert Nofi comparative spending statistics to show the real volitions of the leadership of industrial civilization. These figures are from 1990, so the situation is much worse now.

The world spends \$300 million on defense every 2.5 hours. The \$1 billion price of a new nuclear attack submarine could send 7.5 million third world children to school for a year. For the \$285 million price of a single B-1 bomber we could provide basic immunization for 575 million children, thus saving 2.5 million lives annually. For the \$4.6 billion that the world spends on defense every forty hours, we could provide safe drinking water for every human being who currently lacks it.

How to convert numbers into some kind of meaningful understanding? The greatest mass extinction in geological history. Ubiquitous genocide leading to the deaths of perhaps hundreds of millions of people. Child slavery. Mass rapes and child abuse. Fathers who rape their daughters. Deforestation of the Middle East, Europe, North America, the Amazon, Malayasia, Siberia.

The intentional fabrication of thirteen quadrillion lethal doses of plutonium. Dioxin. Depleted uranium. Cluster bombs. City-buster atom bombs. Kinetic kill platforms in outer space that "can eliminate populations by remote control" (Admiral Eugene Carroll). Guatemalan death squads sponsored by the USG on behalf of World Bank projects.

This can end only with the annihilation of all life if the dominant culture continues to prevail. What can be the meaning of poisoning ourselves? Is it an unconscious cultural death wish – some kind of strange acting-out that by destroying everything not "us" we prove ourselves finally real? Is it something deeper than the mere greed of trying to make ourselves real by our effects? Is it more than the Cartesian error of linear thinking? Does it arise only from the war-mongering Judeo-Christian power game?

Here is R.D. Laing (in Jensen) on Western culture: "The condition of alienation, of being asleep, of being unconscious, of being out of one's mind, is the condition of the normal man. Society values its normal man. It educates children to lose themselves and to become absurd, and thus to be normal. Normal men have killed perhaps 100 million of their fellow men in the last fifty years." The writings of Alice Miller and Joseph Chilton Pearce shed further light on the conditioning process, as do Judith Herman, Chellis Glendinning and others on childhood trauma and recovery.

Indigenous author Professor J.D. Forbes (Emeritus, U Cal) ascribes Western civilization as the manifest symptom of an actual and virulent disease of the mind. He calls it "wetiko" – a disease which causes the afflicted to destroy human and other living beings in order to consume or profit without giving anything of themselves back to the commons. That it is a dangerously infectious disease can be seen by its rapid spread into the so-called Third World.

Can we mend the hoop of indigenous circular, cyclical thinking and reality?

A consideration, both moral and ecological: When the core ideas upon which a system is founded are wrong within, any social structure which incorporates them is doomed. No amount of political tinkering can save us. No techno-fix can save us. Only complete deconstruction of existing human institutions can save us.

Since the likelihood of this happening is vanishingly small – and certainly it will not happen voluntarily – I postulate that the surviving human seed will have to be carried by people who abandon altogether industrial civilization and strike out independently on a new path. This path will be made by walking only.

Popular Rule as a Façade

“Historian Arnold Toynbee has said, ‘The cult of national sovereignty has become mankind’s major religion. Its God demands human sacrifices.’”

~ In Buddhism, Nationalism and Violence, Robert Bobilin, 1999.

The 20th Century Italian thinkers Pareto and Mosca (independently) argued that democracy was illusory, and served only to mask the reality of elite rule. Indeed, they argued that elite oligarchy is the unbendable law of human nature, due largely to the apathy and division of the masses (as opposed to the drive, initiative and unity of the elites), and that democratic institutions would do no more than shift the exercise of power from oppression to manipulation. (Wikipedia, accessed 26 September 2010).

The Neighbor Test

Those who may wish to reflect on the true nature of their personal relationship to the State might find useful the following test proposed by Marc Stevens (*Adventures in Legal Land*). All of the works of Marc Stevens are recommended. Here is the test:

If you ever wonder if a bureaucrat has the “right” to do something, then ask yourself this question: Does my neighbor have the right to do this to me?

Example: Your neighbor is a policeman. As long as he is in civilian clothes he has no right to kill you. On the way to work before he has reported for duty he has no right to kill you. After he has donned his uniform and punched the clock, he can kill you while being protected from the consequences by sovereign immunity (and maybe a lie). What is this? Has he become something other than a mere human, like you?

Example: What does “right to livelihood” mean? That I have right to the product of my labor, the crop raised with my hands? Or that a group of men in Washington have right to forty percent of it, and that too the first forty percent, to use as they wish, even to extent of killing people who are my friends?

Example: If you refuse to send your child to an authorized school, a marshal possesses authority under law to come to seize you or your children. If you resist surrendering your children to him, he will arrest you for resisting an officer of the court. If you continue to resist, he will try to subdue you in order to carry you to jail. If you continue to defend yourself, the conflict will escalate until the law officer may kill you. He will be protected by Sovereign Immunity from any retribution for this murder.

What is the value of a human life?

We are here to manifest God in mundane existence, to make manifest what we can understand of eternal Truth. We must harmonize God and Nature on peril of our destruction.

Sri Aurobindo: *Hindus accepted the supreme importance of the soul's individual life as overriding and governing the organization of morals and society.* (Centenary Vol. 27, p. 204)

What Is the Function of Western Civilization and What Has It Made of Us?

"The world is full of great criminals with enormous power, and they are in a death struggle with each other. It is a huge gang battle, using well-meaning lawyers and policemen and clergymen as their front, controlling papers, means of communication, and enrolling everybody in their armies."

~ Thomas Merton, circa 1960's letter to Latin-American Catholic writer, Ernesto Cardenal (Wikipedia)

A key point here – referring back to Tolstoy – is that many of the persons employed as tools of the Machine are “well meaning,” in that they have been duped to believe that they are doing something useful and important. Blinded by mental conditioning, they are incapable of critical self-examination. They cannot imagine outside their box.

Just so was I when I shipped out to Vietnam as a gung-ho young naval officer, fresh out of OCS. Conditioned, duped, deceived, deluded, and hungry for achievement because, by my programming, one's very existence – his “*I am*” – was measured by achievement.

Herman Goering at the Nuremburg Trials:

Why of course people don't want war. Why should some poor slob on a farm want to risk his life in war when the best he can get out of it is to come back to his farm in one piece?

Naturally the common people don't want war: neither in Russia, nor in England, nor for that matter in Germany. That is understood. But after all, it is the leader of a country who determines the policy, and it is always a simple matter to drag the people along, whether it is a democracy, or a fascist dictatorship, or a parliament, or a communist dictatorship.

Voice or no voice, the people can always be brought to the bidding of the leaders. That is easy. All you have to do is tell them they are being attacked, and denounce the pacifists for lack of patriotism and exposing the country to danger. It works the same in any country.

~ In Peace Pilgrim, Friends of Peace Pilgrim, Santa Fe, 1994

The Chief Minister of Andra Pradesh has authorized 123 SEZ's (I call Special Exploitation Zones) which will displace 1.5 million people so that a few wealthy families and well connected politicians will become more wealthy. I ask, when someone uses his power to deprive human beings of livelihood and sustenance, is that not tantamount to murder?

Prime Minister Manmohan Singh is quoted in an August 2009 newspaper to the effect that almost all Environmental Non Objection Certificates are obtained by corrupt means.

The electricity for which some pay at the rate of Rs 6 per kwh is not actually produced at that cost. Its real cost is measured in human lives far away from the consumer. Lives that are destroyed by fly ash, by hydro dams, by coal mine stripping, by destroyed rivers and eviction from their land.

Modern Science Divorced From Ethics

It has been published that 50 percent of the world's scientists are employed in the defense industries. This means that half of humanity's scientific talent is employed in discovering new and more efficient means of mass murder.

What is the use of this techno-civilization if we use our science and technology only to destroy life and murder each other?

Fuel for our trajectory toward extinction has been provided by a science divorced from ethics and a spiritual context of reverence for life, combined with finance, and thus control, by the State – which is the Money Power. The object of science became knowledge to manipulate and exploit nature. The Western philosophy of life has been to destroy in order to consume.

Some Modern Applications of Science – Political and Physical

In the Gulf War of Bush the Elder (1991), between 250,000 and 500,000 Iraqis, mostly civilians, were murdered by U.S. forces who suffered 148 casualties. American troops used tank-mounted plows to bury Iraqi soldiers alive in their trenches. In at least one verified incident, American soldiers slaughtered thousands of unarmed Iraqi soldiers walking toward American positions with their hands raised in surrender. The Americans used anti-tank missiles to blow them apart.

The Americans used napalm, fuel-air explosives (those near the ignition point are obliterated, reports the cavalier CIA), and Bouncing Betty cluster bombs which spew high velocity “specially formulated metal shrapnel to maximize damage to man and machine.” These monstrous weapons were employed against mostly taxis, buses, trucks, and small cars. Less than ten percent of the destroyed vehicles on the “Highway of Death” were associated with the military.

(About forty five years earlier I was working along another Highway of Death, this one called “La Rue Sans Joie,” The Street Without Joy. Part of my job was to build airstrips for earlier versions of the aircraft employed against Iraq.)

The U.S. Air Force bombed a baby milk powder factory, a vegetable oils factory, a sugar factory, grain silos, twenty eight civilian hospitals, fifty two community health centers, 676 schools, and civilian highway traffic.

Derrick Jensen provides one example out of tens of thousands in this quote of Najib Toubasi, who was driving a bus filled with 57 civilians when it was struck by two bombs: “People were running away and the planes followed them and strafed them with machine guns.... I was wounded in my right leg. I was holding onto a woman with my right hand and a child in my left hand. We were running across the desert. The woman got hit and the child was screaming, “I don’t want to die!”” Many of these attacks took place after the cease fire was declared.

The American Air Force twice intentionally bombed the civilian bomb shelter of Amariyah. The second bomb – using the wonders of hi-tech guidance systems – dropped through the hole made by the first bomb and killed all but seventeen of the 1500 mostly women and children hiding there. Nearly all the bodies were charred to blackness.

Guided by the diabolical **Project for A New American Century** of Vice President Dick Cheney, et al, the blood-for-oil slaughter continued under Bush the Younger. “Desert Storm” was followed by “Shock and Awe” delivered in the name of “Full Spectrum Dominance.”

Along with depleted uranium and its deformation of the human genome came Abu Gharib and waterboarding and extraordinary rendition and the Patriot Acts and Homeland Security and color coded levels of government paranoia. No wonder they are afraid: look at what they are doing to their fellowman. What if we should – heaven forbid – resist?

Extending the marvels of modern technology into what might be termed a soldier’s cottage industry came the documented exchanges of “Pink Mist” videos for free subscriptions to pornographic websites, another marvel of

industrial culture. The “Pink Mist” is filmed when an American high-powered weapon explodes the human body of an Iraqi or an Afghan into droplets and bone fragments.

I hang my head in shame when Indians ask me, “Which country?” There is no time to explain my civil disobedience and renunciation. At the same time my heart breaks that the Indian power elite and its political puppets are guiding this once-great culture of spirituality and Ahimsa toward a “Strategic Partnership” with the most destructive criminal organization in the history of man.

This departure from the human values of the ordinary citizens of India and the Dharmic roots of its ancient culture is awesome and terrifying. The Corporate Money Power of this country is herding its people toward the edge of a suicidal cliff in the opposite direction of the Buddha and Mahatma Gandhi, the two great preceptors who have arisen from this sacred land.

If you look closely at the roll call of “defense” (in quotes because what is defensive about an aggressive war of acquisition against a weak and impoverished foreign country) contractors in Iraq, you will see, after allowing for merger and acquisition, many of the same outfits as were involved in Vietnam. During my tours of duty there, I encountered managers from Raymond, Morrison Knudsen, Brown and Root, Jones...some of them Texas outfits that were benefitting from the wartime largesse of Lyndon Johnson, the President from Texas.

My guest-in-India shame is compounded by the fact that I once worked with and for these people as an engineering consultant-contractor. My company did the construction surveying for section III of the Trans-Alaska Pipeline System – we worked for and with Big Oil and Bechtel and other big MNC construction contractors.

There is some comfort in the teachings that a sense of moral shame is one of the markers on the spiritual path which now I tread to my humble limits.

The future is broken. Our science, our religion, and our voluntary servitude to corporate nonhuman machine entities is as a lobotomy that has removed our moral sensibilities and our ability to feel alive, and thus to relate to the living Earth.

THERE WAS A RIVER

Warm sun
Soft and friendly trail
Wind in the pines
Snow-melt rivulets
Distant murmur of the river.

A lichen-covered boulder
Warm in the sun
I rest my hand upon
Its knobby and
comforting surface
I love it.

I love more
That which created it
How, this incredible
Earth
A surpassing, transporting
Love.

Down below
Blasting
Soon, the river will be no more.

(19 April 2009, above the Sutlej)

Ancient Science Grounded In Ethics

Compare this to the Hindu philosophy of science grounded in an ethics of Ahimsa. Hindu science had understood astronomy long before Kepler and Copernicus announced their “clockwork mechanism” of celestial bodies. Hindu science gave us the concept of zero along with other mathematical discoveries. Yet the cultures of the Indian subcontinent continued to live in harmonious balance with Nature for thousands of years, whereas, within only a few generations of the European “scientific revolution,” we have so dominated and exploited nature as to bring life to the brink of extinction.

The Hindu philosophy of science was based upon a sincere quest for higher wisdom. Just as they had no drive to dominate and control nature, they had no drive for aggressive wars of acquisition and conquest of other nations. Whole Universe was for them a single family.

Borrowing from Edward Goldsmith (*The Way, 1998*), we find the Vedic poem *Hymn to Earth* expressing man’s dependence on the order of the cosmos and man’s duty to maintain it by observing the ancient law. It is this cosmic order that has bound “rock, soil, stone and dust” in such a way that “trees stand very firm.” It is this order that maintains the waters that are common to all and nourishes quadrupeds and bipeds. The hymn displays respect for life: “Whatever I dig from thee, Earth, may it have quick growth again. O’ purifier, may we not injure thy vitals or thy heart.”

An ethic of greed and hubris leaves behind deserts where once there were forests. An ethic of self-restraint by control of the mind and senses makes all the difference.

The most potent weapon of Power over is the mind of those under. We must recover our own minds, our own sanity. Nobody can do it for us.

On the Gandhi Swaraj Padyatra, many people said, “Good ideas, but not practical. In this era of globalization, we need money.”

To which, my brothers, I say, What Is Practical – to change our ways and to abandon globalization – or to continue on the path to extinction? For extinction is the practical affect of the practicality of adjusting to the status quo.

Indigenous peoples – dwellers in the land since time immemorial – can be described as sane people with a healthy state of mind. Sanity or true normality among humans involves respect for other forms of life and other individuals. Absence this respect, the present culture of militarized industrialism is carrying us swiftly toward extinction.

Of What Meaningful Purpose A Society Organized for “Production”?

One does not sell the earth upon which the people walk.
Crazy Horse, Oglala Lakota, 1868

In the absence of the sacred, nothing is sacred – everything is for sale.
~ Oren Lyons, Onandaga, 1992

*“Earth’s crammed with heaven,
And every common bush afire with God.
But only he sees who takes off his shoes.”*
~ Elizabeth Browning

A fundamental question seldom heard is this: Why should human society be organized as a system of production? Why, instead, should it not be organized for the harmonious and balanced support of LIFE?

We have turned night into day so that we can run like mad people in an ever-accelerating race to nowhere. What is the use of this madness? Of what benefit this industrialism? We are neither happy nor peaceful. We kill each other in greater and greater numbers.

All the scientific and technical marvels of “modernity” have not added the least fraction to the moral height of man.

What will we do when all living systems have been turned to piles of discarded human rubbish?

As I asked in my essay *Some Thoughts on Civil Disobedience(2001)*, in the following Theresa Kintz in her Introduction to *Running on Emptiness – the Pathology of Civilization* by John Zerzan also poses:

Who decided we needed mechanization, electricity, nuclear power, automobiles or computer technology? Has one single man-made item made a necessary improvement on the earth? Why do we put the survival of all species on the planet in peril for our exclusive comfort and gratification? How did we come to dedicate our lives to this mad tangle of supply and demand that we call civilization?

Some essential elements of [Zerzan’s anarcho-primitivism] analysis are:

Society as we know it now in the industrialized world is pathological and the civilizing impulses of certain dominant groups and individuals are effectively to blame... [additional elements continue in the original].

Instead of happy dancers celebrating God’s green paradise, we have become manipulators of abstract symbols, completely divorced from our incarnate reality. Now, when we observe on a TV screen bombs exploding houses where moments before a mother was tucking her child into bed, it registers in our mind as only a virtual abstraction – we are numb to the pain, and to the karmic and moral consequences.

By this so-called “civilization” we have left the open sky and the stars that guide us, and have packed ourselves into slums and concrete jungles, living in cement and steel boxes like so many rats, mixing everywhere with our own rubbish and excreta piled all around, and burning, burning, poisoning both the air we breathe and the water we drink.

The white people kill everything.... The white people pay no attention. How can the spirit of the Earth like the white man? Everywhere the white man has touched the earth, it is sore.

~ Wintu Woman, 19th Century

We don’t drink water any more. We drink re-processed industrial and chemical waste, paying for a bottle of reverse-osmosis liquid as a sad substitute for what was once freely provided by Nature.

What is the use of a society organized around the imperative of “production?” How about a society established for the purpose of living?

We must elevate our consciousness – that is, evolve in our application of the human conscience – or else die out.

The most powerful weapon presently in the hands of the Corporate War Machine is your own mind.

In recent years we have come to understand what progress is. It is the total replacement of Nature by an artificial technology. Progress is the absolute destruction of the real world in favor of a technology that creates a comfortable way of life for a few fortunately situated people. Within our lifetime the white use of land will become crystal clear. He destroyed the planet earth.

~ Vine Deloria, Jr., Standing Rock Sioux, 1970

It seems to me now, after having detached and distanced myself from it, that “production” is a foolish, nay insane, game of manufacturing unnecessary toys and artifacts while for competitive advantage we slaughter each other, and in the course of which we pollute and destroy the physical base of life in a kind of slow motion species suicide. With this huge distraction do we avoid confronting the problems of human existence.

In the century just past, nation states murdered more than 200 million human beings, and the killing continues in Iraq, Afghanistan and elsewhere. We have destroyed the physical base of life on earth to the point of imminent human extinction. Science reports that we are living through the greatest species die-off in the history of life on earth, and our industrial civilization is pointed as cause.

These figures do not portray an intelligent organization of society. They portray institutionalized pathological insanity. In wishing to remove myself from involuntary servitude to this great pathology, I act on behalf of the millions who suffer in oppressed or manipulated silence, and on behalf of the living beings and trees which are about to be killed.

I plead that you may hear for the speechless millions of humanity and for the creatures with whom we are cohorts, and upon whose lives our own depend.

We are ruled by non-human corporate entities which cannot pray or meditate or have feelings and yet control the destiny of all life. U.S. courts have proclaimed private property and corporate return on investment to be legally senior to human right to life.

A corporation has no heart, no conscience, and no moral code except its charter to make profits. It cannot feel pain, sorrow, remorse, shame, or compassion. It cannot love. It cannot be a moral agent in human affairs. It is nothing more than a legal fiction, an abstraction whose “body” is a legal construct.

ON LOSING THE WAY

I thought I'd come down
from the mountain to the city
there to fight the great evil
the consumer cancer devouring
all that is good, beautiful and true.

But it swallowed me up
into its darkness
and spun me dizzy unhinged
powerless to rescue the victims
from what they could not see
re-writeable robot servers
parked in high rise cement boxes
for maintenance between shifts
they could not yearn for the Light.

The Corporate State teaches kill or be killed
Have you seen the college catalogs?
Boldly emblazoned glossy covers
“*The corporate career is glory*
It’s not just a test, it’s not just a result
It’s War!
Can you win?”
I prefer to live and let live
rather than kill or be killed.

They wager to conquer the Mystery
and convert God’s garden into money
Aye, they violate their own mother
The next Earth might be stillborn
Why should we be sacrificed
for the sake of delusion?

The modern discipline of economics is based on the assumption that the destructive economic system of today is normal; the discipline of sociology on the assumption that our modern atomized and crime-ridden society is normal; our political science on the assumption that elected dictatorships that govern modern nation-states are normal; and our agricultural science on the assumption that large scale, mechanized, chemical-based agriculture that rapidly transforms arable land into desert is normal.

It simply does not occur to many academics that what they take to be normal is highly atypical of humanity’s total experience on this planet – necessarily short-lived and totally aberrant.

~ Edward Goldsmith, *The Way – An Ecological World View*, 1998

I offer this central ecological (and moral) premise: when the basic ideas are wrong within, any system based upon them is doomed. No amount of political tinkering can save us from our thoroughly rotten, corrupt system. No techno-fix can save us. To survive we must get out from it.

There is no way that the system can be self-correcting in the manner of a self-correcting individual human being, or even a small group of human beings. This is because the Corporate-State combine has no self, no conscience – it is nonhuman, operating according to its own design compulsions. It will never voluntarily self-correct. Every effort will be put down – by force, by obfuscation, by corruption and cooption.

Only a fundamental quantum shift in consciousness might save a few survivors who have the will to abandon altogether the culture of death, and start making fresh tracks on a new path.

We are suffering from a great illness, and the way to get better is to serve others. We should all be in service. It makes us well. I serve the birds and trees, the earth, the water. Anybody can do it. They can do it in their own way...I’m frightened of the intellectualism that can insulate us from action and turn the problems and solutions into puzzles or fantasies.

We need patches of native bush, full of native birds and animals, cathedrals where man is not as important as he makes himself out to be, where instead he recognizes himself as a small part of the big family. If we were to make those spaces of harmony available within walking distance from every house, so everybody was a kaitiaki (Maori for nurturer), we would change the world.

~ Bruce Stewart, Maori, in Derrick Jensen, *A Language Older Than Words*

All Relations Filtered By Cultural Insanity

Thich Nhat Hanh is firm on the fifth precept, “no abuse of delusion-producing substances, including exposure to junk television, advertising, magazines, candy.”

How do we make loving kindness manifest in a human society where all relations are filtered, mediated and manipulated by non-human corporate machines whose only goal and reason for existence is money profit?

My writing this is not about just one individual. It is about sounding a warning for survival or extinction of human species. My case at the Supreme Court was about a sane society versus mass insanity and the extinction of our species. A sane species does not destroy its life support.

How do we create a humane society where the majority of our relationships are only economic, and we are mostly manipulating each other in one way or another for personal advantage? We in West have few clean economic exchanges based upon truth and mutual respect. Mostly we dominate, manipulate or deceive each other for personal gain. We are culturally conditioned to see others as competitors rather than friends and companions here to help each other in our passage through life on earth.

Employer-employee and partnership business relations are only as mutual economic tools – there is no real life to them, no open free sharing. Everyone is using everyone else as a tool, or as an object.

A cultural indicator from my age 10 Christmas gift: a .22 caliber rifle intended as a tool for first initiation into competency – with an instrument designed to kill, in a culture where killing is an economically unnecessary leisure activity except during the frequent wars.

I occupied a middle management civil service office in State Government. I was a registered lobbyist in the US Congress.

I became CEO and MD of substantial public and private companies where I interacted with top management of the world’s major oil and mining corporations. The perpetrators of the Exxon Valdez oil spill and BP’s Deepwater Horizon blowout in the Gulf of Mexico (an Exxon Valdez spill every day, for months) were both at one time my clients. I know their mind set. It used to be my mind set.

I was Co. Cdr. Delta Co., USNMCB3 inside the Vietnam War. I saw the death and I learned, too slowly, that it was all a racket (see *War Is a Racket*, General Smedley Butler). At the time I thought I was serving my country, having been raised on government school propaganda and fed a long string of current Presidential lies.

Now, as defined by Mahatma Gandhi, I see that I was acting as a war criminal. But I was not put to trial. Instead they decorated my uniform with little medals and bright ribbons on the chest. In this way they buy back your guilt for murder.

Far more Vietnam vets have died of suicide than were killed in action. After the war I worked as participant and facilitator in healing programs, and began slowly to recover from the cultural brutalization of my own mind. I can testify that war is insane, and my state of mind while in the U.S. Navy – to help spread death and destruction – was insane.

One cannot live in harmony with others unless also in harmony with his own conscience. Concern for the welfare of others rests upon an overriding concern for one’s own integrity. Integrity demands self ownership and self rule and cannot be realized while under mental conditioning imposed by corporate machine culture.

Governance by the Corporate State lacks a moral code based upon true human values. The corporate culture does not cultivate generosity, compassion, charity, morality, wisdom, self-sacrifice, service to others. It does not encourage gentleness and community, mutual support or harmony.

We live in a disintegrating culture. That which is best and noblest in humanity is not nourished. The Corporate State system has become a monstrous destroyer of that which is loving and life affirming in the human soul.

When we join the institutional set up, our loyalty and self-interested relationships go to the Corporate Machine and not to other humans. We lose self-ownership and become a robot-like machine part whose sense of ethics is attenuated due to relation with and dependency upon the non-human Machine. Thus man himself finally devolves to become a dehumanized machine.

When a man becomes a “company man” he is no longer moral man, no longer moral agent. His conflicts of interest mean he is no longer free to follow his conscience. He has abdicated his moral agency to the Machine. He has sold himself – sometimes for a paltry sum by the month.

Machine becomes master and man becomes servant. The company man’s first loyalty goes to the corporation because it feeds his family and his ego. Secondary – if any – loyalty to society while first loyalty is to the company, and therefore to its profitability, sets up the compulsions which are destroying the physical base of life on Earth. Machine man is facsimile of a former human – only the image of a body with no soul.

I was taught neither wisdom nor love. I was well educated in technique. My head was full of knowledge and skills, but my heart was empty and I knew nothing of living as a proper human being. I knew nothing of love, or wisdom, or true humanity.

The apex of my education was to have learned how to use the knowledge of science to dominate, manipulate, exploit and destroy Nature in the name of money.

Does not the entire Corporate-State system compel a man to falsehood? He is moving across a sea of lies. There is no moral compass, and no harbor safe from moral hazard.

Kind Sir, it is too simple. How can there ever be peace with a system of Nation States designed and organized for endless war – war on other States, war on their own people, war on nature? How can peace arise from institutionalized structural violence that is constantly escalating to new levels of insanity through ever-expanding technology? How can a social system grounded in the science of killing ever deliver the goodness and beauty that is the art of living? Sir, it seems a simple proposition that peace cannot arise from war on those who must helplessly watch the ecological base of their subsistence lives being destroyed as the corporate machine of mindless greed smashes down mountains, shred forests and pollutes rivers. How can humanity survive where there is no moral ground?"

~ Jeff Knaebel, letter to NHRC, 10 December 2009

“The sitting President of a so-called “liberal democracy” is the same man who directs the extra-terrestrial ambitions of U.S. security policy – a policy which deploys laser and “kinetic kill” weapons in battle stations in space.

“Admiral Eugene Carrol, USN, states in JUST Commentary that with these weapons, “Populations can be eliminated via remote control.” Populations can be eliminated. Is this the talk of a human being? Note “Remote control.”

(in Jeff Knaebel, Experiments in Moral Sovereignty, 2006)

Did we ordinary people consciously choose to place these deadly capabilities into the hands of sociopathic so-called “leaders?” Is this anything other than insanity?

Note well that institutional leadership is fungible: the power structure offers a revolving door to the egomaniacs who would dominate others, and no matter the changes of management, the system-structure remains unchanged. And the gun is still in its position pointed at the citizenry. And the tax collector’s name does not change until he retires and is replaced by another fungible machine part.

Note also the constant Orwellian double-speak of the pathologically insane: “We are killing you in order to bring democracy to your country. We execute mass murder in order to bring world peace.” The slaughter of language.

SMOTHERED

I feel smothered
in the acrid smoke of lies
chained to the desk of a bureaucrat
by the length of my paper trail
unable to resist the rolling epidemic of evil
Its carrier wave the harmonic vibration
of every news channel soap opera advertisement
every throw away article buy now pay later lifestyle disposable
every lying pronouncement of “statesmen”
talking head cheerleaders of death
who decide who shall live and who shall die.

The grim statistic that measures the moral stature of the Western Civilization under the U.S.A. leadership is the murder by States of more than 200,000,000 human beings in the last century. Some of the figures have been compiled in my book, Experiments in Moral Sovereignty. These are not statistics of an intelligent civilization. These are the statistics of pathologically self destructive madness.

These are the statistics of a failed civilization.

In all history there is no war which was not hatched by the governments, the government alone, independent of the interests of the people, for whom war is always pernicious, even when successful.

~ Leo Tolstoy

When we destroy culture, we destroy history. To destroy history means to destroy moral moorings. Devastation of earth in war means to destroy the common history of humanity. When we destroy earth and history, we destroy our identity and the psychic connection to our own biology. This is the road to mass suicide of our species.

Arundhati Roy, the Indian winner of the Booker Prize for literature, in *The Algebra of Infinite Justice*: “... a world laid waste by America’s foreign policy: its gunboat diplomacy, its nuclear arsenal, its vulgar policy of ‘full spectrum dominance’, its chilling disregard for non- American lives, its barbarous military interventions, its support for despotic dictatorial regimes, its merciless economic agenda that has munched though poor countries like a cloud of locusts...”

The International Coalition Against Terror is largely a cabal of the richest countries in the world. Between them, they manufacture and sell almost all of the world's weapons, they possess the largest stockpile of Weapons of Mass Destruction. They have fought the most wars, account for most of the genocide, subjection, ethnic cleansing, and human rights violations in modern history. They have worshipped, almost deified the cult of violence and war..."

This merciless and wanton destruction of life also destroys culture, language and tradition, ripping entire societies away from the moral moorings of their inheritance. It leaves plastic rubbish piled up where once there were trees and birds, and TV zombies where once were alive and curious children. Now they watch war being broadcast as entertainment. Generation by generation we sink into moral degradation.

The American ethos is bound to end badly, as per Forbes, 1973:

A Machiavellian mass society valuing wealth acquisition and characterized by exploitative relationships must inevitably be a violent society, using force to protect the "haves" from the "have-nots" and outsiders. Such a society will destroy itself because its greed will cause it to consume its own resources and even its own people.

Self-restraints cannot be effectively imposed because the very nature of the society – its internal dynamic – is to consume [which means to destroy]. Its voracious appetite will cause it literally to eat itself.

~ Prof. JD Forbes, PhD, (Emeritus, Univ. of California) in "Columbus and Other Cannibals," 1973

FORESTS PRECEDE CIVILIZATIONS – DESERTS FOLLOW

The forest is life itself. It is us and we are it. When we destroy or harm the forest we are doing the same thing to ourselves. Without the forests it will not be possible for us ever to fully understand our proper place in the world. We simply will not survive.

~ Prachak Kutacitto quoted by Sulak Sivaraksa in "Buddhism and Human Rights in Siam," The Foundation for Children, Bangkok, 1999

The fall of early agriculture-based urban civilizations like the Mediterranean European, Lower Mesopotamian, Nile, Indus and Huang Ho Valleys, and the Mayan.... They all fell on account of their almost total disregard for Nature.

[this now portends our **global** future]

In the history of earth system there have been six major episodes of mass extinction, but all these were followed by evolution of new flora and fauna. However, today renewals are not in sight, and this makes human destruction of landscapes and extinction of species very ominous.

Forests precede civilizations, deserts follow them.

~ Dr. T.N. Khoshoo, TERI, New Delhi, revised reprint 2002. [See also Jared Diamond, "Collapse"]

When the Earth is burning all around us – when we are in the midst of the greatest species die off in the geologic record of life – should we not look, examine why? And perceiving and knowing and understanding the mechanism of why, and that we are responsible, should we not act to save? Should we not engage our duty, meet our responsibility?

Since Columbus arrived in North America, a full 75 percent of the wildwood ecosystem has been wiped out. Originally, 95 percent of western and central Europe was covered with lush forestland – that amount is now 20 percent. Ten thousand years ago, China was 70 percent forest – today (1994) it is 5 percent. Our age-old sense that nature provides has been lost. One third to one half of humanity are said to go hungry every night. Now, in the time of greatest technological power, starvation is an institution.

Science has become our infirmity. It is supported by and extends the original break from natural wholeness: the tame/wild dichotomy. The fence is the ultimate symbol of this dichotomy. What came to reside within its confines was said to be domesticated, tame, to be valued, controlled and identified with. What existed outside was “wild” – “weeds,” weather, the woods – threatening and to be feared and kept at bay. These fences now split our lives into practices like economic individualism, private property, exclusive rights, nation-states, resource wars, nuclear missiles. Our civilization is now looking to enclose as well the inner space of our own minds, genes and molecules.
~ Chellis Glendinning, 1994

Indigenous Respect for Life

There is no quiet place in the white man’s cities. No place to hear the unfurling of leaves in the Spring, or the rustle of insect’s wings.... And what is there to life if a man cannot hear the lonely cry of the whippoorwill or the argument of frogs around the pool at night?...

Whatever befalls the Earth befalls the sons of the Earth. This we know – the Earth does not belong to man, man belongs to the Earth. All things are connected like the blood which unites one family. Whatever befalls the earth befalls the sons of the Earth. Man did not weave the web of life; he is merely a strand in it. Whatever he does to the web, he does to himself.
~ Chief Seattle in T.N. Khoshoo, 1995.

To my knowledge, the mental-emotional-psychological set up of no indigenous culture would conceive of a deliberate War on Nature that breaks the future of life. My Lakota friends tell me that there is no pejorative word for “weed” in their language, because all plants are good, being part of the Great Spirit’s Creation.

The ancient languages of the west coast tribes of North America have no word for “rape.” It was an unknown behavior. Indigenous nature-based cultures are guided by respect and reverence for life.

Western industrial “civilization” seems to focus more on a death wish. Exploitation by worldwide corporate rule has nearly exterminated our indigenous peoples. We are in midst of the greatest species die-off ever recorded in the geologic fossil history of earth.

The Greatest Single Mistake...

... Of mankind was the adaptation of domesticated, institutionalized agriculture. This led to private property, power hierarchies, loss of women’s role as co-equal primary provider, sedentary lifestyle which resulted in explosion of birth rate, power politics, and conflicts between haves and have-nots. [attributed to Jared Diamond]

“Break” wild animals, “break” the soil – break man’s spiritual connection to Earth.

Rolling Thunder, advisor to Spiritual Unity of the Tribes (I served on the Trustee’s Steering Committee), told us that his view of mankind’s greatest single error was the internal combustion engine.

John Zerzan (*Running on Emptiness, the Pathology of Civilization, 2002*) goes further and probes deeper:

There is an enormous time gap[many, many millennia] between clear signs of mental capacity [IQ equal to ours] and clear signs of any symbolizing at all. This discrepancy casts serious doubt on the adequacy of a definition of humans as essentially symbol makers. The apparent congruence between the beginnings of representation [symbolic thought] and the beginnings about what is unhealthy about our species seems important.

Language is routinely portrayed as a natural and inevitable part of our evolution.... Complete the progression through division of labor, domestication, and religion and we see that the end of the biosphere and total alienation are likewise “natural and “inevitable.”

Laurens van der Post, M. Pobers and Richard St. Barbe Baker witnessed telepathy among indigenous people before they were colonized by civilization [see also Rupert Sheldrake, Edgar Mitchell and many other writers, as well as the Indian rishis like Ramakrishna and Vivekananda and many others]...The reality of non-symbolic direct communication actually existed not long ago.

The ultimate representation is the current society which consumes the image of living... life has passed into the stage of its representation as a spectacle.

At the same time that technology offers virtual reality to the individual, the ensemble of electronic media creates a virtual community – an advanced symbolic state of passive consumption and learned helplessness.

Technology and its accomplice, culture, must be met by a resolute autonomy and refusal that looks at the whole span of human presence and rejects all dimensions of captivity and destruction. [Emphasis added]

Materialism is gripping humanity. Our Indian value system is at stake. Terrorism has become global.....

Survival of the fittest, exploitation of nature, individual satisfaction seem to be the guiding principles. This has led to two world wars, un-thought of terrorism, and dehumanizing lifestyle. The danger is awful.

Not struggle, but harmony has been our attitude. Serving those in need was natural. That fittest would ensure survival of others was an inbuilt feeling. Nature was revered as Mother, destructive exploitation was unthinkable. Duty consciousness has been our ethos. Everyone doing one’s own duty assures fulfillment of one another’s rights. For us the world is one family and not a market.

Oneness exists at the deepest innermost level. This is not some intellectual belief, but is based upon actual sublime experiences. We don’t enforce our views. What is important is that an elevating life spring flow through our traditions for the uplifting growth of whole humanity.

~ Dhamma-Based Cultures Conference, Varanasi, 2008.

SPEAKING

In the big airports and fancy malls
they speak of money
and power dressing,
and gaudy sex
and the latest gratuitous violence

By the river bank or the village well,
barefoot and tattered,
they speak of love
and children
and the good earth
and their bread labor.

A Confusion of Cause and Effect

What we would deduce is that "civilization" means something terrible indeed: a society in which there are so many evil or violent or dishonest people that massive deployment of armed force and awesome weapons of mass destruction acting through armies and police are required for control.

~ Modified after Prof. J.D. Forbes, PhD, 1992

Pao Ching-yen in the 4th Century contrasted earlier days of stateless society with his current times:

There were no rulers and no officials. People dug wells and drank, tilled fields and ate. They went to work at sunrise and rested at sunset. Placidly going their ways without encumbrance, they achieved their own fulfillment.

Where knights and hosts could not be assembled there was no battlefield. Ideas of using power for advantage had not yet taken root. Into this condition of peace came violence and deceit instituted by the State. The history of government is the history of violence, of the strong plundering the weak.

Pao Ching-yen observed that the system itself is the problem. The object of government is not to benefit the people, but to control and plunder them. There is no ruler who can compare in virtue with non-rule. He also noted that the very existence of institutionalized violence by the State generates imitative violence among the people.

The insidious propaganda that strong government is necessary to combat disorder among the people is a calculated deliberate confusion of cause and effect foisted upon the people by the power structure.

Once upon a time a king named Po-yeh ruled in Varanasi, and he employed compassion as the basis of his government. He did away with the lance and the shield of warfare, he removed every trace of the cudgel and rod of punishment, he demolished the prisons. And on the roads the sound of lamentation could no longer be heard.

~ Taisho Shinshu Daizokyo, No. 152 (Liu Tu Chi Ching), in Graeme MacQueen, Engaged Nonviolence, 1999

**HOW GOVERNMENT CREATES HATRED:
TIMES OF INDIA NEW DELHI 21/7/10, PAGE 8
"Skewed growth to blame for rise of naxals: SC"**

NEW DELHI: This is the worst that the government could have ever got from the Supreme Court.

Terming the developmental policies as "blinkered", the apex court has said that the promised rights and benefits never reached marginalized citizens fuelling extreme discontent and giving birth to naxalism and militancy, which are threatening the sovereignty of the country.

Referring to large scale displacement of tribals from forest land in the name of mining and development, the SC said non-settlement of their rights and non-provision for timely compensation of their lost land has created the worst kind of hatred among them towards development, possibly giving birth to extremism.

"To millions of Indians, development is a dreadful and hateful word that is aimed at denying them even the source of their sustenance," a Bench comprising Justices Aftab Alam and B S Chauhan said on Monday.

"It is cynically said that on the path of 'mal-development' almost every step that we take seems to give rise to insurgency and political extremism which along with terrorism are supposed to be the three gravest threats to India's integrity and sovereignty," it said.

The anguish of the apex court brimmed over when it dealt with a case relating to acquisition of tribal land by Mahanadi Coalfields Ltd in Sundergarh district of Orissa, which is a Maoist hotbed, and found that those who lost

their land were not paid compensation for 23 years.

This extreme example of governmental apathy shook the conscience of a Bench forcing it to ask a series of questions -- "Why is the state's perception and vision of development at such great odds with the people it purports to develop? And why are their rights so dispensable? Why do India's GDP and human development index (which is based broadly using measures of life expectancy, adult literacy and standard of living) present such vastly different pictures?"

It said: "With the GDP of \$1.16 trillion (of 2008) Indian economy is 12th largest in US dollar terms and it is the second fastest growing economy in the world. But according to the Human Development Report 2009 (published by UNDP), the HDI for India is 0.612 which puts it at 134th place among 182 countries."

It said the counter argument was that very often the process of development that most starkly confirms the fears expressed by Dr Ambedkar, who had said though politically one man had one vote of equal value, in social life one continues to deny one man one value.

Justice Alam, writing the judgment for the Bench, said this was because despite the philanthropist approach of entrepreneurs and governmental efforts the human factor in the most mineral rich areas have not been able to solve their displacement from forests, despite they being called the oldest dwellers of the area.

On the yet-to-be-settled rights of tribals whose land was acquired and no compensation was paid for 23 years, the Bench took assistance from Solicitor General Gopal Subramaniam and counsel Janaranjan Das to frame a scheme.

Under the scheme, the Centre being the owner of Mahanadi Coalfields Ltd would determine and pay the compensation to the erstwhile landowners. The SC appointed a former judge of the Orissa HC, Justice A K Pasricha, as chairman of a commission to prepare a report on the land acquired within four months and submit a report to the apex court.

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“Khareed Lo, Hatta Do, Mitta Do, Phasaa Do” – in English, this published creed and policy of UK based Jindal Power & Steel, one of the great despoilers of Chattisgarh and Jharkhand, reads: *“Buy, Remove, Eliminate, or Trap.”*
~ Helena Drakakis and Simon Williams, Truth Force, New Delhi, 2003 (www.actionvilageindia.org.uk)

And, “You saw today how the State surrounded us. You saw how they wanted to incite our peaceful action to violence.”

~ Rajgopal Veetil, President of Ekta Parishad, a land rights movement which employs Gandhi's methods of Satyagraha and negotiation (www.ektaparishad.org)

Graphic details of the tactics of government to incite violence as a means of providing cover for their subsequent oppression and if necessary, murder, of dissenters can be seen in descriptions of carnage in Gujarat provided by the news magazine and website *Tehelka* and the movie, *Parzania*, which the government banned. Incitement to violence is one of the methods by which government conditions the citizenry to believe that government is the sole provider of “security.”

GIVE IT UP

The whole secret of existence is to have no fear. Never fear what will become of you, depend on no man. Only the moment you reject all help are you freed.

~ The Buddha

The first step is to give up all hope
that the system will change
that “they” will change
that technology will save us
that God will save us
that the exploiters will see the light
that the next election will be different
that there will be a great arising of civil disobedience
that there will be a sudden evolutionary awakening of consciousness
that mother nature will forgive us
that we can negotiate with melting glaciers
that anyone other than you will do anything.

CHIEF JOSEPH

It does not require many words to speak the truth.

~ Chief Joseph

In 1873, Chief Joseph negotiated with the federal government to ensure his people could stay on their land in the Wallowa Valley. But in 1877, the government reversed its policy, and Army General Oliver Howard threatened to attack if the Wallowa Band did not relocate to the Idaho Reservation with the other Nez Perce. Chief Joseph reluctantly agreed.

Before the outbreak of hostilities, General Howard held a council to try to convince Joseph and his people to relocate. Joseph finished his address to the General, which focused on human equality, by expressing his "disbelief that the Great Spirit Chief gave one kind of men the right to tell another kind of men what they must do."

*The day following the council, Joseph, White Bird, and Chief Looking Glass all accompanied General Howard to look at different areas. Howard offered them a plot of land that was inhabited by Whites and Indians, promising to clear them out. **Joseph and his chieftains refused, adhering to their tribal tradition of not taking what did not belong to them.***

Still hoping to avoid further bloodshed, Joseph with other Nez Perce chiefs began leading his people north toward Canada. These people were fleeing from violence.

General Howard’s Army followed and attacked the Nez Perce mercilessly as they fled more than 1,600 miles toward freedom at the Canadian border. Finally, in a vicious five-day battle the Nez Perce were nearly annihilated, and gave up.

Tell General Howard I am tired of fighting. Our chiefs are killed; Looking Glass is dead, Too-hul-hul-sote is dead. The old men are all dead. It is the young men who say yes or no. He who led on the young men is dead. It is cold, and we have no blankets; the little children are freezing to death. My people, some of them, have run away to the hills, and have no blankets, no food. No one knows where they are—perhaps freezing to death. I want to have time to look for my children, and see how many of them I can find. Maybe I shall find them among the dead. Hear me, my

chiefs! I am tired; my heart is sick and sad. From where the sun now stands, I will fight no more forever.
(quotation from Wikipedia, accessed 2 September 2010)

ADRIFT

How to stop the everywhere war
with only pen as sword
Human consciousness poisoned
by embedded greed, hatred, delusion.

Adrift on a sea of lies
driven by a wind from hell
Of moral ground none
we are lost.

Somewhere a call to bravery not in words
distant horizon untrammelled beauty
now lost in darkness a spinning maelstrom
on the lip edge of a black hole.

Broken heart left America
in moral malignancy terminal
What more cowardly than to plan
nuclear destruction while children starve?

Disillusioned with an India
who gropes for parity in power
for the mutually assured destruction
of our own children.

We must look at this horror
and yet still love
Perhaps among our young
the starseed of the next Universe to come.

May I so live to write a few lines blowing in the wind
on the way to becoming forest humus
growing grass for the wild horses
of my freedom dream.

Send a voice pelting out into the furthering wilderness
facing a maelstrom of death few experiences untried
notebook and journal the only companions
simply wait all things in their time.

Somewhere a call to bravery not in words
a poem to set me free move my heart
a poem to break my chains give me wings
a poem to set me free spirit rising into light.

The reason I came to espouse nonviolent resistance and the antiwar, antiarms position was not because I met with Mr. Gandhi. Rather, it was because the atomic bomb was dropped on Hiroshima and Nagasaki, killing hundreds of thousands of innocent women and children, burning and poisoning [the population], a tragedy without precedent in human history. In this we see the mad, stupid, barbaric nature of modern warfare.

Religion becomes isolated from the happenings of the world because it tends to be occupied in seeking solutions to one's own spiritual matters. If we fail to prevent a nuclear holocaust one's desire for security is nothing but a dream. All must be awakened.

~Ven. Nichidatsu Fujii (Hiroshima was destroyed on the 60th birthday of this saintly monk)

[Declassified records now show that President Truman had received Japan's petition for unconditional surrender **before** dropping the bombs on Hiroshima and Nagasaki, and that his motive for the bombing was to make a demonstration of U.S. military power to Russia.]

To know the real cause of war versus the political rhetoric, follow the money. The trail leads to Central Bankers who lend at interest to all sides. The world economy is ultimately controlled by merchants of death. Not enough of Americans will read *Confessions of an Economic Hit Man*, (translated by VK Desai into Gujarati) and *The Secret History of the American Empire* by John Perkins, or *A People's History of the United States* by Howard Zinn, or Chalmers Johnson on *Tomdispatch.com*.

The life and works of John Perkins and his exposure that "the emperor has no clothes" might have removed the blinders from the eyes of Mahatma Gandhi in proclaiming his faith in the basic fairness of the Western Culture.

It is true that the modern 'satanic civilization' has been so vast and strong that no one has been able to escape its influence. As everything in a storm is uprooted and carried away, so have all been carried away by it... Sooner or later people are bound to realize this modern civilization is not going to take them anywhere, or to do humanity any good. It has only created a whole lot of new problems to which there do not seem to be any solutions.

I say that people who become conscious of the fact that they cannot live with things as they are should step out... One should become acutely aware of political and economic thought and must intervene in them whenever possible.

~ Prof. Samdhong Rinpoche, In search of Truth, Central Institute of Higher Tibetan Studies, Sarnath, 1999

I did not move a muscle when I first heard that an atom bomb had wiped our Hiroshima. On the contrary I said to myself, 'Unless now the world adopts non-violence, it will spell certain suicide for mankind.' ~ Mahatma Gandhi in All Men Are Brothers, Navajivan, Ahmedabad, 1960

Newer modes of production require that a larger and larger share of common resources be taken over by [corporate]industry. When interests of different sub groups do not coincide, conflict is inevitable – a phenomenon that we are witnessing today: communal battles being fought on a degraded landscape, against the backdrop of stark poverty.

When control of our biological commons is taken over by corporations, it means that the fate of human life is in the hands of non-human abstract legal constructs – machines without heart or conscience – whose legal charter and reason for existence is money profit only, regardless of the cost to others of their exploitation.

Protected by limited liability laws and State power, their owners are personally unaccountable and irresponsible. Which executive of British Petroleum will be brought to book for the criminal ecological and human disaster of their Deepwater Horizon well blowout in the Gulf? None: they are immune.

Man has created a world of man-made things as never existed before. He has constructed a complex social machine to administer the technical machine he has built. And this whole creation of his stands over and above him. The more powerful the forces which he unleashes, the more powerless he feels as a human being. He is owned by his [machine] creations [and the power structure control mechanism]. He has lost ownership of himself.
~ Erich Fromm

The problems created by this psychosis of cannibalism have inspired many resistance movements whose efforts have failed because they have not diagnosed the persons in power as insane, possessed by an extremely contagious disease. They attempt to fight the symptom rather than rooting out the cause.

I say again, the resistance movements fail to diagnose the problem as a disease of the human mind, empowered by a system-structure of governance that places the most defective among us in positions of power, domination and control.

At the moment, \$450 billion is spent annually on advertising worldwide, with the aim of convincing 3-year-old children that they need things they never knew existed – like Coca-cola and plastic Rambos with machine guns.

The ratification of “free trade” treaties like the Uruguay Round of GATT are conducted in secret with transnational corporations at the sides of governments. Today the capital controlled by these corporations allows them to hold sovereign nations hostage, simply by threatening to leave and take their jobs with them if the government doesn’t cooperate.

~ Helena Norberg-Hodge, *Buddhist Engagement in the Global Economy*, 1999

Collapse of fisheries, ozone holes, groundwater pollution, overheating oceans – the list of system dysfunctions caused by human activity is long. More and more armed conflict occurs over scarce resources. Consumption is hitting the wall.

Sulak Sivaraksa has campaigned tirelessly for linking economic and spiritual development, based on Buddhist principles of compassion and skillful means.

Religious approaches to the pursuit of meaning in life are subverted to economic success as being a demonstration of God’s favor. But economic religion depletes rather than builds moral capital. The rule of profit maximization allows evasion of personal responsibility for people exploited both as labor and as consumers, as well as evasion of moral responsibility for market-ravaged plants and animals, rivers and soils. [emphasis added]

Depletion of moral capital together with self identity based on possessions generate a third impact – the need to protect the owned possessions and affiliate status: gated communities, security guards, protection of national interests through aggressive trade agreements, and War for Oil to protect the American way of life. David Korten describes how corporations have become global superstructures carrying more political and economic power than many nations.

Agents hold responsibility for the consequences of their actions. In the case of consumerism, the agents include advertisers, television producers, schools perpetuate the need to gain knowledge to gain status, churches may reinforce spiritual consumption. An ideology becomes a way of life when members of society internalize it so thoroughly they no longer notice or question it.

Consciousness becomes molded for addictive patterns. Repeated use of alcohol changes a person physiologically so they are attracted to the states induced by alcohol. The addictive cycle extends to luxury foods, brand name clothing, and TV soap operas.

Cause and effect relationships are reinforced negatively by structural agencies such as government, the media, etc., leading away from a wholesome society:

Greed: by corporate-money capitalism / power lust / consumerism

Anger: by militarism and injustice

Hatred: by racism, classicism, discrimination

Lust: by entertainment, advertising, tourism, business

Delusion: by education and the media

Fear: by religion, the medical industry, government propaganda

I offer some personal vows – may we all save sentient beings from becoming products; may we calm the global appetites of desire that feed this insatiable disease.

~ Stephanie Kaza, Overcoming the Grip of Consumerism, 1999

Institutionalized Ignorance of Power as End in Itself

In short, our global economy is institutionalized greed; our military-industrial complex is institutionalized aggression (the U.S. government devotes more than half its resources to an enormously expensive war machine); our media and universities promote institutionalized ignorance of what is actually happening.

Nation-states have divided up the earth's surface and waters and airspace as well as its peoples; corporations exploit resources [and peoples] of these areas for their own purposes; these claims are policed by war machines which have the power to unleash irresistible violence against those who challenge the world order; and these three are serviced by scientific and technological establishments in support of their insatiable pursuit of ever greater power and wealth.

A mechanistic paradigm – the universe as a machine functioning according to objective and morally-neutral laws – implies very different [than moral-spiritual] ways of coping with our lack.... 'Nationalism' is the pathology of modern history, as inescapable as neurosis in the individual, with much the same essential ambiguity attached to it, a similar built-in capacity for descent into dementia.... Since the [democratic] State was now believed to represent and embody the people, the nation-state became politically self-grounding and morally responsible to nothing outside itself. It is freed from any external authority. The State becomes a stand-in for God. [Justice inheres in the State itself, which makes the right of resistance a logical impossibility; see K.H.F. Dyson, 1980].

The contrast between the mutuality of an organic community and Hobbes' contractual State points to "an artificial ordering of parts united by fear." As trust diminishes among individuals, bureaucracies – particularly legal bureaucracies – become integral to the maintenance of social order. Law can be viewed as being inversely related to personal trust.

Bureaucracy is the antithesis of community.... [Phra Khru Supjarawat: "In the old days, people lived with simple structures and rules and compromised and resolved conflicts. But now it's more complicated, and legal processes are available. We don't need to rely on legal processes. It takes it out of the hands of the community – for healing and compromise and solving their own problems."].

The nation-state has continued to derive its power over us from our sense of lack....As Dan Hamburg (D., Calif.) concluded from his years in the U.S. Congress:

The real government of our country is economic, dominated by large corporations that charter the state to do their bidding. Fostering a secure environment in which corporations and their investors can flourish is the paramount objective of both political parties.”

(Inside the Money Chase, The Nation, 5 May 1997)

[This correlates exactly with the disillusionment I experienced during my service as a registered lobbyist in the 1970's. Truth is nowhere. Based upon experience as an advocate for Native Americans, I have called Washington, DC, “ the sea of lies.”]

From their very beginnings (in Florence, 1532), corporations were involved in colonial exploitation, because that is what they were created to do, and this involved an incestuous relationship with the State (whose ruler chartered them for a cut of the profits), which used them to exploit distant resources....

‘A principal purpose of corporations is to shield the managers and directors who run them, and the shareholders who profit, from responsibility for what the corporation actually does.’

[Immunity from responsibility – yet pursuant to the U.S. Supreme Court in its 1886 decision, possessing the civil, political, and property rights of an enfranchised person].

War became more aggressive, leading to the development of large standing armies and the need to finance military adventures, leading on turn to the development of the first banks. ‘War made the state and the state made war.’

[And the financiers turn war into debt and debt back into war. What more clear demonstration of the means-end equation: immoral means can never yield a good end]....

Our inability ever to answer the question, what is the increasing power of our knowledge to be used for, makes the means, in effect, our ends.

*For all three – the nation-state, the market economy, and science, **power has become an end in itself**, which is why there is something demonic about them. You can never have enough power if power itself is the goal. It becomes obvious that we should not look to the nation-state, nor to corporate capitalism, nor to the scientific/technological establishments that service their ambitions, for solutions to the problems they have created. This is not because they have created the problems, but because they are the problems.*

We need to work for decentralized political institutions and local direct-participation self-governance

~ David R. Loy, The Spiritual Roots of Modernity, 1999

Buy the law-makers, but the laws, and you become the law itself. That is the definition of corporate freedom.

~ William Rivers Pitt, truthout.org, 2 July 2006

Our electoral system is nothing more than a massive influence peddling scheme where both parties conspire to sell the country to the highest bidder.

~ Senator John McCain, 7 July 2006

The Senate is a brothel. Access is sold to corporate interests. They write the bills and we vote for them.

~ Senator Ernest Hollings (D-SC)

If our elite and technocrats continue to push for economic growth, industrialization, big agri-business, and consumerism, there will be no hope for the cultures of any indigenous people. The power of greed is much more efficient than any [environmental] law enforcement. Moreover, laws can be changed when the government changes.

In short, the enemies of wilderness, the enemies of sustainable future, of healthy individuals are industrialization, consumerism, economic growth, globalization, and our own greed for wealth, power, recognition and success.
~ Pracha Hutauwatr, Wilderness Experience, 1998.

In Small Is Beautiful E.F. Schumacher places the blame for current global problems on the destruction of ethics caused by the soul and life destroying metaphysics inherited from the leading ideas of the nineteenth century. This has led to the ruthless exploitation of modern science for the purpose of manipulating people and nature.

We have lost our way because, with the destruction of ethics by modern science, which is oriented toward knowledge for material power, the old science of wisdom which gave us a higher purpose in life has all but disappeared. Schumacher has proposed that if Western civilization is in a state of permanent crisis, it is not farfetched to suggest that there may be something wrong with its education system.
~ Venetia Walky, Buddhist Arts for Contemporary Society, 1999.

Time after time leaders who wanted the land to be shared with the people have been ousted and replaced by tyrants who would ensure unbridled “freedom” for transnational corporations...Since 1945, the U.S. government has attempted to overthrow forty foreign governments, has crushed some thirty freedom movements, and has killed millions and reduced millions more to the kind of despair that breeds terrorism.
~ William Blum, “Rogue State: A Guide to the World’s Only Superpower,” 2001

The International Monetary Fund, dominated by the U.S., could be considered structurally a “terrorist organization.” It regularly coerces poor debtor countries with threats unless they adopt draconian domestic policies with respect to social programs. These have predictably violent impacts upon the poor, including increased child mortality...”

... In sum, the transnational corporation is a colossus, larger than most national governments and unable to act upon the conscience and morality that its managers and directors may personally have...unable to care about place and community, is politically privileged by its size and wealth, and owns or controls all the relevant mass media, as needed.
~ Ken Jones, The New Social Face of Buddhism, 2003

Institutions that reward and encourage greed, selfishness and exploitation rather than love, sharing and compassion... People who are successful at accumulating goods and social position wish to ensure that they remain successful... They erect barriers of education, finance and law to protect their property and interests... These structures and their protective institutions continue to amplify basic human inequalities in housing, healthcare, education and income... Certain people’s lifestyles become dependent on the deprivation of the many.”
~ David Brandon, “Zen and the Art of Helping,” 1976

In short, ours is a human society based upon greed and fear and erected upon a framework of institutionalized structural violence which supports embedded, supercharged greed, hatred and delusion in the absence of respect and responsibility – to its members, to each other, to one’s own higher self, and to life.

Representative democracy has become a system of majority rule by consensus of the corrupt, a universal and sweeping evil.

Example: Compulsory education laws “...coerced [parents] under threat of criminal sanction , to perform acts undeniably at odds with fundamental tenets of their religious beliefs...”

~ Carl Watner, Homeschooling A Hope For America, 2010

The system conditions us to be either competitive money predators of our fellows, or parasites of each other, rather than morally competent mutually cooperative human beings working in harmony with Nature for mutual benefit. Our natural human values give way to burning ambition and flexible ethics. We can talk to people half way around the world and to outer space, but we don't really listen to the person next to us.

We have forgotten who we are

We have alienated ourselves from the unfolding of the cosmos

We have become estranged from the movements of the Earth

We have turned our backs on the cycles of life.

We have forgotten who we are.

~ United Nations Environmental Sabbath Program....

CONNECTED

Just sit with Earth and sky

Just sit and watch

Silence

Grass and tree

Sun and moon

Cloud and mountain

Bird and butterfly

Love arises --

Unbidden,

Effortlessly

It is who we are

When we get connected.

Wind in the trees

Softly rustling

Birdsong and woodpecker

Sharing my Earth

Mountain majesty in front

Twilight fire in the sky

Glow

In the tall clouds

Sunset shines

Across eternity.

Wind in the trees

Lifts my loose shirt tail

Ruffles my hair

Smell of sage and

Rain fresh earth

Bug crawls the lens of my eyeglass

I am connected and

Being swept

effortlessly
Transported by joy
Through eternity
O' Joy
O' God Beautiful

Loss of Community – Precognition of Total Oblivion

Lord Buddha cited small democratically governed Village Republics as worthy of emulation. Twenty five centuries later, Mahatma Gandhi espoused the transformation of India into an ideal society of a Commonwealth of Village Republics. According to the Buddha, the salient features of these communities included: frequent meetings of the community; community decision-making; assembling in peace; discussing in peace; not imposing laws that cannot be obeyed; protection and well-being of children, women, the sick, disabled and elderly, and learning from the wise such as monks and recluses who have renounced in search of spiritual enlightenment.

*As the industrial revolution developed, we witnessed how a greed-based economy came into being and expanded in geometrical progression. The impact on human society and ecology has been devastating. **We witness that we are now ready to make a quantum jump into total oblivion.***

The recent nuclear tests in India and Pakistan are examples of even poor countries trying to depend more on destructive physical power rather than the power of Dharma or Righteousness.

~ A.T. Ariyaratne, A Buddhist Approach to Social and Economic Development, 1999.

We have lost our identity, our anchorage in our civilization. This loss of identity afflicts us all. This is a pain that practically all Indians, including the Christians, the Muslims, and the others have to bear in common. We have to find some way out of such a state of rootless-ness. We have to somehow find an anchor again in our civilisational consciousness, in our innate chitta (the perceiving intellect) and kala (cyclical time under law of nature)

.... According to our traditional wisdom and understanding of Universal Law, the spirit is the deciding factor in fulfillment of a goal, not the tools.

It is only because of the ingenuity, the perseverance, and the robustness of our ordinary people, many of whom somehow make do without adequate shelter, or clothing, or even water, that we still survive as a people and as a civilization. We educated Indians do not seem to like what they do: the festivals and the fire-walking that they celebrate - and the various other things which unknown to us, are intimate parts of their lives.

Despite all the obstacles which we elite put in their way, they still remain grounded in the soil of India. Our own alienation, indifference and high-handedness notwithstanding, a more worthwhile future can be expected to emerge [from this spirit].”

Simply because our people by temperament were mild and tolerant, and did not throw stones at us, or murder us in our beds – even when they went without food, clothes and shelter – we had thought that they were nearly dead, or wholly inarticulate and assumed that it was for us to determine their future and to initiate them into prescribed activity.

While we believed this to be the state of our people, we who had been left in positions of power, authority, and what we called knowledge, did not even know or certainly did not comprehend, the laws, regulations, procedures and plans which we administered and believed would herald this new India.”

In the period between about 1919-1947, and again briefly in 1977 under the inspiration of Jayaprakash Narayan, large sections of the Indian people began to believe that they could at least build a world of their own, a world constructed according to their own concepts and ideas – that perhaps they may then even be able to help the rest of the world return to sanity.

It is possible that many of the more reflective and imaginative types in the West also at times felt that India may have a relevant message, and perhaps could serve as a world model. But the habits and assumptions of the past, built over several generations, asserted themselves and India reverted to its unthinking imitative role.

This role benefits not even half percent of Indian people, the political class. It maintains their privileges, but is certainly ruinous to the social and private lives of at least 80% of India's people. The initiative of freedom was snatched away from them after 1947, and what remained was allowed to erode in the flow of time.

~ Dharampal, *Essays on Tradition, Recovery and Freedom*, Other India Press, 2000, in *Experiments in Moral Sovereignty*, Jeff Knaebel, 2006

Contrast technological man since the Industrial Revolution with village or tribal man. The former has lost his connection with the primal matrix of life, so he must be laboriously taught “ethics,” and then he attempts to codify them. The man of Nature-Based culture knows intuitively, spiritually, in his gut, without ever being told about justice or right and wrong, the difference between caring and abuse. He knows that he is but a strand in the web of life, and that what he does to the web, he does to himself.

In the old days, people lived with simple structures and rules and compromised and resolved conflicts. But now it's more complicated, and legal processes are available. We don't need to rely on legal processes. It takes it out of the hands of the community – for healing and compromise and solving their own problems.

~ Phra Khru Supajaratwat

Justice cannot be legislated, dispensed or imposed. It can be discovered by people of the same culture and the same ethos working and speaking together face to face. People who live with each other, meet with each other, and understand their shared environment and circumstances.

The Ladhakis belong to their place on earth. They are bonded to that place through intimate daily contact, through a knowledge about their immediate environment with its changing seasons, needs, and limitations. They are aware of the living context in which they find themselves. The movement of the stars, the sun and moon, are familiar rhythms that influence their daily activities....

I gained an insight into the depth of their relationships.... The sense that you are part of something much larger than yourself, that you are inextricably connected to others and to your surroundings.

~ Helena Norberg-Hodge, *Ancient Futures*

Grounded by weather at Ruby (Alaska) on a flight with my daughter to Melozi Hot Springs, we tied down the Cessna and walked to the village, hungry and soon wet. A Native lady at the first house beckoned us in and fed us with a wonderful hot stew. When I offered payment (my social conditioning), she said, “No, thanks. Spirit told me this morning that there would be extra people for lunch, and you have been them.”

At the Santo Domingo Pueblo near Albuquerque, N.M., I approached a home as a total stranger to inquire about possibilities of domicile in the Pueblo. The lady of the house served coffee and attended kindly to my inquiries. In the course of our conversation, she said, “You know, we Native people will feed and care for any stranger as our Way. But when we go to Albuquerque, we cannot get even a glass of water without money.”

The effect of technology in breaking communal life of the Gwich'in people in the high Arctic was related to me by my friend Lincoln Tritt of Arctic Village. He said that in early days, hunting was a communal project, with all working together to herd the caribou into traps or pens. After the rifles came, a single man could take down all the animals needed for his own family. In this way the tribe became divided.

One of my Indian friends who is a social worker describes the effect of TV and cell phone on her home village: "Before TV, the people would create and attend their own festivals and celebrations and religious ceremonials. Now they just turn on the TV and watch the canned version at home.

"Before the cell phone people would go house to house to meet and share and converse. Now they just call or send SMS. There is less personal face contact. Social relations are run by these machines, and life is lonely. The fabric of community relations is gone."

If you have one hundred people who live together, and if each one cares for the rest, there is One Mind.
~ Shining Arrows, 1972

Vignettes from the Gandhi Swaraj Padyatra

All war is foolishness. It is money greed only. Young generation of Indians is adopting the ways of the West. Many are now neglecting their aged parents – not like it used to be. India is sinking into the ways of the West.
~ Sri Matuar Dhankar, retired Indian Navy Commander, Village Kasni, August 2009

Our guide and leader for the interior section of Himachal Pradesh – where there are no roads and villages are connected by footpath – told me that a primary factor in breaking the old bonds of community life was the advent of water pipes. Before the pipes, water sources and forest were shared commons and the center of community life. After the pipes, each family had water at their home, and the families became separated from each other.

At Village Dhumreda, a 92-year-old man reminisced about the old days, before any roads. Villagers would gather to harvest walnuts together and then crush to make oil. Life was better then, more secure, more and better food than now.

Sri Roshanlal Negi, community leader in District Kinnaur, HP, told me in 2009:

Much of the local culture was destroyed within only one generation of the advent of government school teachers. Students developed an inferiority complex about their own village, language, and traditional occupation. They want to leave the village and get money jobs in the city.

Of great sorrow to the elders is how the government teachers broke the tradition of unified land holdings in joint families, by convincing students that it was a "backward" practice. Now the most common cause of litigation is disputes over the division of family land among sons. This results in reducing once-unified holdings to smaller and smaller parcels until finally they become uneconomic.

Few people in the cities have good hearts and clear minds. In the city everything costs money. And people spend all their time trying to make money.

Before, things were abundant so people shared food for free, but now we live more individually and it's not easy to ask for food. The excess is sold.

We used to weave all our own cloth. We grew cotton, spun, dyed and weaved. We didn't need to buy anything. Once televisions came to the village, the young people imitated the fashions – like wearing jeans they've seen in movies. Sharing and kindness have been reduced. They have to buy things and they don't share.

Social relationships are changing so much.... Modern culture comes and seduces young people. I worry very much. We have more and more material goods, but relationships are weakening.... It's the beginning of the dissolving of things.

~ Phra Khru Supjarawat , Finding the Path Between the Modern and the Traditional, Foundation for Children, Bangkok, 1999

What we have seen from past millennia is not a rise in civilization, but the rise of brutality and barbarism overcoming resistance movements led by such as Buddha, Tecumseh, Chitto Harjo, Sarah Winnemucca, Handsome Lake, and Emiliano Zapata.

~ Prof. J.D. Forbes, PhD, 1973.

The concluding event of our 1,200 km walk across North India (Gandhi Swaraj Padyatra) was a small international conference of about 40 persons which I hosted at the Bhimakali Temple in Sarahan, Himachal Pradesh. The invitation and my presentation to the conferees follow below. The Conference produced a Proclamation by consensus which was signed by all attendees on the final day.

SARAHAN INTERNATIONAL CONFERENCE FOR A HUMAN VISION
4-5 November, 2009 at Sarahan, District Shimla, Himachal Pradesh
Invitation & Call for Papers

The Sarahan International Conference
On Worldwide Gandhi Swaraj As a Necessary First Step
For Survival of the Human Species – We Seek a Vision and a Plan

Industrial civilization – organized as a corporate war on Nature with awesome technology and unlimited government finance – is killing our planet. Its massively centralized corporate-government management system is controlled by the Money Power.

Theme and thesis of this Conference is that the best apparent chance to save ourselves from the self destruction wrought by this mindless Machine of institutionalized structural violence is peacefully to decentralize and deconstruct existing human governance institutions, and replace them with the self-rule envisioned by Mahatma Gandhi's *Hind Swaraj*.

This must be done on a worldwide basis, and it is hoped that from India might arise the moral-spiritual leadership necessary to guide humanity toward the path of peace and human survival.

We – who wish a living planet for the seventh generation of human beings – do not have a lot of time in which to seek a vision and act upon it.

Please attend this Conference on 4 and 5 November 2009 at Bhimkali Temple, Sarahan, starting at 09:00 on 4th November.

Please be prepared to present your ideas in small working committees and to the Committee of the Whole.

Goal of the Conference is to draft a Resolution for the implementation of Gandhi Hind Swaraj in India, and Gandhi Swaraj worldwide.

This Conference will mark the completion of the **Gandhi Swarj Padyatra**, during which Jeff Knaebel – with the support of sponsoring friends and so many wonderful people on the way – will have walked more than 1,100 km from Jaipur to Sarahan, beginning on 19th August. He will continue walking from place to place for the mission.

Meals and lodging will be provided by the sponsors from evening of 3rd November through evening of 5th November.

SPONSORS

Gandhi Swaraj Padyatra
Jeff Knaebel

HOSTS

Jivan Manglya Trust
Khadi Ashram Jeori
Khadi Ashram Rohru

Sarahan Conclusion

Industrial civilization is organized as a Corporate-Banking-Government alliance in a war against Nature. When it has finally destroyed nature, how do we expect to live?

Corporations cannot meditate, cannot pray, cannot empathize with living beings and cannot worry about children. Yet they are legally deemed to possess personhood, and have more legal rights than a human person. Their income stream is protected by U.S. Supreme Court rulings as a property right senior to human rights.

What is money but the sweat and blood of men coined by the shrewd and cunning into bills with which to enslave other men?

What is wealth and power but the sweat and blood of men garnered by the cunning few who sweat the least to ride on the bent backs of those who sweat the most?

The stock in trade of the rich and powerful is truly the sweat and blood of other men.

Never will there be either freedom or peace – and these are inseparable – as long as some men are permitted to occupy offices corporate or government through which they have the power to displace people from their land, or to destroy the environment, or to kill without personal accountability.

The institutional constructs which legalize this irresponsible violence against man and nature are Sovereign Immunity and Corporate Limited Liability.

If we work within the system, we pretend to admit its moral legitimacy, when in fact it is conceived in and maintained by violence and theft.

The system-structure has been called the Organization of the Political Means of livelihood – the means of legalized theft as opposed to the means of work.

No human being can be possessed by another, although the State tries to make us believe that we are its property.

Invest the morally and spiritually blind with and they will lead us to extinction.

All world authority is arbitrary and counterfeit. It hides its fear and cowardice behind guns and parliaments and courts and pompous ceremony. It would maintain itself at any cost.

Because of lust for power, men are in constant turmoil. Those who have power fight to keep it. Those out of power fight to wrest it from those in power. So furious is the blood craze that none dare challenge its legitimacy.

All power is commanded by Fear. Power makes its alliance with Force, and Fear destroys both, and makes children's blood to flow in the streets.

To depend upon anyone or anything is to be shackled in chains, although we are all mutually interdependent in a way that demands we carry our own share of the work. Only self reliance grants freedom. Seek no authority over men or their goods. Seek a way into the hearts of men. The Corporate State is a non-human entity which can hear none of these ideas.

Most Americans are so brainwashed by the time they complete twelve years of government education that they do not recognize mass murder by the US as a crime.

I told the villagers – as I tell you now – that I stand before you as a man who represents the culture and the mental set-up that is destroying your country.

Mission Focus: Those of us with the means identify survivor villages as seed banks of future humankind, and try to help them. The task is to try to save habitable environments for breeding pairs to carry the seeds of the future human species.

Real wealth is depth knowledge of the Laws of nature, and not money or property.

Wisdom is the knowledge of the Universe. From this springs understanding, truth and love. From this all things and beings live in harmony.

We told village children that they are the future of India, and India is the last best chance for the future of Man. We recommended the Anuvrat Movement of the Jains.

What is true love? It is not sentiment or attachment or emotion. It is a decision to respect and revere life and living beings. Real love is a fierce decision to protect and nurture life on Earth.

What is a human being? Only a machine to turn living earth into dead money?

What will happen to us when the mountain springs and seeps which support our forests and meadows go dry?

The child of India learns that he is lovable, that people are kind and loving, that the Universe is friendly and safe. The child of the west is traumatized at birth with forceps, bright lights, early separation from mother's breast, circumcision, insufficient touching, emotional isolation and scolding. He learns that people are not kind and loving, that the Universe is fearsome and dangerous, that he must struggle constantly for his personal survival.

Failure of Symbolic Thought: we have become manipulators of symbols, divorced from nature and our own biology. Machine man has no unmediated contact with life.

The techno-fix and political solutions will not work. We have proved their failure by what we now face after several thousand years of their application.

We cannot solve our problems at the same level of thinking that created them – by the old ways of politics and the money power. We must completely deconstruct and decentralize human governance. We must return to self-governance.

Industrial civilization contains within itself the seeds of its own destruction. Only a total revolution – evolution of consciousness can save us.

A corporate job can never bring freedom, nor health, or happiness, or peace of mind. These are achievable only outside the corporate system.

When evil is attacked, it mobilizes. Attacking the State system gives it energy, validity and strength. Only withdrawal and non-cooperation will work.

The Universe has given me this body to sail the Sea of Samsara. This body I owe to know man in the whole wide world, and to no group of men calling themselves a government.

Overcome evil with good – falsehood with truth – hatred with love.

We must restore the feminine energy of loving-kindness and compassion.

It is good to give up all hope, for hope involves expectation of a result over which we have no agency. When we give up all hope there is nothing left to do but get to work. A labor of love is its own reward.

Make no demands upon the world which we make not upon ourselves. Nor demand of any other that which we are not prepared to accept upon ourselves.

Most of our rites and rituals and prayers make of God a sort of dumping ground in which to cast our complaints and discontents, our bellyaches, money losses and quarrels. The only worthy prayer is the prayer for Understanding. Our concern must be with the Spirit and Heart of Man.

Logic and science cripple the higher minds of our inner souls that already know, but which knowing can be reached only with a quiet, one-pointed mind.

Our Course Must Be Withdrawal and Non-cooperation

Real love is not a sentiment. It is a fierce decision to protect and nurture life and living beings. Industrial civilization contains within itself the seeds of its own destruction.

The great wisdom teachings advise against casting judgments, for to pronounce judgment upon another we must not only know the Law, but live in accord with it at a level few can attain.

This suggests that we should not assault directly the evil we face, for surely that would require us to pass judgment, not only upon the obviously evil nature of the System-Structure, but inevitably against individuals also, whose only “sin” is ignorance. The greatest weapon in the hands of this evil is our own mind.

When evil is attacked, it mobilizes. Direct attack against the State system mobilizes it and gives it validity and strength. And it is structurally irredeemable – it can never be made “better.” If we attempt to work within the system we pretend to admit to its moral legitimacy, when in fact it is founded in violence and theft – “the organization of the political means of livelihood;” in other words, organized crime. Only withdrawal will work.

We have no friends so long as we call a single man foe. Thus we must avoid the judgments required by direct assault on evil.

Therefore, our course should be withdrawal and non-cooperation, and to live independent lives that are beacons of light in this vast darkness, that we may help others in building moral safe harbors.

Two centuries after Lao Tzu, Chuang Tzu reiterated the great Teacher’s opposition to State rule. Chuang Tzu may have been the first theorist to see the State as brigand writ large, saying, “*A petty thief is put in jail. A great brigand*

becomes ruler of a State.”

~ An Austrian Perspective on the History of Economic Thought, Mises Institute

If the government can take a man’s money [and his land] without his consent, there is no limit to the additional tyranny it may impose upon him. With his money, it can hire soldiers to keep him in subjection, plunder him at discretion and kill him if he resists.” ~ Lysander Spooner, 1852

OF DEBT AND MONEY – TOOLS OF DESTRUCTION

Set not on anything a price, for the slightest thing is priceless. What price the Sun, the Air, the Earth, the Sea, and the sweat of Man without which there could have been no loaf?

Do the clouds sell you their rain, and the Sun his warmth and light?

~ Mikhail Naimy, The Book of Mirdad

What is the speed of greed? And what is the destination toward which it hurtles?

“Liars can figure, and figures can lie...” Perhaps money transactions accelerated the penetration of the lie into human consciousness. Certainly numeracy generated many previously unknowable opportunities for deceit among men. Numeracy and money are both markers on the path to the failure of symbolic thought.

Where money rules, lies will govern

WHAT IS MONEY?

What is money but the sweat and blood of men coined by the crafty into pounds and pence wherewith to shackle men. And what are riches but the sweat and blood of men garnered by those who sweat and bleed the least to grind therewith the backs of those who sweat and bleed the most?

Of two men looking at a green field one estimates its yield in bushels and calculates the price of the bushels in silver and gold. The other drinks the greenness of the field with his eye, and kisses every blade with his thought, and fraternizes in his soul with every rootlet and pebble and every clod of earth.

Vain, indeed is all your trading except the profits be accounted Love and Understanding.

I say to you, the latter is the rightful owner of the field, although the other own it in fee simple.

Woe unto them who slay their days and nights in storing riches, for they know not what they store.

The sweat of harlots, murderers and thieves; the sweat of the consumptive, the leper and the palsied; the sweat of the blind and the halt and the maimed with that of the ploughman and his ox, and of the shepherd and his sheep, all these and many more do the storers of riches store.

The blood of the orphan and the rogue; of the despot and the martyr; of the wicked and the just; of the robber and the robbed; the blood of executioners and those they execute; the blood of leeches and cheats and those they suck and cheat – all these and many more do the storers of riches store.

Woe to those whose riches and whose stock in trade is the sweat and blood of men. For sweat and blood will in the end exact their price. And terrible shall be the price, and fearful the exacting.

To lend and lend with interest! That is indeed ingratitude too brazen to condone.

For what have you to lend? Is not your very life a gift? Were God to charge you interest for the least of His gifts unto you, wherewith would you pay?

Is not this world a common treasury wherein each man, each thing, deposit all they have for the maintenance of all?

Does the lark lend you its song, the spring its sparkling water? Does the oak loan its shade and the palm its honeyed dates? Does the sheep give you his wool, and the cow her milk for interest? Do the clouds sell you their rain, and the Sun his warmth and light?

~ Mikhail Naimy, *The Book of Mirdad*

Debt is perhaps the greatest economic impetus for ecological destruction. This whole human world, and all its wars, is driven by debt – public, private and corporate. The service of greed-driven debt requires a rate of economic growth at least equal to the prevailing rate of interest.

Since economic growth translates more or less directly to ecological destruction, the rate at which we are destroying life on Earth is approximately equal to the rate of interest. We might perhaps call it the “speed of greed.” By discounting the rate of interest against an ecological baseline, sharp scientists might be able to predict the time of our extinction.

It is noteworthy that from our debt-based money economy arise the compulsions for profiteering wars – the war racket is just too profitable to the financiers, industrialists and bankers. War is the ultimate profession of government. War is always debt financed. To find the ultimate “beneficiaries” of war, follow the money trail to its creditors and their political puppets.

Know that even if you find them – and they all have names and addresses – they will never be made accountable for their crimes, for they are protected by Executive Privilege, Sovereign Immunity and Limited Liability. By this structure, those who govern are irresponsible to the governed.

It can be seen that the “Global War on Terror” is elegant in its design to accomplish the goal of Everywhere Forever War. There cannot be a decisive victory. It is perpetual. It is very profitable for a few...

And What Is Blood-Money?

*.... The tradition among financiers of profiting from both sides of armed conflict; the formula by which war is converted into debt and debt converted back into war. ~ G.E. Griffin, *The Creature from Jekyll Island*, 1994)*

Calling again upon the penetrating observations and clear thinking of Lysander Spooner, a series of questions arise:

Who are the men, the responsible men, who rob us of our property?
Restrain our liberty?
Subject us to their arbitrary dominion?
Devastate our homes and shoot us down by hundreds of thousands if we resist?
How shall we find these men?
How shall we know them from others?
How shall we defend ourselves against them?

Who, among our fellow citizens – among all of us who voted by secret ballot – are members of the secret band of robbers and murderers calling themselves a government?

The end of the search for answers to these questions leads us to the “realpolitik” fact that our rulers are those who have the will and the power to shoot down their fellow men.

We also know – at least I hope to convince the reader by the end of this paper – that the question of power is the question of money. The politicians – presidents, prime ministers, senators, generals – are only nominal rulers, parasites subsisting on the Money Power who will be quickly dispensed with if they overstep their boundaries.

That class of money-lenders (Spooner cites the Rothschilds and their history of financing European wars) stand ready at all times to lend money in unlimited amounts to governments for the purpose of murdering those who do not submit quietly to being enslaved. They know that both interest and principal will be paid by extortion of citizens by the governments to whom they have loaned.

When these lenders of blood money have loaned vast sums in this way for the purpose of murder, they sell bonds which people hold as investments. The lenders of blood money thus soon have a return on their money with great profits, and are ready to repeat the process again and again by encouraging their political puppets to incite wars.

This business of blood money is thoroughly sordid, cold-blooded and criminal. The men who loan money to governments for the purpose of enabling them to rob, enslave and murder their own people are really the greatest of villains.

When some mouth-piece of the government stands upon a dais and proclaims, “Let us have peace,” what he really means is that in case you resist your enslavement, the same lenders of blood-money will again furnish the means to subdue you.

It is noteworthy that as slaves of the State, its citizens have no voice in creating the public debt for which they are ultimately liable. Their lives and the lives of their children and their children’s children are mortgaged to the State without any choice in the matter.

The financial function of the State is clear. It is to coerce money and resources from the people that could not have been obtained by voluntary exchange in the marketplace....

The few who understand the system.... Will either be so interested in its profits or so dependent on its favors that there will be no opposition from that class, while on the other hand, the great body of people, mentally incapable of comprehending, will bear its burden without complaint.”

~ A letter from Rothschilds in England to associates in New York regarding establishment of the Federal Reserve System

It can be seen that the “Global War on Terror” is elegant in its design to accomplish the goal of Everywhere Forever War. There cannot be a decisive victory. It is perpetual. It is very profitable for a few...

A government which manufactures and owns the money which it forces upon the people as the only legal tender can remove property rights of the people by inflation through printing press additions to the money supply. In this way it can expand government spending for whatever purpose it wishes, for example, to finance a foreign invasion.

Inflation is tantamount to loss of life – starvation by embezzlement.

The International Monetary Fund, dominated by the U.S., could be considered structurally a “terrorist organization.” It regularly coerces poor debtor countries with threats unless they adopt draconian domestic policies with respect to social programs. These have predictably violent impacts upon the poor, including increased child mortality...

... In sum, the transnational corporation is a colossus, larger than most national governments and unable to act upon the conscience and morality that its managers and directors may personally have...unable to care about place and community, is politically privileged by its size and wealth, and owns or controls all the relevant mass media, as

needed.

~ Ken Jones, "The New Social Face of Buddhism," 2003

Here is an example of financial terrorism drawn from Derrick Jensen. One response of the Money Power to the Mayan Indian Zapatista Movement (about which I have written at www.freeofstate.org) is indicated by the following management memo of the Chase Manhattan Bank: "While Chiapas in our opinion does not pose a fundamental threat to Mexican political stability, it is perceived to be so by many in the investment community. The government will need to eliminate the Zapatistas to demonstrate their effective control of the national territory, and of security policy."

So also arises the violence of Government of India "development" policy in Jharkhand and Chattisgarh.

Give me control of a nation's money and I care not who makes the laws.

~ Mayer Rothschild

Big Oil, Little (vanishingly small) Ethics, and Murder

It is a hydra-headed monster. The following is drawn from Oronto Douglas and Ike Okanta (International Forum on Globalization, Paradigm Wars, 2006) as well as Derrick Jensen. Royal Dutch Shell has waged ecological and economic war against the Ogoni peoples of the Niger Delta for over sixty years. Indigenous communities have been trapped between a vicious and morally bankrupt government and an unscrupulous multinational. In the course of receiving approximately \$2 billion in profit between 1986 and 1995 alone, Shell has wrought devastating ecological damage and destruction of life.

The Ogoni launched the Movement for the Survival of the Ogoni People, led by writer and environmentalist Ken Saro-Wiwa. In May 1995 four Ogoni chiefs were murdered, pursuant to a government policy of "ruthless military operations." Shell had imported half a million dollars worth of weapons to arm its guards. Military actions spread terror, torture, and death and turned thousands of Ogoni into refugees. Thirty Ogoni villages were reduced to rubble.

In November 1995, the Nigerian government executed Ken Saro-Wiwa. Their military internal memo stated, "Shell oil operations still impossible unless ruthless military operations are undertaken against the Ogoni people for smooth economic activities to commence." This memo of 12 May 1994 was obtained by the Movement to Save the Ogoni People. It goes on to recommend that soldiers begin "wasting" Ogoni leaders who are "especially vocal individuals," and concludes by recommending pressure on oil companies for "prompt, regular" payments to support the cost of the military operation. The ruthless military operations were financed by Shell. Lt. Col. Paul Okuntimo stated that he was paid by the company to "sanitize" the Ogoni.

The U'wa Defense Project

(from Briefing Report of Tebtebba Foundation, 2006, and Derrick Jensen, 2000)

Four hundred years ago, part of the community of U'wa people of Columbia committed mass suicide by walking off a fourteen-hundred-foot cliff rather than submit to Spanish rule. In a communiqué of 1995, living members today vowed to follow their ancestors in committing mass suicide by jumping off a cliff if Occidental Petroleum and Shell move in to destroy their land.

In Columbia, displacement of indigenous communities and other human rights violations have historically gone hand in hand with development of oil fields. Texaco has left behind more than six hundred open-pit toxic waste sites in the Ecuadorian Amazon.

The President of the U'wa Traditional Authority stated, "We would rather die, protecting everything that we hold sacred, than lose everything that makes us U' wa." An U'wa woman sings traditional songs to her children. She says, "I teach them that everything is sacred and linked. How can I tell Shell and Oxy that to take the petrol is for us worse than killing your own mother? If you kill the earth, then no one will live. I do not want to die. Nobody does."

The tragic story so often heard is presented in the following 27 October 1997 open letter to the presidents of Occidental and Shell from U'wa traditional authority Roberto Cobaría (from *A Language Older Than Words*, Jensen, 2000).

"I write to you asking that you hear my people's request and stop your oil project on U'wa ancestral lands. We hope that you will comply with the request that the U'wa send in this letter. At this point, there is nothing else for you to do.

The U'wa have always had a law that existed before the sun and the moon. We have always taken good care of our land, because we have always followed this law. Our law is our culture, our song, and our dance. In this world there are many laws, but Mother Earth also has her laws. Before, these laws were respected. Are Occidental and Shell going to respect these laws or not? Occidental and Shell must hear these laws and leave U'wa territory please.

Today I speak for the first time in public of the threat and beating I have received by hooded men in the night, demanding I sign an authorization agreement or die. Can you see how the U'wa are already suffering from oil exploitation? The war that spreads throughout Columbia will spread to U'wa land if your oil project starts. Can you see how it is already arriving? Oil may be good to sell, but it causes war.

You speak of negotiation and consultation with the U'wa. My people say that they cannot negotiate. Our father has not authorized it. We cannot sell oil, the blood of our Mother Earth. Mother Earth is sacred. It is not for negotiation, so please do not try to confuse us with offers. Please hear our request, a request that comes from our ancestral right by virtue of being born on our territory: Halt your oil project on U'wa ancestral land.

The U'wa people need your sign of respect."

In 2000, U.S.-backed Colombian troops invaded U'wa territory and began forcibly removing the people from their land.

Endless Reiteration of Paradigm Error

Thus we see, again and again, the effects of the coercion which is the core paradigm – and the core moral error – of the Nation State system. Go all the way back to Adam Smith, intellectual progenitor of the western economic system: "Civil government is in reality instituted for the defense of the rich against the poor, or of those who have some property against those who have none at all." Or the foundational theorist John Locke, "Government has no other end but the preservation of property."

And coming forward to James Madison at the Constitutional Convention – that coup d'état of a group of power usurpers – "The main goal is to protect the minority of the opulent against the majority." And on to Richard Nixon, who incinerated an entire culture with his napalm bombing of Cambodia, "The reality is that force has always been the ultimate sanction at a conference table. Diplomacy by itself cannot be effective unless our opponents know what pressures we will be willing to bear."

And today the “Full Spectrum Dominance” of the Project for A New American Century, pronouncing at every confrontation, “All options are on the table,” a thinly veiled nuclear power threat to “bomb them into the Stone Age” if they do not comply with our demands.

In my personal life decisions, these things are all seen as connected to the Precept against killing, and to the Right Livelihood prohibition against dealing in flesh, and in human beings, in arms, in living beings, and in poisons, because the money economy and tax system makes all of us accomplices in these things so long as we submit to servitude.

When love is the only residue of all your accounts with the Earth, then will the Earth acquit you of her debt.

When you love everything, you are attached to nothing.

Who of you would be a vassal? Which vassal does not dream of throwing off the yoke and relieving himself of tribute paying?

Man was not born to be a vassal, not even to his manhood. And Man is ever yearning for freedom from vassalage of every kind.

Are not you harvesting even this very moment the life of every man and woman that ever walked this Earth? What are your thoughts but the gleanings of their thoughts?

Vain is all your rule, and lawlessness are all your laws, and chaos is all your order except you learn to rule the intractable man in you whose favorite hobby is to play with scepters and with crowns.

Read you doctrines to taught from pulpits and zealously defended with logic, trickeries of speech, and if need be, with money and the sword? Or read you Life which is not a doctrine to be taught and defended, but a Way to be walked with a will to Freedom?

Flowing with milk and honey are the udders of the Earth. Why do you let both sour for your greed by taking of them more than you need?

Serene and comely is the face of the Earth. Why would you mar and ruffle it with bitter strife and fear?

A perfect unit is the Earth. Why do you persist in dismembering her with swords and boundary marks?

Invest the blind with a semblance of authority, and they will pluck the eyes of all the seeing, even the eyes of those who labor hard to make them see.

All world authority, whatever be its source, is counterfeit. Therefore it clicks its spurs and brandishes the sword, and rides in pomp and ceremony that none may dare look into its false heart. Its shaky throne it mounts on guns and spears. Its vanity-bound soul it decorates with fear-inspiring amulets and necromantic emblems that the eyes of the curious may not behold its wretched poverty.

~ Mikhail Naimy, The Book of Mirdad

I am here to love, for that is the Law of God which I try however feebly to uphold in my life. What right has this counterfeit authority – Presidents and Prime Ministers and a group of brigands gathered together and calling themselves a government – to force me to finance the murder of my neighbors on this Earth and to order my children to go and kill or be killed?

And what kind of man would I be, to acquiesce in cowardly silence to this travesty? Man's only honor is in being Man according to the Law of Truth – all other honors are dishonors.

The question of power, and consequently of war, is little else than a question of money. Those who stand ready to furnish this money are the real rulers. The so-called sovereigns of states are nothing more than tools employed by the wealthy. They are simply the chiefs of different bands of robbers and murderers. And these chiefs are dependent upon the lenders of blood-money for the means to carry on their robberies and murders.

~ Lysander Spooner, 1870

HOW SHALL WE LIVE?

Bright and shining,
holy and radiant
is the humble heart
that loves
without grasping nor getting

Stick to it, I say
persist and persist and persist
And dream not of wealth
nor name nor fame
but focus on love
here, now, always, only

Life is about living
and loving
There is no money in this –
only life

It is about the living
who are dying –
but not killing
It is about loving all beings
who live and breathe
and stir under the sun

It is about Gratitude
for the pumpkin
the Good Earth let me help grow
which gave its fiber
that I may live

Rather than all the money
and power and kingdoms
would I have the look of respect
and communion
in my brother's eye
when I hand to him
the fresh green produce
of my garden
and he hands to me
his tool box well made,
four square and true,

each exchanging by hand
a manifestation of heart
Nothing remaining on one side
or the other
to be deposited for increase at interest,
wealth without labor

So I say, dream
yet plow your dreams with work
and live full in the day
for now is all there is and always here
Love life,
that Life may love you
and choose not will-o'-the-wisp passion
but hold your hand
steady on the plow
and grow the garden of your heart

I wonder, will Brotherly Love
ever be realized
by the mankind who works for money only
or earns by machine, cutting the earth?
I walk among my vegetables
and doubt it.
How can robot cyber-man feel this?

I suppose there must be a place
for abstract cipher-beings
who live virtual lives
gazing at a cathode ray tube
mindlessly
for I am seeing it,
and nothing not meant to be
can exist ...

But it is strange to me,
it does not feel like humanity
It is something else,
I know not what

For I cannot understand a world
where the blood of children
blown to bits
flows in the streets
children's blood
to beget corporate dividends
increase the Gross National Product
and our common debt to the Central Bank.

This is the world of mind
acting without heart
cold as black space and
as empty void of meaning

How we have twisted ourselves

and lied
to where we call this living
It is strange to me.

OF LAWS AND CONSTITUTED AUTHORITY

*The more prohibitions there are,
the poorer the people become.
The more sharp weapons there are,
the more prevailing chaos there is in the State.
The more skills of technique,
the more cunning things are produced.
The greater the number of statues,
the greater the number of thieves and brigands.*

*Let go of the law,
and the people become honest.
Let go of economics,
and the people become prosperous.
Let go of religion,
and the people become serene.
Let go of the common good,
and the good become common as grass.
~ Lao-tzu (604-524 BC)*

*Liberty cannot be institutionalized. Only encroachments on liberty can be institutionalized. Liberty cannot be legislated, constituted, democratized or decreed. Liberty is liberty by law of Nature.
~ Jeff Knaebel, 15 October 2008*

It is to make a demonstration of the humanitarian and moral illegitimacy of the laws of the State that I have walked the path of Satyagraha to its end, and to my own end.

Law decided by dead black words registered in lifeless books is no law. It is slavery to big black books that mainly comprise an historical registry of greed feuds among the Money Power. These are the laws of corporations and not of human beings. For Love is the Law of Life, and Love is not bound within the covers of any book.

Where the heart is touched, there is no room for argument. When living from the heart, one leaves logic and man-made law behind and walks toward an ever-receding horizon of Truth, supported in his footsteps by the faith inspired from those who have gone before – epic size Indians like Lord Buddha, Mahavira, Vivekananda, Mahatma Gandhi and Vinoba Bhave.

Following is a report of salient teachers of the USA Patriot Act and amendments thereto, and the Military Commissions Act of 2006 which could be applied against me if deported. Other laws that could be brought to bear against me include the Sedition Acts of 1918 and 1940. Under its system of “law” and “justice,” the U.S. government has already been intercepting and opening my mail for many months.

As to Indian practice, I have been told by qualified Indian attorneys and experienced social activists that by giving my phone number to journalists, it became certain that my (borrowed) phone is tapped. See also the story of Irom Sharmila presented elsewhere herein.

Thus have I been living the questions which life has presented to me.

“Where the footprints are few and far apart, the road is safe, although rough in spots, and lonely.”

Alone
Up ahead, freedom
The Path

Nonviolence and truth cannot be written into a constitution. They have to be adopted of one’s own free will. They must sit naturally upon us like next-to-skin garments, or else become a contradiction in terms.

God is the common bond that unites all human beings. To break this bond even with our greatest enemy is to tear God to pieces.

~ Mahatma Gandhi

Some Current American Law

The broad powers given to Bush by this legislation allow him to capture, indefinitely detain and refuse a hearing to any American citizen who speaks out against Iraq or any other part of the so-called “War on Terror.”

If you write a letter attacking Bush, if you join a public demonstration against the war, or against the administration, you could be detained without right of habeas corpus ... this administration has proven itself to be astonishingly impatient with criticism of any kind ... by writing this editorial, I could be deemed an ‘enemy combatant.’

The torture of detainees and suspects has been broadly protected by this legislation. A suspect does not have right to trial by his peers. Suspects cannot even stand in representation of themselves. Detention is indefinite, with no hope of appeal. All Bush would have to do to lock anyone up forever is to declare his actions hostile to the administration and not have a trial.

There is a far more sinister imperial right that Bush has claimed – and used – without demur from Congress: ordering the ‘extrajudicial killing’ of anyone on earth that he or his deputies decide – arbitrarily, without charges, court hearing, formal evidence, or appeal – is an ‘illegal combatant.’ Bush has claimed the peremptory power of life and death over the entire world. If he says you’re an enemy of America, you are. If he wants to imprison you and torture you, he can. And if he decides you should die, he’ll kill you. This is not hyperbole or paranoia: it’s simply a fact, attested by senior administration figures, recorded in official government documents – and boasted by the President himself in front of Congress.

Solicitor General Ted Olson has described the process: ‘There is no requirement for the executive branch to spell out its criteria for who qualifies as an illegal combatant. There will be judgments and instincts and evaluations and implementations made by the executive that are going to be different from day to day, depending on the circumstances.’

In other words, what is safe to say today might imperil your freedom or your life tomorrow. You can never know if you are on the right side of the law, because the ‘law’ is merely whim of the leader and his minions: their ‘instincts’ determine your guilt or innocence, and these flutterings in the gut can change from day to day. This is now, formally and officially, the guiding principle of the United States government. And underlying this edifice of tyranny is the prerogative of presidential murder.

Perhaps the enormity of this monstrous perversion of law and morality has kept it from being fully comprehended. It sounds unbelievable to most people. But that is our reality. To overcome what seems to be widespread cognitive dissonance, we need only examine the publicly available record. There is nothing that any ordinary citizen could not know – if they choose to know it.

Bush signed orders allowing CIA assassins to kill targets without seeking presidential approval. Nor is it necessary any longer for the president to approve new names added to the target list...the 'security organs' can designate and kill as they see fit. There is no way of knowing how many people have been killed by American agents operating outside judicial process. Most of the assassinations are carried out in secret: quietly, professionally... the death squads are able to operate clandestinely, using a full range of official and non-official cover arrangements to enter countries surreptitiously."

There are strong indications that the Bush administration has outsourced some of the contracts to outside operators. Suspects – and even Bush acknowledged they were only suspects – have been murdered. Killed by agents operating unsupervised in that shadow world where intelligence, terrorism, politics, finance, and organized crime meld together in one amorphous, impenetrable mass.

Killed on the word of a dubious informer, perhaps: a business rival, a bureaucrat looking to impress his superiors, a paid snitch in need of cash, a zealot pursuing religious hatred, or any other purveyor of the garbage data that is coin of the realm in the shadow world."

It is hard to believe that any adult with the slightest knowledge of history or human nature could countenance such unlimited, arbitrary power, knowing the evil it is bound to produce. Yet this is exactly what the great and the good in America have done.

~ In Case I Disappear, William Rivers Pitt, truthout.org, 29 September 2006.

~ Fatal Vision: The Deeper Evil Behind the Detainee Bill, Chris Floyd, UK Correspondent, truthout.org, 2 October 2006.

~ Rushing Off a Cliff, New York Times Editorial, published in truthout.org, 28 September 2006.

Because of their lust for authority men are in constant turmoil. Those in authority are ever fighting to maintain it. Those out of authority are ever struggling to snatch it from the hands of those who hold it.

So furious is the fight and so blood-crazed the fighters that none would stop to lift the painted mask off the face of the spurious bride, and expose her monstrous ugliness to all.

Believe, O' monks, that no authority is worth the flutter of an eyelash, except the authority of Holy Understanding which is priceless. For Understanding is its own shield; its strong arm is Love. It neither persecutes nor tyrannizes, but like unto dew it falls upon the arid hearts of men. Because too certain of its inner force, it has recourse to no external force. Because too fearless, it shuns the use of fear as a weapon for imposing itself on any man.

The poor in Understanding try to hide their poverty behind the veil of counterfeit authority. And counterfeit authority strikes defensive and offensive alliances with counterfeit force; and the two put Fear in command. And fear destroys them both.

Authority and brute force go hand in hand under the lash of Fear and pay their daily tax to ignorance in wars and blood and tears. A trinket is all world authority. You must not impose yourselves on any man. Seek no authority over the lives of men, nor seek authority over the goods of men – for men are chained so much to their goods as to their lives, and they distrust and hate the meddlers with their chains. But seek a way into the hearts of men through Love and Understanding and help to loose men of their chains.

What are Man's arts and learnings but veils over his ignorance?

His empires, nations, racial segregations, and religions on the war path, are they not cults of worshipping ignorance?

His codes of right and wrong, of honor and dishonor, of justice and injustice, his countless creeds and social conventions – are they not but veils over his ignorance?

His valuing the invaluable, and measuring the immeasurable, and standardizing what is beyond any standard, is that not another veil over ignorance?

His gluttony for pleasures that are rife with pain; his greed for riches that impoverish; his thirst for mastery that subjugates, and lust for grandeur that belittles – are not all these so many veils over his ignorance of Reality?

And dreadful is the business of men's lord. It is to turn their world into a slaughter-house wherein they are the butchers and the butchered. And so, inebriate with gore, men slaughter men in the belief that he who slaughters more falls heir to all the shares of those he slaughtered in all the bounties of the earth and the munificence of the skies.

Unhappy dupes. When did a wolf ever become a lamb by tearing up another wolf? When did a man, by killing other men, inherit but their joys without their sorrows? They lie who say to men, 'Each nation for itself.'

How could a centipede ever advance an inch if each leg were to move contrary to the others, or block the progress of the others, or plot destruction for the others? Is not mankind a monster centipede whose many legs are nations?

They lie who say to men that wrong cannot be righted save with wrong. A wrong superimposed upon another wrong will never make a right. Let wrong alone and it will work its own undoing.

Let men cease the butchering of men.

From the same board, so richly and so lavishly spread before all men, one feasts on the purity and beauty of gold, and is filled; while another feasts upon the gold itself, and is ever hungry. A hunter, looking at a deer, is prompted to kill and consume it. A poet, looking at the same deer, is carried as on wings into spaces and times of which the hunter never dreams.

All works of Life are significant – yea, marvelous, surpassing and inimitable – Life busies not itself with useless trifles.

To issue from the workshops of Nature a thing must be worthy of Nature's loving care and most painstaking art. Should it not be worthy of your respect at least?

If gnats and ants be worthy of respect, how much more so your fellow-men?

~ Mikhail Naimy, The Book of Mirdad

That which is not free is not responsible, and that which is not responsible is not moral. Freedom is the condition of morality.

~ Thomas Davidson, in The Way Out of this Mess Is the Way of Mahatma Gandhi, Jeff Knaebel, 15 October 2008

From Preamble and Article 28 of the Universal Declaration of Human Rights:

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,...

← *Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.*

←

I say, Whereas, in today's world of nuclear madmen Nation States this Declaration is sadly farcical,

“Kind Sir, it is too simple. How can there ever be peace with a system of Nation States designed and organized for endless war – war on other States, war on their own people, war on nature? How can peace arise from institutionalized structural violence that is constantly escalating to new levels of insanity through ever-expanding technology?”

How can a social system grounded in the science of killing ever deliver the goodness and beauty that is the art of living? How can humanity survive where there is no moral ground?”

~ Jeff Knaebel letter to NHRC, December 2009

What is the moral justification for the existence, let alone the tolerance, of an institution (the State) which, to gain control of oil, murders helpless women and children with death rained from the sky, and in other lands under different flags oppresses and murders selectively its own citizens to make way for corporate control of land and resources?

Here is a glimpse of American action while “conquering” the peaceful people of the Philippines in March, 1906. Six hundred U.S. soldiers with artillery massacred nine hundred Moro, mostly women and children, who had taken shelter in a volcanic crater. The Americans fired into the bowl of the crater from protected positions above. Excerpt from US newspapers of the day:

Women Slain in Moro Slaughter / With Children They Mixed, and All Died Together.

They were mere naked savages [human beings as seen through western eyes], and yet there is a sort of pathos about it when that word children falls under your eye, for it always brings before us our symbol of innocence and helplessness; and by help of its deathless eloquence, color, creed and nationality vanish away and we see only that they are children – merely children. We see they are frightened and crying and in trouble; our pity goes out to them by natural impulse. We see the small forms. We see terrified faces. We see the tears. We see small hands clinging in supplication to the mother.” ~ Mark Twain in Voices of a People’s History of the United States, Howard Zinn.

[Further note: to provide political cover for this atrocity, a Congressional Medal of Honor for a “valorous feat of arms” was awarded by President Theodore Roosevelt to General Leonard Wood who conducted the operation.]

Only 15 years earlier the US Army had massacred a peacefully encamped band of Lakota – mostly women and children – by firing on them from above with Hotchkiss guns. See “Bury My Heart at Wounded Knee” by Dee Brown.

The level and scale of violence escalates as the human mind degenerates and becomes more brutalized on the road to Los Alamos Lab (modern science’s Temple of Death, upon whose altar whole humanity may be sacrificed), Hiroshima, Agent Orange Vietnam, Napalm Cambodia, Shock and Awe Iraq, Global War on Terror Afghanistan: the plunge to extinction.

See the Federation of American Scientist list of over 200 overseas military operations from the end of WWII to Nine/One/ One (2001) in which the US Government was involved and normally struck the first blow.

It is nonsensical to consider the institution of a State as a solution to the problem of conflict, because it is precisely the institution of a State which first makes conflict unavoidable and permanent.

~ Hans Hermann-Hoppe, 16 March 2000

On the U.S. Constitution in Particular

The law becomes the weapon of every kind of greed. Instead of checking crime, the law itself is guilty of the evils it is supposed to punish.

~ Frederic Bastiat, The Law

In the works of Carl Watner (*I Must Speak Out*, Fox and Wilkes, 1999), we find the following historical origins of the U.S. Constitution, here paraphrased:

The Constitutional Convention was engineered by mostly by wealthy men and politicians who realized that under the Articles of Confederation the federal government lacked the power to become a strong centralized force.

*The Constitutional Convention was supposed to amend the Articles of Confederation, not replace it with a new form of government. Any proposed changes were supposed to have been ratified by **all** the states before adoption.*

*But the framers defied these legal stipulations abrogated their authorization limited to amending the Articles, designed an entirely new centralized national government, and inserted the provision that it need be ratified by **only nine states**.*

What the Framers actually did, stripped of fiction and verbiage, was to assume constituent powers, ordain a constitution of government, and require a plebiscite thereon over the heads of all existing legally organized powers. Had Caesar or Napoleon committed these acts, it would have been pronounced a coup d'etat.

The passage of the Bill of Rights as the first ten amendments was intended to bolster the weak popular support for the new Constitution. These amendments pretended to make the new central government the guardian of the people's liberty. But using the Constitution to protect the people from its own government was like the proverbial fox guard the henhouse. ~

Pursuant to this construction, justice inheres in the State itself, which makes the right of resistance a logical impossibility. See K.H.F. Dyson , 1980.

Within less than ten years the government was violating its own constitutional limitations. Seventy years on, in carrying out his Civil War, Abraham Lincoln utterly trashed the Constitution as amended.

The following is excerpted from my book, *Experiments in Moral Sovereignty (2006)*:

The principle of majority rule merely divides society into masters and slaves, thus guaranteeing perpetual conflict.

No Treason: The Constitution of No Authority, by Lysander Spooner points out many things that seem obvious when we think about them in terms of taking responsibility for our own lives.

Spoooner states that the Constitution has no inherent authority or obligation, unless as a contract between man and man. The present Constitution purports, at most, to be only a contract between men living eighty years ago (as of 1869). The Constitution, so far as it was their contract, died with them. They had no natural right or power to make it binding upon posterity.

Simple common sense and reason tell us that no group of men, existing at a particular time, have the right or power to create a perpetuity lawfully binding upon other men.

Furthermore, we know historically that only a small portion of even the people then existing were consulted on the subject or permitted to express their consent or dissent in any formal manner. Even those who actually voted for adoption of the Constitution did not pledge their faith for any specific time. No time was named during which the association should continue.

Spooner argues that the government has the burden of proving that consent to be governed has been rendered and is still in effect.

If, then, those who established the Constitution had no power to bind their posterity, the question arises whether their posterity have bound themselves?

He addresses voting as a possible pledge: the act of voting can bind nobody but the actual voters. Excluding those ineligible to vote at the time – women, those not owning property, blacks, indentured servants, minors, et al – perhaps only one-twentieth can have voted to support the Constitution. Spooner states that at the time of his writing (1869), only one-sixth of the whole population are permitted to vote. The other five-sixths can have given no pledge to support the Constitution.

By the act of voting no one can pledge himself for any longer period than that for which he votes. One does not pledge himself to support the government beyond that term. Even today less than half of the people vote, therefore at any given time less than half of the people are pledged to the Constitution.

Spooner further shows the sham of voting as alleged support for the Constitution. It cannot be said that by voting a man pledges himself to the Constitution unless his act be perfectly voluntary. From the very start, without his consent, a man is surrounded by compulsions of the government. It forces him to pay money, render service and forego his natural rights.

He sees this as a tyranny over him by other men who use the ballot. In order to avoid servitude to those who currently hold power over him, he attempts change through using the ballot also. It is an act of self-defense against the power of others over his life. The ballot is as a bullet in a battle not of his choosing – it is his only chance of self-preservation from within the system – which is also not of his choosing. Thus he acts out of necessity and not voluntarily, and thus his voting is morally nullified.

Therefore voting cannot be taken as evidence that anybody freely assented to the Constitution, even for the time being. We have no proof that any large portion even of the actual voters truly – **freely and voluntarily** – consented to the Constitution. Nor can we ever have such proof until every person is left perfectly free to consent, or not, without thereby subjecting himself or his property to be disturbed or injured by others.

On general principles of law and reason, it cannot be said that the government has any voluntary supporters at all, until it can be distinctly shown who its voluntary supporters are.

Therefore, says Spooner, inasmuch as the Constitution was never signed nor agreed to by anybody as a contract, and therefore never bound anybody, and is now binding upon nobody – and is moreover such an one as no people hereafter could be expected to consent to, except as they may be forced to do so at point of bayonet, it is unfit to exist.

He continues to shine light on realities that makes one want to slap his hand against his forehead saying “my goodness, how did I not see that?” By the Constitution – as interpreted by those who pretend to administer it – the properties, liberties and lives of the entire people of the United States are surrendered unreservedly into the hands of men who, as provided by the Constitution itself, shall never be questioned as to any disposal thereof made by these men.

Article I, Section 6 provides that, **“For any speech, debate or vote in either house, the senators and representatives shall not be questioned in any other place.”** This provision protects the senators and representative from all responsibility for whatever laws they make and impose upon other men. And these laws are passed by only two thirds of a quorum, not even two thirds of the whole body.

The Constitution also enables them to enforce the execution of their laws by giving these representatives the power to withhold the salaries of, and to impeach and remove, all judicial and executive officers who refuse to execute

them. The Constitution thus grants not only certain powers to these men, but the power to define the extent of their power. And under Section 6 above, the people have no right to question the use or extent of this power.

Thus the whole power of the government is in their hands, and they are made utterly irresponsible for the use of their power. What is this, but absolute, irresponsible tyranny?

A person is none the less a slave if he is allowed to choose a new master once in a term of years. What makes them slaves is that they are in the hands of men whose power over them is absolute and irresponsible. No matter which new master they may choose from time to time, behind that master is always the gun.

The right of absolute and irresponsible dominion is the right of property, and the right of property is the right of absolute irresponsible dominion. Neither exists without the other. Therefore Congress, having that absolute and irresponsible law-making power which the Constitution grants them, in effect owns us as property. Their will is our law, and they are our masters.

In modern times the legislature has exercised its privilege of irresponsibility by deferring questions of war and peace to the executive, which is owned and controlled by corporations that benefit from war. Just so, the legislative branch is also owned and controlled by corporations who write the bills that the representatives pass.

His contempt for the judiciary notwithstanding, Spooner could not foresee the terrible – and now terrifying – decision of the Supreme Court in 1886 which granted personhood to corporations. Thereby have we come to be ruled by abstract nonhuman legal construct entities for whom we can never vote, but who can buy all the votes they need, buy all the legislation, and thus become the law itself.

Pursuant to that decision, corporations have the rights of a person, but no human duties and responsibilities. Their owners and directors are protected by sovereign immunity and the laws of corporate limited liability.

The entire machine of western civilization operates on this construct of unaccountability and irresponsibility. This moral error is killing the Earth.

[In India, ranked near the bottom of the world corruption index, hypocrisy and oppression are doubled by the fact that the legislators know very well that any law which they may pass can be easily abrogated with bribe money, be it paid to the executive or the judicial branch. If necessary to their ends, the corporations can induce the executive branch to intimidation and murder of its own citizens, as in the well-known, highly publicized cases in Gujarat. See the film *Parzania* and the news magazine *Tehelka* for graphic depictions of government-incited carnage in Gujarat]

Furthermore, this whole proceeding takes place pursuant to secret ballot voting. The secret ballot makes a secret government. I submit that history – and our current times – shows that secret government becomes a secret band of robbers, murderers and assassins. Under it, we do not know who the tyrants are until they have struck, and usually not then.

The Constitution says the government has the “right” to declare war. By this piece of paper – which I never signed and do not acknowledge as morally legitimate or of any effect upon me – certain men claim the right to force me to murder my brother human beings. At the cost of my own life, I deny this power of any man-made government.

If the government can take a man's money [and his land] without his consent, there is no limit to the additional tyranny it may impose upon him. With his money, it can hire soldiers to keep him in subjection, plunder him at discretion and kill him if he resists.

~ Lysander Spooner, 1852

This was the actuality of the government prevailing in Spooner's time, and it is the reality of the government we have today. It will be our reality until we are ready to live together responsibly without government – or until we

consent to no Constitution except such an one as we are neither ashamed nor afraid to sign physically in our own hand – and until we refuse to authorize, except in writing on a case-by-case basis, any government to do anything in our name for which we are not willing to be personally responsible. To retain any power less than this in our own hands is to be enslaved.

What is the clear, objective reality of our present situation? How about this perception: Only those who have the will and the power to shoot down their fellowmen are the real rulers in so-called civilized, democratic countries. And this: when we become aware of the realities behind the game of smoke and mirrors, we **know** that when we vote, we are voting for someone who will in turn, inevitably, vote to use our money and in our name to murder other human beings.

James Madison has described law-making in Federalist No. 62: *Law so voluminous it cannot be read...so incoherent it cannot be understood... so often changed that no one can know what will be the law of tomorrow... providing unreasonable advantage to the clever and the cunning and the moneyed... the cunning harvest the toils and cares of their uninformed fellow citizens...*

Nothing in law books is about life. There is nothing of the human heart in these books. They are comprised of abstract symbols that divide us from each other, separate us from Nature, divorce us from reality, and blind our vision of the seamless whole for which, from deep within, we all yearn.

When plunder becomes a way of life for a group of men living together in society, they create for themselves in the course of time a legal system that authorizes it and a moral code that glorifies it.

~ Frederic Bastiat, The Law, 1850

Let us see our position on the **Trajectory of Evil** at about 150 years after Bastiat:

In a letter to a Latin-American Catholic writer, Ernesto Cardenal, Thomas Merton wrote, "*The world is full of great criminals with enormous power, and they are in a death struggle with each other. It is a huge gang battle, using well-meaning lawyers and policemen and clergymen as their front, controlling papers, means of communication, and enrolling everybody in their armies.*"

~ Wikipedia, accessed 26 September 2010

Once it is conceded that a man, or any body of men, have any right to make laws of their own invention, and compel other men to obey them, every vestige of Man's natural right is denied. If any of these rights may be taken from him by other men, all of them may be taken.

We would deny as moral truth any prescription by majority rule, or kingly decree, or Executive Order. All these rules would be denied as invalid sources per se.

The constitution is of no authority. There can be no valid binding agreement among men who never met even to discuss a document which itself was drafted by men long since dead. The dead cannot bind the living. Whatever agreements they made, whatever constitution they made, applied only to its drafters, and died with them. Thus the State which rules my life is invalid at inception. It rules not by agreement or consent. It rules by force only.

No man can give away his own natural right of liberty, nor can he do so with any other man's natural rights. Therefore, he can delegate no legislative power whatever — over himself or anybody else — to any man or any body of men (with thanks to Lysander Spooner).

In my personal experience, the formal system of Western judicature is a major edifice of institutionalized structural violence. It establishes a frame for an endless war of egos, cunning intellect, money, and words. There is no heart, and where there is no heart, there can be no justice.

The consequences are almost always violent to somebody – while not physically violent of themselves, lives are ruined by legal proceedings, and ruined lives are violence.

Experience as a team member of Native American legal advocacy, together with observations of civil litigation, led me to perceive the legal system as a battlefield in which words-as-lies are the bullets, and money is the petrol.

“Buy the lawmakers and you become the law itself.” After the laws have been passed, if you have the money to hire the best lawyers, and some left for bribing the judges, you can “win.” Justice is far, far away.

A Brief Note on Natural Law

A thing is right when it tends to preserve the integrity, stability and beauty of the biotic community. It is wrong when it tends otherwise.

~ Aldo Leopold, in *The Way, an Ecological Worldview*, by Edward Goldsmith

For primitive [I would use “natural” here] man, the Universe as a whole is a moral or social order, governed not by what we call natural law, but rather by what we might call moral law.”

~ A.R. Radcliffe Brown, in *The Way*, by Edward Goldsmith

Many are the writers more knowledgeable and superior to me, and I have been limited by being forced constantly on the move in challenging physical circumstances, by lack of time, and limited access to resources. A short summary of Natural Law is proposed as follows:

“Do unto others as you would be done by. Respect the sacredness of all life.” All the rest is commentary.

Natural law recognizes the self-ownership of each person as an individual human sovereign. Within a group of persons living together in a society, since the self-ownership of each and the moral conscience of each is inalienable, freedom is a relationship more than a “right.” Freedom is the reciprocal relationship of mutual respect between and among persons.

Thus freedom might be described as an open space in which reciprocal exchanges of energy occur between beings who are each independent and self-governing and acting through their free will. The necessary condition of freedom is fellow-feeling and brotherhood. Freedom and the compulsion to dominate are mutually exclusive.

In a morally wholesome society functioning as a brotherhood of shared mutual respect, concern for others, and mutual cooperation, freedom comes to be expressed as responsibility rather than “right,” because within an energy field of loving kindness and compassion there need be no “right” which implies something to defend – everyone is in it together as mutually respected equals.

Just as morality is the necessary condition of freedom, so is freedom the necessary condition of morality. They are bound up together, inseparable. Freedom cannot be institutionalized or legislated – only restrictions of freedom can be legislated. Since the very act of legislation is coercive – it is one group of men imposing their self-made laws upon another group of men – freedom and any form of the State are mutually exclusive. Therefore true freedom is possible only in the “wild.”

Freedom cannot exist within an industrial civilization for at least three reasons:

Industrialism is immoral because it automatically and inevitably takes life – it kills living beings. Morality – respect for life – is a necessary condition of freedom.

Industrialism requires marking out boundaries of exclusion on the earth originally given freely for all to share equally. This automatically and inevitably leads to a hierarchical power structure and domination of some by others.

Industrialism requires money, which automatically and inevitably leads to a hierarchy of greed-and-possession and a system of laws by which some dominate others. As Bastiat (*The Law, 1850*), Lysander Spooner (*Collected Works, C. 1860's*) and others have proven, law is in reality a codified system of legalized plunder by which some live at the expense of others. Law is force, and force is the antithesis of liberty.

If it appears that the mutual exclusiveness of freedom and industrialism sets up a double bind, then so be it. The way out of a double bind is to eliminate it. Therefore industrialism must be abandoned altogether if freedom is to exist. The monkey's closed fist inside the jar of peanuts keeps him trapped. Only when he releases his grasp and lets go can he be free.

I cannot be free unless everyone is free. The freedom of all can exist only within a social paradigm of mutual respect, concern for others and the whole of life, and an internalized sense of responsibility to one's duty as a steward of life.

To live according to Natural law requires living as a natural human. This means living in harmonious balance with Nature, taking from the Earth only what we need for subsistence of the body, accumulating and storing up no more than the necessary requirements of this subsistence, taking not life, and sharing with all.

Addressing the Court, I wrote: Your Honor, when an issue is beyond the scope of institutional law, as may be the case here, perhaps we can go back to the point of beginning before man-made law was institutionalized among us. That point is Natural Law, sometimes attributed as the law God gave us, the Law of God which is senior to man-made law.

Natural law must be discovered by humans working together in a spirit of brotherhood with the goal of community harmony. It cannot be imposed from outside the group of face-to-face participants in living relationships. It cannot be either discovered or imposed by institutionalized non-human entities, such as the abstract construct of a State.

Natural Law is not in a book. It is in living heart to heart relationships of brother humans. It has worked for long periods of Indian history, and even into modern times as described in the writings of Mark Shepard, Vinoba Bhave and Darmpal about people's courts of India.

Is it through the application of Natural Law that Man is converting a green paradise earth into a dustbowl wasteland, poisoned and dead? I do not believe so. I believe that Natural Law is intelligent in providing for the continuity of life.

Under natural law, all men possess self-ownership, individual moral agency and equal liberty. When there is an infringement by an individual, the social unit works together to discover the application of natural law. There is the presumption of strong moral fibre within the community. The village well does not get poisoned by corporations whose owners are far away and unaccountable.

When I was living with the Zuni I asked about the issue of an accused lying in testimony before the tribal council. My host of more than a year, an Elder and council member, seemed astonished at the question and replied, "We don't lie."

I wrote the following in my essay entitled "*The Way Out of This Mess Is the Way of Mahatma Gandhi*" (LewRockwell.com, 15 October 2008):

Moral considerations have no place except where liberty exists. A person cannot do “right” where there is the option to do “wrong.” No problem of morals can be resolved in the absence of liberty. All that can be done by enslavement is to remove moral choice from the enslaved. As per Thomas Davidson, ‘That which is not free is not responsible, and that which is not responsible is not moral. Freedom is the condition of morality.’

If we are alive in an ordered Universe, the existence of universal, unchanging eternal truths follow from the premise. If these eternal truths and unchanging principles exist, then one may hypothesize the existence of moral truths – moral law if you wish – as part of the Universe in which we live. This moral law would be higher than, and rule over our social, statutory laws of society, custom and tradition.

It would remain Man’s task to discover these laws by search, analogous to discovering the laws of physical science. We would deny as moral truth any prescription by majority rule, or kingly decree, or Executive Order. All these prescriptions would be denied as intrinsically invalid sources.

Since the end is embodied in the means, no freedom-loving person can employ other than purely voluntary means. Liberty cannot be institutionalized. Only encroachments of liberty can be institutionalized. Liberty cannot be legislated, adjudicated, constituted, democratized or decreed. Liberty is liberty by law of nature.

We must never give up. If we should ever give up and say that liberty is dead, we have pronounced that human life no longer exists. The urge to be free is embodied within and intrinsic to human consciousness itself.
~ Adapted from F.A. Harper, 1957.

Continuing beyond the court submittal and guided by Lysander Spooner, I try to strip off the camouflage to discover the reality of “constitutional government” in relation to Natural Law. These findings are presented:

All political power arises from the possession of money. Any group of men having enough money can establish themselves as a “government” by using the money to hire soldiers to extort more money and compel general obedience to their will.

Anyone who puts money into the hands of a “government” puts into its hands a gun which will be pointed at his head to extort more money and keep him in subjection to its arbitrary rule.

No “government” can reasonably be trusted for a moment, or reasonably be supposed to have honest motives, any longer than it subsists by purely voluntary support without any threat of coercion direct or implied.

Because of secret ballot voting, the taxpayer-citizen cannot know who voted, nor how they voted, and thus he cannot know who the alleged “representatives” are representing, and thus he cannot know who are the particular individuals who comprise the “government.” The “government” is purely an incorporeal abstraction with which he can make no actual contract, to which can give no consent, and make no pledge in the sense of an actual human relationship.

Not knowing who are the particular individuals who call themselves the government, the taxpayer does not know to whom he pays his taxes. All he knows is that a nice government man comes to him demanding money as the agent of a secret cabal of robbers and murderers who are willing and able to kill him if he resists payment.

Since it is impossible for a citizen-taxpayer to enter a contract with the “government,” and since, as discussed elsewhere, the constitution itself is of no authority, it can be seen that the entire structure is a sham, a myth in which blind belief is sustained by coercion and force that is naked to those who look.

Now continuing beyond the whole concept of constructed law:

Natural Law cannot be institutionalized or codified. It is a living dynamic relationship of mutual respect among human beings who are committed to live according to higher spiritual law which springs from reverence for all life.

This reverence, this awareness of the spirit in all beings and all things, is within each one and within all of us. Industrial civilization with its roots in domestication of the wild has repressed and attenuated our sense of interconnectedness. People of the western civilization have to work hard to recover even a little of what remains natural for many indigenous people and was once natural for all.

Now we call the truly natural an “altered state of consciousness.” We have dumbed ourselves down through the invention of symbolic thought. We no longer have unmediated access to the flux of consciousness out of which our Universe arises.

Referring back to the quote of Radcliffe Brown at the head of this section, and to Chellis Glendinning, Edgar Mitchell, Rupert Sheldrake, many anthropological reports and experiences with indigenous people themselves, I submit that by domestication of the wild – from which began the inexorable movement toward industrial civilization – we pulled up our own root and lost our awareness.

Through this loss we have become morally stunted, pursuant to which our science is unable or refuses to recognize the Universe as a moral order. Since we no longer see what is going on within ourselves and its energetic connectedness to everything outside our tiny physical boundary, we can no longer have an ethical relationship with life.

It is awareness that gives rise to reverence – an awareness out of which springs a natural, effortless, spontaneous unconditional love for all living beings, and even for the dust blowing on the winds of the Sutlej River where it makes its big turn to the North.

This awareness, this ineffable joy and love cannot be imposed upon the individual human – love cannot be commanded into existence. Thus Natural Law is just that: natural to the human. The human becomes unnatural – that is, split from his own being, disintegrated – when he submits to law imposed by arbitrary manufactured nonhuman structures, such as constitutions, states, parliaments, corporations.

Truth itself is corrupted in the hands of a majority.

~ Mahatma Gandhi

Sometimes I think that all of my writing is of little use, as if it is the finger of redundancy pointing at the obvious. The whole thing is so simple and in plain view in front of our noses. But we have so abstracted and over-intellectualized natural reality into symbolic representations that we have thoroughly confused ourselves. And those among us of deranged character who are addicted to power use this symbolism to manipulate and control.

The Way of Wisdom is ancient, and dying. It is the way of the indigenous Dwellers in the Land, of the Ladhaki, of Lao-Tzu, of the Good Red Road, of White Buffalo Calf Woman, Chief Joseph and Black Elk and the Haudenosaunee.

While the obstinacy of the political leaders puts fear into our hearts, the common sense and conscience of the peoples of the world give us hope.

~ S. Radakrishnan, 1958

NOBODY CAN OWN ME

So I asked myself –

If you are not going to act on love, then who will?
If you do not renounce endless war
of the Corporate State
then who will?

The only way
to be impeccable with my word
is to deliver my treason
to the United States government.

By their abuse of me
they will prove my point
that the State cannot tolerate
free men.

Thus will they demonstrate
that freedom, ethics, morality
and the State
are mutually exclusive.

I shall be
my own refuge
It is my life
Nobody can own me.

*You might as well expect the rivers to run backward as that any man who was born a free man should be contented
penned up and denied liberty to go where he pleases.*

~Chief Joseph, Nez Perce, 1879

They cannot hold me except with a chain. ~ Osceola, Seminole, 1838

THE REVOLUTION

We need an Inner Revolution
From fear to love
From greed to generosity
From selfishness to compassion
From deceit to truth
From dependence to self reliance
From war to peace
From enslavement to Liberty.

*He who wrongs no one fears no one. He has nothing to hide and so is fearless. He looks everyone in the face. His
words are direct and straight.*

~ S. Radhakrishnan, Introduction to All Men Are Brothers, 1958.

This is the goal, always just below the horizon which constantly recedes in front of my stumbling footsteps.

Our present human social structure is beyond redemption, and it will never change by voluntary action. The vested interests of power and money are too deeply entrenched, too many ordinary people are materially dependent upon the system, and the rot of corruption has weakened too much of the social fabric.

Institutionalized structural violence and corporate exploitation will not be stopped by legislatures or judiciaries who themselves are beneficiaries of its continuance. The hugely wrong-headed 1886 decision of the U.S. Supreme Court which granted to corporations the rights of personhood assures that we will be governed by nonhuman machine entities until the entire system collapses in a biological holocaust.

My petition to the Supreme Court proved that the nightmare cannot be defeated from within its own framework, where even language itself is subverted. We cannot defeat the enemy on his turf and on his terms.

Look at history. Should a popular resistance movement begin to gain adherents, history shows how it will be emasculated or destroyed:

The authorities will eliminate offending persons or groups, or make their continuance so personally dangerous that the leadership will quit. Oppose us and we will kill you.

The Power Structure will co-opt or subvert the message. Examples abound, in corporate greenwash, in State propaganda, in controlling the present by erasing or re-writing the past, in deifying wealth and power, in making a god of the State.

It is too simple for our conditioned, over-intellectualized minds to understand. Any organism or any culture which consumes and destroys its own ecological base of life will end up by destroying itself. As the Tarahumara Elder told me, "We have only to wait and watch. The white man will destroy himself." As Mahatma Gandhi foretold, "the European-American industrial civilization will destroy itself."

Our revolution must be for regaining control of our own minds, and thus of our lives. We can come out from the delusion that this culture's conventions of destroy to consume are anything more than a mind game – a game of smoke and mirrors without substance, a game perpetuated by the processes of hypnotism and mental conditioning of the Corporate State.

Then we can begin to save ourselves. We withdraw our participation. We get on the land. If we are lucky, we find our tribe. If not, we go it alone. We attune to Nature in the place we have chosen, and we defend our land.

Here is exemplar Winona LaDuke of the White Earth Recovery Project, writing in *Paradigm Wars* by The International Forum on Globalization:

The teachings of our people concerning our relationships to the land are deeply embedded in our language. For instance, in Ojibway, "nishnabe akin" means "the land to which the people belong." This implies an entirely separate paradigm for property rights from that contained in discussions held in U.S. courts. Nishnabe akin doesn't mean "allotments to which the people belong," nor does it mean "the land that belongs to the people." It means that we belong to the land.

This concept is accompanied by many teachings, one of which is that our relationship to the land is just that – a relationship. Not a bargaining of rights versus responsibilities. In a relationship with the land, responsibilities are already implicit.

We walk away from the dirge of death and begin again the dance of life.

OF INTERNATIONAL DECLARATIONS AND HOLLOW PROMISES

Does a people have a right to come and steal another people's things, destroy their culture, steal their children, ruin their languages, do all these other things? Do they have a right to do that?

We need to adopt a strategy so that the voices of indigenous people can lead the way to a moral relationship with the planet.

~ John Mohawk (Seneca), in Paradigm Wars, International Forum on Globalization

My experience of the West, where I have realized the immense power of money and of organized propaganda – working everywhere behind screens of camouflage, creating atmosphere of distrust, timidity and antipathy – has deeply impressed me with the truth that real freedom is of the mind and spirit. It can never come to us from outside.

He only has freedom who ideally loves freedom himself and is glad to extend it to others. He who builds walls to exclude others builds walls across his own freedom. He who distrusts freedom in others loses his moral right to it. Sooner or later he is lured into physical and moral servility.

~ Rabindranath Tagore, Creative Unity, 1922

Following are some of the International Covenants which I argued to the Supreme Court of India. In dismissal, the court disregarded all of them in favor of parochial political interests. The Indian government aspires to “Strategic Partnership” with the world’s only superpower. It would not be expedient to grant Stateless Person Asylum status to a conscientious objector to the violence of this rogue state.

The international principle of non-refoulement – the forcible return of people to countries where they face persecution – is part of customary international law and is binding on all states. It takes into account the principle of non-rejection at the border. Therefore, all governments should admit asylum seekers into their countries

~ UNHCR, A Pocket Guide to Refugees.

The Court’s decision violates this covenant also, because it coerces me to apply for Indian citizenship, or else face deportation or jail in India.

Apparently the UNHCR estimate of nine million Stateless Persons worldwide as of 2002, of whom 951,000 had been granted refugee status (UNHCR, Refugees, 2003) had no merit in the eyes of the Court.

Since the State is always an agency which must use force, we have noted it derives its power from compulsory unification. All persons under its jurisdiction are compelled to agree with whatever the State does. The agreement can be enthusiastic, tacit, or reluctant. But the agreement must be there. Power, to be effective, cannot permit exceptions.

~ Robert LeFevre , Freedom Is Not a Halfway Place

A General Statement on Human Rights, Law, and International Covenants

All of them are utterly hypocritical and dishonest for so long as the nations entering into them hold their citizens as State property to be treated as units of production from which taxes are collected by coercion and force.

All of them are shams and falsehoods for so long as any citizen is not free to withdraw his allegiance and association without needing permission. The Nation State itself is the great violation of the human right to be born free and live free.

All of them are error and delusion without meaning for so long as any group of men acting under any color can invent laws of their own making and impose them upon other men.

I hold it to be self evident that any Human Right within a culture which requires permission or paper for grant thereof does not in fact exist within that culture. Any human right that can be in any way limited, canceled or rescinded by operation of man-made law does not exist within that culture.

What does then exist is the enslavement-control of some men by other men enforced by the application or credible threat of deadly force. In a culture ruled by corporations this force is employed to gain money and the power to gain money.

The requirement of a passport violates freedom of movement, and is therefore a violation of human rights on its face.

Now excerpts from relevant Articles which were presented to the Court:

Based upon the foregoing facts and those shown in the Exhibits, I now petition the court for grant of Humanitarian-Political asylum pursuant to the **Universal Declaration of Human Rights**, UN Resolution 217 A, to which India subscribes as a member Nation. The relevance of various articles of the said Declaration to my case is noted in the following.

From the Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,....

My inherent dignity and equal and inalienable rights are denied by the requirement to be a registered citizen – tantamount to an object of property – of any particular nation. Further violation is the required documentation which restricts freedom of movement and this denies rights to life and liberty.

This also violates my inherent dignity by presumption of suspicion that I am an unwholesome person who must be surveilled and tracked. It violates my equality with all others that because of my origin, ethnicity and social standing I must carry restrictive documents which are not required of hundreds of millions of other human beings.

From Article 1.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

The exercise of reason, conscience and brotherhood is impossible where one dwells under enforced acts of citizen-slavery to a State which sweats him at law in order to finance its murderous wars. The exercise of conscience is further abrogated by a system of secret ballot elections pursuant to which a person is supposed to assign his inalienable conscience and will to another person with whom there is no contract of agency because the parties are unknown to each other. In this system nobody knows who "represents" anybody.

Individual moral agency cannot be assigned to others by any means whatsoever, and no group of men can possess moral agency. Only individuals can be moral agents. It is this sham system of irresponsible management of human affairs and the planetary biological commons that is the vehicle carrying our species toward extinction.

From Article 2.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

This provision ensures my rights and freedoms regardless of national origin. It further provides for my rights and freedoms in any country and protects me from the unequal discrimination involved with mandatory government identification issued by a particular State, and is concomitant denial of freedom of movement and therefore right to livelihood and therefore right to life itself.

See also Articles 21 of the Constitution of India. I proclaim my right hereunder to world citizenship as a member of the Human Family, and not particular citizenship under the arbitrary rules of an arbitrary group of men calling themselves a government.

From Article 3.

Everyone has the right to life, liberty and security of person.

I stand before you as a civil human being, equal in rights with any other, and humble before all. My moral conscience, my will, my inner essence cannot be alienated or assigned to anyone or any entity, just as yours also cannot. To brand, label, track and restrict me by the accident of birth is an absolute violation of my fundamental humanity. See also Articles 3 and 21 of the Constitution of India, for which case law states, inter alia, that right to livelihood is integral with right to life. Government I.D. which restricts movement is in direct contravention of these references articles, 3 and 21.

My liberty and security of person has been violated by arbitrary police threat against my host, who had duly and properly registered me as his guest, as I had also duly and properly registered my domicile with both the SP and the DC, who had assured me that I could reside in private homes.

From Article 4.

No one shall be held in slavery or servitude;

I proclaim that mandatory, arbitrary and forced citizenship is tantamount to slavery. See my preceding paragraph number 4 herein. I never freely entered into a contract with the United States to grant it any authority over my life whatsoever. Like the Hopi of America, I never entered a treaty with the United States Government which recognized its right to exist.

I proclaim that the connection at gunpoint of taxation on my labor product is involuntary servitude tantamount to slavery. I further maintain that to be forced into economic participation within a national economy geared to endless war in its exchange system of blood for oil – rather than being allowed freedom of self-selected domicile – is in fact slavery.

Does any one man have the moral right to control my movement and livelihood? Then how does any group of men with whom I have no contract of agency?

From Article 5.

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

I consider that to be branded, tracked and surveilled like a farm animal is inhuman – in the true sense of what is a real human being – and degrading treatment. I also find it repugnant and degrading to be forced through taxation to finance the well-publicized depraved practices of torture, abuse and degradation of the United States Government in many foreign lands where it has no business even to set foot.

I feel that it is degrading treatment – and perhaps inhuman, depending upon one's sensibilities – to be forced from my peaceable domicile into homelessness by an arbitrary police threat against my host, which forced me to vacate in order to preclude the destruction of his career and community standing pursuant to the filing of an FIR against him.

From Article 6.

Everyone has the right to recognition everywhere as a person before the law.

I was forced by police to leave my peaceful domicile because of their threat to file criminal action not only against me, but against my innocent host as well, because of my lack of a piece of paper. Because I could not defend myself without risking the career, reputation and life of my host, I was denied recognition as a person before the law.

From Article 7.

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

For the same reasons as under Article 6 above, I have been denied equal protection and have been subjected to severe discrimination for lack of a piece of paper. There are tens of lakhs of nomadic and tribal people within India, many of whom have no Government ID. I am equal to them as a member of the Human Family regardless of where I may have been born.

From Article 9.

← *No one shall be subjected to arbitrary arrest, detention or exile.*

←

Although the S.O. of New Delhi police at Darya Ganj said that "Jail is for criminals and you are not a criminal," and refused to arrest me, a position later affirmed by the Rajkot police to my host there, Sri V.K. Desai, the Himachal police in effect subjected me to arbitrary arrest and detention through their threats against me and my local host, pursuant to which I was forced from my domicile. These authorities breached their promise that I could remain as long as administrative permission procedures were running.

From Article 10.

← *Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.*

Although there is no criminal charge against me, and the Delhi and Rajkot police determined that I pose no threat to anyone in my work of carrying the message of Mahatma Gandhi, I stand before this court because of the arbitrary threat by Himachal police of criminal charges.

From Article 12.

← *No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.*

←

In violation of article 12, my mail to USA is being opened before reaching its destination. Being forced away from my adopted Indian family and home is also arbitrary interference.

My honor and reputation have been stained by the shame of having to state "America" when asked from whence I came. Because of guilt by association with its terrible crimes against Humanity, and because of the burden of this shame, I renounced citizenship and severed all relations with the United States Government.

From Article 13.

← *(1) Everyone has the right to freedom of movement and residence within the borders of each state.*

← *(2) Everyone has the right to leave any country, including his own, and to return to his country.*

←

My rights under this article 13 have been violated by the police of H.P. My right to leave any country is violated by the requirement for passport and ID to cross any border going or coming.

These restrictions also violate my right to livelihood, which requires freedom of movement, which in turn denies my right to exist. Therefore, unless granted asylum as a Stateless Person, I am denied my right to life.

The stated right of everyone to leave any country, including his own, is herein an unqualified right without any restriction or limitation.

From Article 14.

← (1) *Everyone has the right to seek and to enjoy in other countries asylum from persecution.*

← (2) *This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes...*

←

Under this article 14 I hereby seek asylum from certain persecution if forcibly remanded to the U.S., of which I am not a citizen in fact or in law. On account of my sedition, rebellion and destruction of passport, I would face not only imprisonment, but perhaps even torture under the draconian laws passed by the Bush administration.

I have openly and publicly declared that the United States Government has no moral right to exist, and out to be peacefully and non-violently abolished before it maims and murders more innocent women and children in far away lands. Furthermore, since I have no ID, no US money, and no means of support I would soon die as a homeless person on the street, if not in jail.

From Article 15.

← (2) *No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.*

←

Under this Article 15 I must not be denied the right to change my nationality. By renunciation of citizenship, this is exactly what I have done. It is herein stated as an unqualified right without restriction or limitation. I believe it is not only a fundamental right not to have to adopt a new nationality before renouncing a former one, but it is a fundamental right to subsist as a Stateless Person, a Human Being who places duty to God and to all Humanity above any purported obligation to an arbitrary and unnatural legal construct called a Nation. [Please tell me what is **not** arbitrary, imposed by force and unnatural, about the location of the boundaries of India.]

From Article 17.

← (1) *Everyone has the right to own property alone as well as in association with others.*

← (2) *No one shall be arbitrarily deprived of his property.*

←

I have been arbitrarily deprived of my property by having been forced to leave my belongings and depart my domicile without the grace of time even to organize, segregate and pack properly my personal effects.

From Article 18.

← *Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.*

←

This article 18 protects my right to **manifest** my religion in **practice** and **observance**. My religious precepts are those taught by Lord Buddha, the Christ, and Mahatma Gandhi, primary of which is Ahimsa. For these Great Teachers the Precepts operate on 3 levels:

- ← - to abstain from violence
- ← - to not support violence
- ← - to not condone violence

The same also applies to stealing and lying, which are equally forms of violence. In the Christian sense, this is expressed as "Do unto others as you would be done by."

It is obvious that to not support and to not condone violence, stealing and lying, requires renunciation of citizenship because as Gandhiji said, "*All States are soulless, conscienceless machines which can never be weaned from the violence to which they owe their very existence.*"

See also the works of Nobel Laureates Alexander Solzhenitsyn and Harold Pinter. It is obvious to any thinking person that States are conceived in violence and maintained by theft and plunder. "War is the health of the State." See my Declaration of Renunciation and Declaration of Individual Sovereignty and Satyagraha.

I therefore proclaim that it is my right of religion and conscientious objection to all forms of violence to be granted asylum as a Stateless Renunciate Person.

From Article 19.

- ← *Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.*
- ←

Because my mail to USA is being systematically opened prior to its destination, my rights under article 19 are violated.

From Article 20.

- ← *(1) Everyone has the right to freedom of peaceful assembly and association.*
- ← *(2) No one may be compelled to belong to an association.*
- ←

I maintain that enforced citizenship of USA is a compulsion to belong to an association which comprises the most violent and destructive terrorists in the history of mankind. Hiroshima - Vietnam - Cambodia - Iraq - Depleted Uranium – White Phosphorous - Agent Orange: the list is endless. All of it is a terrible disease of the mind, and all of it carried out through lies.

From Article 27.

- ← *(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.*
- ← *(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.*
- ←

Having been forced into sudden departure from domicile by threat of police action against my host, my archives of literary and artistic production (for which humility prevents any claim of merit) were abandoned in haste.

From Article 28.

- ← *Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.*
- ←

In today's world of nuclear madmen Nation States this article 28 is sadly farcical. I quote from my open letter to the national Human Rights Commission,

Kind Sir, it is too simple. How can there ever be peace with a system of Nation States designed and organized for endless war – war on other States, war on their own people, war on nature? How can peace arise from institutionalized structural violence that is constantly escalating to new levels of insanity through ever-expanding technology? How can a social system grounded in the science of killing ever deliver the goodness and beauty that is the art of living? How can humanity survive where there is no moral ground?

International Covenant on Civil and Political Rights, 1966

Article 1.

All peoples have the right of self determination. By virtue of that right they freely determine their political status ...

This is an unqualified right to determine my political status, including nationality or statelessness.

Article 2.

Each State Party to the Covenant undertakes to respect and ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the Covenant, without distinction of any kind, such as race, color, sex, language, religion, national or social origin, birth or other status.

The rights under this Covenant are the same as those under UNUDHR, and are to be honored regardless of national origin.

Article 9.

Everyone has the right to liberty and security of person. No one shall be subjected to arbitrary arrest or detention.

Article 12.

Everyone shall be free to leave any country, including his own.

This right to leave my country is unqualified, without restriction or limitation, and requiring no permission or approval.

IRONY

Ironic it is
that a man who yearns only for peace
harmony and brotherhood
must live under threat
against his livelihood, liberty
and even his life
by the simple act of refusing
to finance the Corporate State War Machine.

By refusal to participate in
the mass dirge of death
does he risk his own life and liberty
This is irony.

The real essence the true essence
of living
is that every action should
affirm life
that all beings may be happy.

The way has been lost
we stand on the brink
of a maniacal holocaust
how shall we live?
Teach only Love
for that is what you are.

LIES, SECRECY AND LAYERED IRRESPONSIBILITY

I saw very early that the corporations, corporate media, and government, are all in collusion together. The truth is not revealed. And if you don't have the truth, you cannot make an informed decision. And if you don't have an informed decision, you cannot take a conscious act. And if you do not take a conscious act, then you are part of the annihilation of the gift of life.

~ Julia Butterfly Hill, Surviving the Storm – Lessons from Nature.

We cannot negotiate with nonhuman corporate entities whose human tools systematically lie to us. The only way to deal with an abusive and lying relationship is to leave it.

Lies sustain violence and violence is necessary to sustain the lie. Violence is conceived in secrecy, executed in secrecy and covered up by secrecy. Violence finds its only refuge in falsehood, and falsehood its only support in violence. Once violence is chosen as method, falsehood must be chosen as principle. This is the moral flaw of the foundation upon which the whole corrupt superstructure is built.

Corporate and government operations and international relations are veiled in secrecy. The powerful men behind the scenes who make the real decisions (politicians are their puppets) remain anonymous. Money, influence and power are shielded from any accountability.

We know they are lying to us, and they know they are lying to us. We are ruled by men of burning ambition and flexible ethics. If we cannot openly talk about it as equals, then we should not be paying for it, especially if it smells like murder. Deception is the method of all governments. We pay them to lie to us.

We are adrift on a sea of lies without a moral compass. It is horrible. It cannot work.

The state lies in all the tongues of good and evil, and whatever it says is lies, and whatever it has, it has stolen, everything it is, is false, it bites with stolen teeth, and it bites often, it is false down to its bowels.

~ Friedrich Nietzsche, 1896

President Roosevelt lured us with lies and secret provocations into WWII. With the lie that he was saving American lives, President Truman dropped the atom bombs on Hiroshima and Nagasaki **after** the Japanese government had petitioned for surrender (declassified documents indicated this was done to impress the Russians with U.S. military prowess). President Bush lied us into the Iraq War. “Plausible denial” is the guideline for secret political, corporate, and military plans and operations.

It is just as difficult to detect an official's dishonesty as it is to discover how much water is drunk by the swimming fish.

~ Chanakya

The corpses of past unaccounted lies – uncovered “State Secrets” such as *The Pentagon Papers* (Daniel Ellsworth) – hang grotesquely from a framework of layered official immunity and irresponsibility. Some of the structural posts and beams of the frame are shown below:

Sovereign Immunity: To get an idea of what this means at a personal level, take note that it protects not only the politicians who send us to war, but also the policeman who savagely beats his innocent victim (see Marc Stevens). Try to bring a legal action against the Sovereign and see how far you get.

Corporate Limited Liability: The managers of Union Carbide who destroyed thousands of lives at Bhopal, and the managers of BP whose greed and negligence led to the Deepwater Horizon well blowout are shielded from the consequences of their actions. Corporations have the rights of persons, but none of the responsibilities.

Corporations have neither bodies to be punished, nor souls to be concerned. They therefore do as they like.

~ Edward Thurlow, Lord Chancellor (1731-1806).

Secret Ballot Voting: There can be no contract of agency between parties unknown to each other. No one is responsible to anyone. Everyone can blame somebody else. Secret ballots mean secret government – it lacks authenticity and can be controlled by a hidden power structure of men operating behind the scenes.

A secret government is a government by cabal, pursuant to which the people at large can have no rights. Secret ballot voting means there is no contract of agency, and thereby the citizens themselves become also irresponsible, thus making the whole thing into a theatre of the absurd charade. No one is legally accountable to anyone while the money power captures the labor fruits of the common man.

Secret Proceedings and Anonymity: Corporate, government, Central Bankers, and international relations proceedings are conducted in secrecy by largely anonymous persons shielded by multiple layers of lies and disinformation. No one can be held accountable to the public (e.g., GATT and WTO). Non-appointed, non-elected, non-representative corporate and banking agents guide and pressure governments and effectively make government decisions veiled by anonymity and secrecy.

Backroom Party Politics: Secrecy, subterfuge, anonymity, committees, games within games. *All politics is grounded in lies, deceits, cover-ups and distortions of reality.*

~ Butler Shaffer, 2 November 2005.

Nothing done in secret from those affected is valid. Nothing done in secret can work.

Another powerful negative dynamic of government by an elite inner circle of power is the phenomenon of Group Think. These men are living in their own perceptual world, completely isolated from contact with a community of ordinary people. The rest of humanity becomes an abstraction measured by numbers and statistics, such as GDP, rate of economic growth, defense budget, balance of trade, etc.

Their information is filtered by staff who do not wish to rock the boat with hard questions. Their blinkered thinking becomes self-reinforcing through the drive for solidarity within the group. It has been said that President Kennedy's Bay of Pigs disaster was the result of Group think.

A Constitution Made In Secrecy: Adopted from Lysander Spooner and excerpted from *Experiments in Moral Sovereignty* (Jeff Knaebel, 2006), we find in Article I, Section 6 of the Constitution, “*For any debate or vote in either house, the Senators and Representatives shall not be held to any legal responsibility in any other place.*”

What does this mean? It makes the legislators constitutionally irresponsible to anybody – either to those on whom they exercise their power, or to those who may have secretly professed to delegate power to them. Men who are legally responsible to nobody cannot be said to be the agents of anybody.

All this pretended delegation of power having been made secretly, none of the so-called legislators, who profess to be exercising a delegated power, has any legal knowledge or can offer any legal proof as to any particular individual who delegated it to him.

Plainly a man who exercises dominion over other men, and who claims to be exercising a delegated power, but cannot show who his principals are, nor prove that he has any principals, must be presumed by law and reason to have no principals, and therefore to be exercising no power but his own. And having of right no such power of his own, he is both in law and reason a naked usurper.

All this pretended delegation of legislative power – the so-called power of legislators to make laws of their own device and impose them upon other men, is therefore an entire falsehood. A falsehood the purpose of which is to cover the usurpation by one body of men an arbitrary dominion over other men.

To say that the arbitrary and irresponsible dominion that is exercised by the Congress has been delegated to it by the Constitution is absurd. For what is the Constitution?

It is at best a writing that was drawn up more than two hundred years ago, was assented to in secret by chosen representatives of only a small number of men – those few white male adults who had prescribed amounts of property – probably not more than one in twenty of the population.

These men have long since been dead. They never had any right of dominion over even their contemporaries, and certainly not over us. They neither signed, sealed, acknowledged or delivered the instrument which they imposed upon the country as law.

They never, in any open and authentic manner, bound even themselves to obey it, or made themselves personally responsible for the acts of their so-called agents under it. They had no natural right to impose it, as law, upon a single human being.

This so-called Constitution has never been submitted to individual persons for voluntary acceptance or rejection. They have never signed or placed themselves under any obligation to obey it. Very few have ever read, or even seen it. It has been sustained only by the wealth and power of those few who profit by their arbitrary dominion over others.

The people have been made to believe that they have no rightful alternative but to submit their natural rights to this arbitrary dominion, or else suffer whatever confiscation, imprisonment, or death as the secretly appointed (secret ballot voting) irresponsible cabal of so-called legislators may choose to impose.

Given the effect upon the human mind of power without accountability, supported by institutionalized lies and deceit, within a system-structure that is possessed of awesome technological power, we face disaster.

WHAT IS CITIZENSHIP, REALLY?

Submission to State law is the price that a citizen pays for his personal liberty. Submission, therefore to a State law wholly or largely unjust is an immoral barter for liberty. A citizen who thus realizes the evil nature of a State is not satisfied to live on its sufferance, and although he is living without moral breach, the State is compelled to arrest him. ~ Mahatma Gandhi

In Brief: Citizenship is slavery to a criminally insane cabal who are the operators of a non-human corporate death machine. It forces us into a coercive submissive relationship with absolutely corrupt authority.

Enforced citizenship is slavery, period. It is the forceful violation of a person's most basic human rights. It keeps him penned within arbitrary borders and subject to an arbitrary rule over which he has no control. Is this not slavery, plain and simple?

Citizenship places a person in a situation where, to earn a common livelihood, he is forced to finance the murder of his brother and sister human beings. He is compelled to violate the ethical precepts of all the great wisdom teachings, and this only for satiation of the money greed of a manic psychopathic cabal of power.

Citizenship is the manifest force directed at the individual to become an unwilling participant in the destruction of the biological commons of the human race.

This taxation – which is itself theft at gunpoint – is then employed to fiancé all the evils of the Corporate State enumerated in this paper.

All the high-sounding pious words of UDHR about freedom to manifest one's religious convictions are merely farcical when faced with the realities of political citizenship.

The Instruments of Control

What is citizenship? If it is to include the right to ordinary livelihood, then it is to be forced to pay taxes under duress of threat to liberty and property. As a practical matter, no ordinary livelihood is possible without the whole gamut of government I.D., licenses, taxpayer I.D., social security number, bank account I.D., proof of residence I.D. for basic utilities, and so on ad nauseam. Any livelihood outside the system is, as a practical matter, impossible.

By requirement of biometric ID, citizenship, passports, permits, licenses, social security cards, ration cards, election cards, tax, vehicle and property ID numbers, government control and surveillance of banking, compulsory government education and corporate-controlled government and media, the common man has become a slave to an arbitrary construct of institutionalized structural violence characterized by more than two hundred years of continuous warfare.

Thus have we become dehumanized morally lobotomized cogs in a non-human engine of destruction and wanton waste of life.

Government I.D. combined with the government's awesome powers of tracking and surveillance **are** the actual slave chains, and should we attempt "escape," the gun at our head is only a mouse click away

In USA the point of the application of force for coercive taxation to finance its resource wars of aggression is the requirement of Government ID and registration to obtain any employment, public or private or to drive an automobile.

Thus what is sold to us as a mere technical requirement becomes the mouth of the canon pointed at the populace which holds them in economic servitude to the corporate system of structural violence, and robs them of the freedom not to support State manufactured war through the mere act of earning livelihood.

Therefore, the religious freedom of a conscientious objector to the institutionalized structural violence of the nation-state system is violated immediately upon the requirement for a birth certificate that labels him as “citizen – property of.”

The requirement of identification documents by men in authority means that all the rights – including the right to life – of the person so marked are conditional, and therefore, do not in fact exist.

The most important of all human rights is the right not to be forced by any man or group of men under whatsoever color to support the killing of life, directly or indirectly. This is so not only because of one's fate in this life, but of his destiny for numberless lives to come, should he support the taking of life, or condone it in any way, even if under coercion.

Of course it is wrong on moral principal for any group of men to enforce personal identification , surveillance and taxation upon any individual, but modern man has become so conditioned to sheep-like mentality of fear and apathy that he will accept any indignity for the sake of seeming security.

Thus the whole of society becomes controlled by its fear of its most barbaric members, who comprise a tiny minority at the bottom as terrorists and at the top as dictatorial government machines. See Rabindranath Tagore, *Creative Unity*, 1922

The Present System Enforces Support of War on Life

A government order cannot mend a broken leg, but it can command the mutilation of a sound body. A government cannot bestow intelligence, but it can forbid the use of intelligence.

~ Isabel Paterson, *The God of the Machine*

The present system of authoritarian and substantially closed secret rule by the United States Government forces all citizens who have Government ID or money earnings to support through taxation an organized, systematic war on Nature that will soon destroy the physical base of life on earth through its wrong headed volition to convert every resource and raw human energy into money.

This is called by me and many others more able than me the "Disease of Western Civilization." Professor JD Forbes, (Emeritus, Univ. of California), calls it the “Wetiko Disease” of Cannibalism. It causes us to consume and destroy the sustenance of our own children.

This disease is totally foreign to the cultural ethos of India of Mahatma Gandhi's time, where then and still now the great majority of Indians live as peaceful dwellers in the land, most often consuming no more than subsistence necessities and wasting nothing in a right-living ethic of harmony and balance with Nature.

Whereas, the US Corporate State system of institutionalized structural violence is pushing humanity inexorably toward extinction. We could, of course blow ourselves up first in the event anyone chooses to challenge the nuclear supremacy of the sole superpower and thus trigger the mad strategy of Mutually Assured Destruction.

It is against this biological holocaust, this looming oblivion of humanity that I act in non-violent resistance.

The root cause of our demise is mankind's devolution into greed, hatred and delusion. The vehicle which currently carries this mental disease to the remotest village is the USA development model and system-structure which is owned and operated by the Money Power. I believe that were Mahatma Gandhi with us he would call our civilization an utter madness on a mass scale.

Indeed, in a world in which men went mad and were rewarded with medals, who is sane, save he who would escape from that world?

~ Bodhesako Samanera, *The Buddha and Catch* -22

Man, in surrounding himself with artificial constructs, and becoming the enemy of natural life will end becoming his own worst enemy. Gandhiji warned that replacement of men by machine would lead to our downfall. With artificial intelligence and nano-technology the human being itself may become a mere biological servo mechanism robot.

We have lost self ownership and have become dehumanized. I cannot understand a world where children's blood flows in the streets, to be met with blank stares and silence by an inert populace. I refuse to participate in this ugly creation, mislabeled as "civilization."

The great sham of "Liberal Democracy" is that no matter who gets elected, the same gun is pointed at the people. The same huge bulldozer is wrecking everything in its path – only the driver has been changed. Lysander Spooner was brilliant at dissecting our delusions.

It is a cause-effect relationship driven by the compulsions of greed and power within an institutional structure set up by the powerful to serve those compulsions. The State thus forces us to operate at the lowest rung on the ladder of human consciousness – that is, if we would have an ordinary life rather than total withdrawal into hermitage.

Just as the Quakers and other conscientious objector religious groups are granted exemption from military conscription, so ought a conscientious objector to institutionalized structural violence be granted exemption from the mandatory citizenship which requires him to finance the violence through taxation.

Of course this is the outcome of the basic ground assumption of the State, is it not? That the nature of Man is brute, and that all men are potential enemies. It is the outcome of human ignorance of reality.

We face further dangers of the insanity of genetic engineering immediately ahead:

Erwin Chargaff of Columbia University writes (in *The Way*, by Edward Goldsmith, 1998) of the awesome irresponsibility of what is being contemplated... You can stop splitting the atom, you can stop visiting the moon; you can stop using aerosols; you may even decide not to kill entire populations by the use of a few bombs, **but you cannot recall a new form of life...**

An irreversible attack on the biosphere is something so unheard-of, so unthinkable to previous generations, that I could only wish that mine had not been guilty of it.

I recall Julia Butterfly Hill – and many a time share her written feelings – "I am ashamed of my white skin, my race, my culture" (paraphrased from memory of her book).

A single unrecognized accident could contaminate the entire Earth with an ineradicable and dangerous agent that might not reveal its presence until its daily work was done.

~ Liebe Cavalieri, *The Double-Edged Helix: Science in the Real World*, 1981

I have no doubt that the Pentagon is already far advanced in its research of genetic engineering as a weapon of mass destruction. Read Tom Englehardt at Tomdispatch.com, among others.

Do you think you can take the world and improve it?

I do not think it can be done.

The world is sacred.

You cannot improve it.

If you try to change it, you will ruin it.

If you try to help it, you will lose it.

~ Lao-tzu

This can be encapsulated in the observable means-end equation of Mahatma Gandhi, “My life is my message.” To destroy life as a means is to ensure a bad end.

The system must either collapse or be deconstructed, if we are to survive.

BEGINNING EXPERIENCE ON THE PATH OF THE MASTER SATYAGRAHI

It is simply and absolutely impossible that the good of the human community as a whole can be served by the present system-structure. This is because at all levels it is controlled by coercion and power, and power is inevitably held by those least capable of decisions that will benefit the community.

We grant – or acquiesce to the usurpation of – executive power to those who have accumulated power, failing to understand that the real motivation of those who have accumulated power is to accumulate more power. Thus their decisions are always dictated by their drive for power, and not by the interests of the community. The good of the community simply does not matter, except as the tool of power.

Because of the systems of social rewards, group think, and herd behavior, the social unit will take on the characteristics of the power group, which means that the community polity will become enablers, if not outright accomplices in the compulsions of the “glorious leader” for domination and control.

Following is an abridged excerpt from my petition to the Supreme Court. It was presented to the Court as a demonstration of my efforts – however feeble – to walk the path of Satyagraha marked out by Mahatma Gandhi. The numbers attached to each paragraph of the following are the page numbers of quotations taken from *All Men Are Brothers – Mahatma Gandhi in His Own Words*, Navajivan Trust, Ahmedabad, 1960. Gandhiji’s words are in italics, with my corresponding life action following below.

Gandhiji said:

(55) A votary of Ahimsa would implore his enemy to put him to death rather than humiliate him or make him do things unbecoming of the dignity of a human being.

My Adherence:

As to “unbecoming the dignity of a human being,” knowing that my tax dollars have built the weapons, what do I tell the Iraqi widow, who also knows that the voters of a so-called democracy elected the politicians who ordered the death of her husband and children? How can I pretend to human dignity knowing myself as a willing-to-be American citizen?

(67) I did not move a muscle when I first heard that an atom bomb had wiped out Hiroshima. On the contrary, I said to myself, ‘unless now the world adopts nonviolence, it will spell certain suicide for mankind.’

I say yes to the Mahatma, who was also a great prophet. And this suicide begins in the mind. If not now by hydrogen bomb, or nuclear spoliation of the human genome, it will be slow-motion suicide through ecological destruction and the plain stupidity of technological pollution and over consumption.

(108) I am more concerned in preventing the brutalization of human nature than in the prevention of sufferings of my own people. I also know that people who become brutalized in their desperate efforts to gain victory over their opponents or to exploit weaker nations or weaker men not only drag themselves down, but mankind also.

Is there any brutalization of man greater than that policy of the U.S. Government known as “Full Spectrum Dominance” implemented through military operations known as “Shock and Awe,” operating from over 700 military bases in foreign countries and nuclear submarines prowling the silent deep?

This awe – of the shock of death raining from the sky – is not civilization. It is simply awesome brutalization. See Arundhati Roy “*The Algebra of Infinite Justice*” and Rabindranath Tagore “*Creative Unity*.”

And is there a better way for me to renounce this suicidal brutalization of human consciousness than to destroy – with harm to none – the symbolic and actual representation of its control over my life?

(110) Man lives freely by his readiness to die, if need be, at the hands of his brother, never by killing him. Every murder or other injury, no matter for what cause, committed or inflicted on another is a crime against humanity.

By the above definition of the Mahatma, the US Government is committing crimes against humanity – and indeed against all life – as part of its daily office routine. And it is escalating its capacity for violence by intensive, continuous, taxpayer financed research into the science of killing and the machinery of death.

Through its Corporate-State-Media propaganda machine it brutalizes the mass mind to accept this pathology. This I find to be worthy of renunciation – total renunciation.

(115) When I refuse to do a thing that is repugnant to my conscience, I use soul force...It is therefore meet that I should not do that which I know to be wrong, and suffer the consequences, whatever they may be.

(117) I found that reason failed to produce an impression when the critical moment arrived in South Africa. It came to me that we should refuse to obey legislation that was degrading and let them put us in jail if they liked. Thus came into being the moral equivalent of war...

With respect to 115 and 117 above, I ask, is it not degrading to be stamped and tracked like a farm animal, and to have one’s freedom of movement and livelihood controlled by a dog’s collar leashed to government men far away who do not even speak your language?

(119) I have an unchangeable faith that it is beneath the dignity of man to resort to mutual slaughter.

Are we not now engaged not only in mutual slaughter, but in the destruction of the physical base of life on earth? Are we not now – led by the United States – engaged in a form of cannibalism as we consume and destroy the very source of sustenance for our children?

(122) I make no distinction, from the point of view of Ahimsa, between combatants and non-combatants. He who volunteers to serve a band of dacoits [thugs] by working as their carrier, their watchman, or their nurse when they are wounded is as much guilty of dacoity as the dacoits themselves.

(124) I can have nothing to do with the organized violence of the government.

As to numbers (122) and (124) above, can you find a greater dacoit than the U.S. Government in its wars of aggression to capture resources and control trade? It wages financial and trade war as well as shooting war. See *Confessions of an Economic Hit Man* and *The Secret History of the American Empire* by John Perkins. Behind every MacDonald’s burger is a MacDonald-Douglas stealth bomber keeping the way “safe” for American domination.

Try to imagine the tremendous profits accruing to the corporate military-industrial-security-banking complex from the Global War on Terror. The Taliban and other terrorists were created by the USG, and Osama & company are in a symbiotic profiteering relationship with US financiers, industrialists and bankers. Through perception

management and “patriotism” the sheep-like populace is kept in the dark. [It was the same in the two World Wars – read Gen. Smedley Butler]

As the Mahatma says, by working with them and paying the tribute to them known as taxes, I become an accomplice to their evil and just as guilty as they.

(131) If nonviolence of thought is to be evolved in individuals or societies or nations, truth has to be told, however harsh or unpopular it may appear to be for the moment.

If we are to come out of the psychological denial of self-inflicted degeneration and brutalization by our corporate culture, we must call things by their true name. “Collateral damage” is murder, period.

(155) The golden way is to be friends with the world and to regard the whole human family as one.

How then, can I finance the scorched earth practices of the U.S. Government while pretending to all humanity as one family?

(156) There is no limit to extending our services to neighbors across State-made frontiers. God never made those frontiers.

God has given us this earth to share with one and all, and we have earned human intelligence in order to love one another without condition, as each loves himself. The great Alexander Solzhenitsyn wrote, “Man **is** moral choice.” And moral choice can be exercised only by a moral agent, and the only moral agency possible is that of an individual acting without coercion.

No group of men calling themselves a “government” can possess moral agency. Majority rule is not moral agency – it is brute force.

(175) All exploitation is based upon cooperation, willing or forced, of the exploited. However much we may detest admitting it, the fact remains that there would be no exploitation if people refused to obey the exploiter. But self comes in and we hug the chains that bind us. This must cease.

For this devotee of Gandhiji, it has ceased. No more am I slave to the American Empire, and if India chooses to deport me – which I argue would not be sanctioned under international law – or to imprison me, then my spirit too will no longer remain as slave to this body of clay, and I will go free of this suffering earth.

177. *“Civil disobedience is the inherent right of a citizen[and of a non-citizen human being]. He dare not give it up without ceasing to be a man. To put down civil disobedience is to attempt to imprison conscience...(179) Hence the classical statement of Thoreau that that government is best which governs least.”*

181. *“I feel that fundamentally the disease is the same in Europe as it is in India. Shorn of all camouflage, the exploitation of the masses of Europe is sustained by violence.”*

Jeff:

The disease to which Gandhiji refers is the white man’s disease called by Prof J.D. Forbes, PhD (Emeritus, Univ. California) the “Wetiko disease” of cannibalism (*Columbus and Other Cannibals, 1992*). This is the disease that makes me ashamed of my white skin, ashamed of my race, ashamed of my culture, ashamed of my former country. This disease has now infected the entirety of human consciousness, save for tribal remnants, and if we do not come out of it, we will die.

Said Anil, mountain trekking guide of Rampur, “*When I go into the mountains, I see that we are rushing to extinction*” (personal communication, Shimla, 21 April 2010). Said Sri R.S. Negi, retired IAS officer, after the Sarahan Conference of the Gandhi Swaraj Padyatra, “*If we do not stop the cultural and ecological destruction, we are doomed.*”

Where has this doom machine been built? In corporate Euro-America.

186. “*The State represents violence in a concentrated and organized form. The individual has a soul, but as the State is a soulless machine, it can never be weaned from violence to which it owes its very existence... we must be content to die if we cannot live as free men and women.*”

Jeff:

How, in any way save as a vast self-indulgence, am I free as a U.S. citizen?

190. *Complete civil disobedience is rebellion without the element of violence in it. An out-and-out civil resister simply ignores the authority of the State. He becomes an outlaw claiming to disregard every unmoral State law. Thus, for instance, he may refuse to pay taxes, he may refuse to recognize the authority in his daily intercourse... In doing all this he never uses force and never resists force when it is used against him.*

190 (2). *A State allows personal freedom insofar as the citizen submits to its regulations. Submission to the State law is the price that a citizen pays for his personal liberty. Submission, therefore to a State law wholly or largely unjust is an immoral barter for liberty. A citizen who thus realizes the evil nature of a State is not satisfied to live on its sufferance. Therefore the State...though he has committed no moral breach, is compelled to arrest him. Thus considered, civil resistance is a most powerful expression of a soul's anguish and an eloquent protest against the continuance of an evil State.*”

Jeff:

Measured by the teachings of Gandhiji, Lord Buddha, Jesus Christ, and many others in mankind's eternal quest for freedom and justice as understood by me, the U.S. Government by its mind-boggling criminal behavior must be indicted as wholly evil. As Gandhiji is quoted earlier, I dare not give up civil disobedience without ceasing to be a man.

What man would stand idly by while his government causes children's blood to flow in the streets and perpetrates ecocide on a global scale, let alone finances these atrocities with taxes levied against his bread labor? Could such a person be called a civilized human being? I must resist, or else become an enabler of atrocity, and thereby consign my own soul to lower realms of existence.

192. “*My work will be finished if I succeed in carrying conviction to the human family that every man or woman, however weak in body, is the guardian of his or her self respect and liberty. This defense avails, though the whole world may be against the individual resister.*”

Jeff:

Thus has India's Mahatma inspired me in my lonely struggle to defend my self respect and my vision of human dignity and worth. And until I reached District Kinnaur, the tolerance demonstrated by the Indian authorities – and their outright support and hospitality in providing facilities to this “rebel” – inspired me with the deepest sense of gratitude that through the Indian ethos, the footprints of God may yet be found on this earth.

92. (Mahatma Gandhi in South Africa, Navajivan Trust). Regarding the Registration Ordinance of 1906, less onerous than the ordinary ID requirements of today, Mahatma Gandhi said, “*Better die than submit to such a law.*”

Heretofore finger prints had been required only of criminals... The humiliation consists in the degradation of innocent men."

95. (Mahatma Gandhi in South Africa, Navajivan Trust). *"Sheth Haji Habib said, 'We must never yield in cowardly submission to such degrading legislation."*

99. *"There is only one course open to someone like me, to die but not to submit to the law."*

123. (Mahatma Gandhi in South Africa, Navajivan Trust) *"I have never, in South Africa or in India, come across a man who could surpass Mr. Kachhalia in courage or steadfastness. He thundered, 'I swear in the name of God that I will be hanged but I will not submit to this law."*

Jeff:

Regarding #92-123, where are there such men today, 104 years later? Romain Rolland said in correspondence with Gandhiji, "The more I have, the less I am." In a nutshell, there it is: in sublimating our spiritual being to the lust of material desire, we have become less than men. This is the disease of Western civilization. And this disease is propagated by identification and control systems that turn men into sheep, held mental captive in the pens of the Money Power.

113. *"Truth itself is corrupted in the hands of a majority."*

What so-called democracy today is not controlled by corporate and money power corruption? What democracy in all of history has not destroyed itself in a deadly mixture of corruption and war? Gandhiji the prophet is correct in his assessment that without Village Swaraj, civilization will destroy itself.

186. (Mahatma Gandhi in South Africa, Navajivan Trust). August 16, 1908. *"By burning the certificates we declare our solemn resolution never to submit to the Black Act and divest ourselves of the power of even showing the certificates."*

Jeff:

Just so, by destroying my passport I have divested myself of the power to even show that I was ever a U.S. citizen.

I repeat herewith my human right not to have to ask permission to renounce that which I never asked for, and which was being imposed upon me against my will. I say again that I never freely entered into a contract with the United States Government to grant it any authority over my life whatsoever. I say again that it cannot bend me to its will except by sheer brute force, and my prayer would be for the strength to resist nonviolently such force with my life itself.

Jeff:

"He dare not give it up without ceasing to be a man..." If there is any line in all of the Mahatma's writings which has most moved my inner parts, it is this one. I shall not cease to be a man, if I have to die for the right. And a man is not a machine part, nor a piece of government property, nor a dog on the end of the government leash in the form of ID documents, begging permission to move and to exist.

My declaration of Renunciation of U.S. citizenship is attached. It has been posted at www.freeofstate.org and other websites, and printed in 4th Quarter 2010 (#147) issue of *The Voluntaryist*.

An abridged version of the Supreme Court petition containing a transcript of the Court's order is also attached.

Other writings by me are posted at Free of State, Gandhi Padyatra, and The Seed of the Tree of Tomorrow. My book *Experiments in Moral Sovereignty* is available in PDF at Free of State. Like this paper, the book was written across a very short time to meet a deadline.

My action of Satyagraha at Rajghat, New Delhi was filmed by local TV One as well as international journalists. This action and some of my prior video-taped interviews can be seen on You Tube.

The Gandhi Swaraj Padyatra, a 1,252 km walk across North India to spread Gandhiji's message, was extensively covered in Indian print and electronic media. It is more fully described, along with photos, at www.gandhipadyatra.com.

Lines of an American War Resister in Exile

I once wore a three-piece suit
and bid for contracts
at the feet of multinational power
and Visited Washington
and swam there
in the sea of lies
my dignity far beneath
Himalaya's simple shepherd
offering in his work-worn hands
a cup of tea for me
his uninvited guest.

Eyes direct and honest
broad smile beaming friendship sincere
"Auram se" quietly said
"Take rest brother"

I know what I know
from my own direct experience
The change can happen
only from the inside
from quotidian introspection
It must be done
one by one
no other can do it for me
nor I for any other.

Only this carnage
may cause me to turn away
in disgust
at what we have become
and thus to begin again
the long inward journey
to the One Source

of all Compassion.

Tolerance and Solidarity in Everyday Experience

by Dr. A.T. Ariyaratne in *Creating Harmony* by Hildur Jackson, ed., 1999

Dr. Ariyaratne initiated the Sarvodaya Shramadana Movement [Sri Lanka] in 1958. Sarvodaya (universal awakening) is a people's movement which is non-profit, non-sectarian and non-political. Current programs cover 10,000 villages (out of 23,000 total) with participation of hundreds of thousands of volunteers and trained workers. Publications include 6 volumes of *Collected Works* and numerous articles. Email: arisar@sri.lanka.net

Because the thinking and the work of this saintly person is so exemplary, and so critical to the future prospects of the human race, I have excerpted snippets from pages 92-93 of Hildur Jackson's book, written by Dr. Ariyaratne, as below.

The foundation of true solidarity, peace, tolerance and reconciliation is boundless compassion. We have a beautiful word to express this, namely *metta*. Have boundless compassion towards all humanity and all that is living.

During the last thirty eight years (as of 1995) the Sarvodaya Shramadana Movement has organized 47,690 camps and put in 45,470, 444 days of gift labor for villages.

Having participated in hundreds of these camps and other projects in all parts of our country, I have gathered unforgettable experiences. I have witnessed at a distance from the seats of power how a people's value system was torn apart by vested interests – party politicians, bureaucrats or technocrats, religious dignitaries, Marxist ideologists and activists, proponents of capitalism and centralization of political and economic power.

What we were doing never fitted into their set theories and aspirations and therefore was not tolerated. They gave their own interpretations to what we were doing. There were a good number of persons who personally and privately admired this work, but very few had the courage to openly come out and support this process of building broad-based solidarity and tolerance by nonviolent direct constructive action leading to lasting peace.

Metta is the first universal value a critical portion of the population should cultivate. Every human being should strive to inculcate in his or her life Respect for all life. This is not easy, but it can be achieved. Metta will not become an integral part of one's consciousness unless it is carefully cultivated and translated into karuna or compassionate action.

If correctly practiced this kind of humanitarian action results in the development of a unique kind of joy which is a form of Muditha or impersonal joy – a kind of joy one gets from a selfless and non-egoistic act.

Most elites in a society that is drifting aimlessly, with most of its leadership engaged in power-seeking, money-making and publicity-hunting, will not understand the deeper meaning behind the Sarvodaya Shramadana action.

The Seville Statement on Violence (1986), endorsed by the American Anthropological Association, asserts five basic propositions, namely – it is scientifically incorrect to say:

That we have inherited a tendency to make war from our animal ancestors.

That war or any other violent behavior is genetically programmed into our human nature.

That in the course of human evolution there has been a selection for aggressive behavior more than for any other kind of behavior.

That humans have a violent brain.

That war is caused by instinct or any single motivation.

We tried the ‘more imaginative routines of the spirit and the heart’ to find a non-violent way: cultivation of Metta, Karuna and Muditha in social action. We were treated with indifference, ridicule, abuse and oppression by those who wielded power as well as those who aspired to wield power, while the poor and the powerless accepted us with respect and affection.

In essence there was hardly any difference in the way a nonviolent constructive social transformation movement was treated from that of a subversive violent one. In fact, those who take to violence and then transform themselves for whatever reason get better treatment and are listened to more than those who never resorted to violence. Why this is so I still fail to understand.

~ A.T. Ariyaratne

TOWARD A THEORY OF UNIVERSAL SWARAJ

(This is an expanded version of The Answer Nobody Wants to Hear which I offered to questioners on the Gandhi Swaraj Padyatra: We Must Change Our Own Lives)

India’s destiny lies not along the bloody way of the West, but along the bloodless way of peace. India is in danger of losing her soul. She cannot lose it and live. European civilization will mean ruin for India if we endeavor to copy it.

~ Mahatma Gandhi (1926)

I beseech my Indian brothers and sisters to take a hard look at current Indian realities and ask if indeed the Father of the modern Indian Nation has not been proved correct.

An Indian friend of mine, a senior Acharya of an ancient meditation tradition of India, with the long experience of 83 years of life behind him, including a successful career as a former businessman, recently told me this:

“Respected moral and spiritual leaders of my country are saying that the situation faced by the ordinary people of India today is far worse than at anytime in the whole long history of this subcontinent.”

He or she who supports a State organized in a military way – whether directly or indirectly – participates in sin. Each man takes part in the sin by contributing to the maintenance of the State by paying taxes.

~ Mahatma Gandhi, Collected Works, Navajivan, Ahmedabad

The Necessity of Universal Swaraj

“And you, sire, seized with mighty dread, the destruction of human life so terrible, rebirth as a man so hard to obtain, what is there that you could do?”

“In such a mighty peril, Lord, the destruction of human life so terrible, what else could I do save to live righteously and justly and work good and meritorious deeds?”

~ From “Kindred Sayings” (Samyutta Nikaya), the Buddha’s exchange with King Pasenadi

The destruction rolling upon us is terrible to contemplate, and being neither King nor in possession of any worldly power, the righteous and just thing, the good works within my capacity, is to withdraw myself in all possible ways from participation in the systemic violence imposed by the Nation-State world order.

Any group of men living together who are of sound ethical fiber need no outside authority to guide them by force. Throughout Gandhiji’s writings – as understood by me – there is the presumption of an underlying brotherhood among men in society. Could it be, as seems likely to me, that the industrial civilization of the West has so dehumanized mankind and so brutalized the human mind that the Mahtama’s presumption has been made incorrect?

Can you imagine the horrified reaction of village elders and rishis of long ago if they were to witness the gratuitous violence and degradation that village people now imbibe from the TV during mealtime? And the images of raw human depravity that their children carry into sleep time?

The most important human right of all is the right not to be forced by any group of men, under whatever color of legitimacy, to support the killing of life, directly or indirectly. The present system of Corporate Nation-States forces all citizens who have government I.D. and money earnings to support through taxation an organized, systematic war on Nature that will push us to extinction through its wrong-headed compulsion to convert every resource and all human energy into money.

This is what is called by me and others much more able than me the “Disease of Western Civilization.” It is totally foreign to the ethos of the village India of Mahatma Gandhi’s time, where then and largely even today men live as peaceful dwellers in the land, most often consuming no more than subsistence necessities, and wasting nothing in a right-living ethic of harmony and balance with Nature.

The Current Against Which We Swim

Here is a sad account given to me by a young man of his experience while applying for admission to an upscale Indian MBA program. He was with a group of applicants who faced an evaluation team of about ten high-powered senior IIT and IIM educators and business executives. Part of the exercise was a group discussion among the candidates to address the question, “What is the relevance of Gandhi today?”

My young friend tried to defend the values of Gandhiji, but was shouted down and overwhelmed by the others who said that Gandhi is totally irrelevant and that corruption is necessary for the country’s progress.

These student candidates claimed that only by corruption can any job get done, only through bribes can be obtained approval of permits or dodging of choking regulation. Their consensus was that the country needs material progress, and this is possible only through channels of corruption, therefore corruption is good for the country, otherwise everything would come to a stop.

They also reported no interest in working for change because “We have to get on with our own lives and earn money.” Sadly, I have come across this attitude among the youth of village India as well. Noteworthy is the report from students that although in theory there may be merit in changing the system of corruption, “**there is no time.**”

Herein the madness of modernity: there is no time to change to a wholesome existence – we must continue our mad rush to extinction until the last man cuts down the last tree. In the modern boast about collapsing time and space in order to do more and more faster and faster, we rob ourselves of the time to live: time is life.

Once again, Gandhiji’s warnings are manifesting before our very eyes. Metaphorically, we seem to face the dilemma of choosing whether to try to save our village with sandbags against the rising flood, or conclude that nothing can stop it, and begin the walk to higher moral ground.

A sensitive American faces the same dilemma. Here is an email received (24 January 2007) in response to one of my website postings in 2007 (*The State versus Peace*, www.lewrockwell.com/orig6/knaebel18.html):

“Does it [the State] murder? Clearly yes! Does it finance this murder with my taxes? Again yes. Am I therefore responsible? Hard to face. I pay, therefore I’m a collaborator in the murder/mayhem, but if I don’t pay a little now, my family and I will pay a lot later. The tax man/police don’t take no for an answer. And we’re afraid to quit our jobs to try and help, no matter how much we want to do so – the specter of being old and alone and unable to keep food and shelter haunts us. And we can’t not care for our families. But we don’t want to collaborate. Madness.

“Do I finance it voluntarily of my free will? No...

“If not, then does that make me a slave? (hangs head).

“Why do I pay a gang of thieves to enslave me, to commit murder in my name, to keep secret what it does with its stolen wealth? See above, sadly we all know this answer.

“Why do I support the State in crimes for which any citizen would be jailed or hung? By definition, since the State maintains a monopoly on force – that’s how we know it’s a State – my only choice is submit or die.

“I plead to the gods to let me use all my energies to help us all...”

The man quoted above was holding a middle management position in a substantial firm. I replied as follows:

Forgive me for suggesting, without knowing you, that you might consider writing, as a way to pick up the bugle and blow the sweet notes of reveille for liberty. You have touched perhaps the most important immediately pressing point: great many of us see the problem, want to solve it, and have good ideas.

We must start talking to each other more, and deeper, and then the words will lead to action, and then we will be free, and then there will be love among men. My recent book, *Experiments in Moral Sovereignty* is available at The Other India Bookstore, Goa. All proceeds go to activist works India. www.otherindiabookstore.com

An Eddy of Peace in the Counter-Current

Amidst the great churning which Paul Hawken has called “Blessed Unrest,” here is part of an email of hope received on 5 March 2007 from a person engaged in developing an eco-village and teaching center:

“I sometimes feel torn between engaging more actively on a social level versus living isolated in the bush devoted to creating an island of harmony and sanity. Exposing and combating the countless evils in the world today is certainly valid and important work, however I have chosen to manifest and promote what is righteous and worthy of being called human.

“It has been said that the emergence of the eco-village movement was the most significant event of the 20th Century. I believe that the modest little haven that we are creating with our own joyful toil and very limited finance will in time be among the living and flourishing examples of how humanity can live in harmony with Nature and each other.

“If more would learn about the destructive consequences of **all** their actions and transactions – the exploitation and suffering they are unknowingly supporting – and be exposed to another way, the simple, informed, local, nature-and-human-friendly way, then more will talk about the dream of fulfilling such a compassionate and harmonious life.

“And as more talk, so will they come to realize that the real joy and satisfaction comes from walking the talk, living the dream.”

Random Sweepings from an Opening Mind

by Jeff Knaebel, 4 August 2009

Ahimsa is the only cognizable measure of a moral, meritorious act.

~ Mahatma Gandhi

Experience is the wisest teacher, and history does not furnish an example of a forced civilization being permanent and real.

~ Pleasant Porter (Creek), 1973

The foundation hypothesis of my theory of the practice of revolution is that evolution is necessary. The present human crises are not of material, economic or political origin.

We face a moral and spiritual crisis. Its origins are argued to be between 10,000 years ago and 70,000 years ago. Its early manifestations were with domestication of Nature and organization of agriculture, and the corruption of spiritual leadership in seeking worldly power.

It is a disease of human consciousness – a disease that Professor J.D. Forbes (U Cal) calls the “wetiko disease” – the disease of cannibalism. John Zerzan and others have referred to it as the failure of symbolic thought. Its vector has been to cut our roots in Nature and move us into an abstract realm of “techno-utopia.”

We begin our revolution by opening our minds to think beyond “civilization.” Person by person, family by family, we work to become self reliant for food, shelter, clothing. We don’t ask for any “public services.” We slowly quit using “public facilities” like super highways and airports. We form local service districts and take care of ourselves through voluntary arrangements.

We have done all these things before we became Machine Man, wandering as hungry ghosts in a vast wasteland. The proper way of living in harmonious balance is intrinsic to the original human.

We come to revere self-restraint and we operate at subsistence-need level only. We abstain from greed for any artifact not necessary for life. Rather than using fiat script of the State, we barter with our like-minded neighbors, exchanging things they need for things we need. We withdraw from feeding the Machine with money or the energy of participation.

We examine incisively, cutting to the bone, item by item, the artifacts that we purchase and the comforts we enjoy, to determine how many of them were produced or distributed by mechanisms of violence. I offer this benchmark: a more-or-less average Western trekker frequently has more “things” in his backpack than are possessed by an entire village household. And to reach India from the West, how much jet fuel was burned, and how was that petroleum product produced? Was this travel necessary, useful, or helpful to others?

To make a statement of intent, we promote the boycott of elections, because we know that elections only give a stamp of legitimacy to violent crime. Other than this, we simply don’t pay any attention to the State. As free-of-state communities of New Men and New Women grow and become strong, the State weakens, and communities of New Human Voluntaryists become empowered to hold the State’s incursions at bay.

Because we do everything at home or by work-share with our neighbors, we have no taxable income. Because we boycott the big malls, we don’t contribute to the collection of sales tax or corporate income tax. The State withers and dies for lack of cash flow and participation.

We have long since abandoned all hope of changing the system. We have learned that hope is debilitating and leads to passivity. We gather the *courage to change the things I can....*

.... And with this courage we execute those things which we can do here and now itself, with our own hands and with minds guided by the heart of compassion. We find our tribe. We get on the land. We protect our land base against government and corporate intrusion.

We strive to do no harm. We keep our word. We respect all living beings, for we know that every being loves life and fears death just as we do. We are mindful of the precept that if we take care of the means, the end will take care of itself, just as seed becomes tree.

To the extent of each one's volition, we encourage mental purification through introspective self-observation, knowing that as we wash the ego from original consciousness, we automatically deepen our capacity of loving kindness, compassion, generosity and harmonious living.

With reverence for all life as our precept, human bloodshed ceases. With quieted minds, we become co-creators with subtle Divine Energy, and we experience a joy formerly unimaginable to Machine Man.

By operation of the Law of Cause and Effect, our thoughts, words and deeds impel us to become better individuals, better parents, better kinfolk, and better community members, thus creating a better world for all. As individuals of society change, the improvement of society will take care of itself.

To give legs to our dream of Goodness, Beauty and Truth, we must help others in every way we can. We start with two insights of Mahatma Gandhi. *"We must be the change we wish to see; if one takes care of the means, the end will take care of itself."*

Upon this foundation we hope to grow our and evolve website such that it may put out trail markers on the path of individual moral sovereignty and peace and harmony – the path that is made by walking. It is a moral path of voluntary cooperation, for no act that is not voluntary can be said to be moral.

Because only the individual possesses moral agency, it is an individual work, done one by one. Yet, man is a social being, and therefore this solitary work cannot be done alone.

We would hope to assist people all over the world by offering a platform that collects and collates the ways and means of cooperative, durable, ethical and responsible living. Our focus is toward the service of individuals who are seeking to come out of their slavery to the Machine. We aspire to serve people who can benefit from a mutual sharing of moral support and spiritual sustenance as well as experiential guidance.

Inasmuch as we view all political government as invasive and coercive, our efforts will be directed in such a manner as to avoid the State. Regardless of our other beliefs, our common ground is that we should do no harm, and that we should do all that we have agreed to do.

"Do unto others as you would be done by – all the rest is commentary."

So with this posting, the Satyagrahi Journal sends out a call to all who may feel to contribute their ideas, thoughts, experiences and learnings about individual sovereignty.

For as far as the wind can carry our words, we extend a hand connected to our hearts to invite indigenous persons everywhere to join us. The future of mankind is with the Ancient Futures of Indigenous Peoples, or else there is no future for mankind.

There is no escape from the impending doom save through a bold and unconditional acceptance of the nonviolent method with all its glorious implications. ~ Mahatma Gandhi, 11 November 1938

History tells us what has happened since this pronouncement. Hiroshima heads the list, about which Gandhiji opined that it spelled the suicide of mankind. So far we have adhered to the suicidal path which he predicted. At this point we don't know what is precious, nor how much time is left.

A hundred and fifty years of brilliant discoveries and inventions has not added one inch to the moral height of mankind....

I have the conviction within me that when all these achievements of the machine age will have disappeared, our handicrafts will remain; when all exploitations will have ceased, service and honest labor will remain....

I hold that without truth and nonviolence, there can be nothing but destruction for humanity. We can realize truth and nonviolence only in the simplicity of village life....

Centralization cannot be sustained and defended without adequate force. Simple homes from which there is nothing to take away require no policing; the palaces of the rich must have strong guards. So must huge factories.

~ Mahatma Gandhi

The idea is to create self rule with a parallel economy and community justice based upon nonviolent voluntary cooperation. Slowly we detach ourselves from dependence upon and involvement with the State, until it becomes irrelevant to our peaceful lives. When a sufficient number have achieved independent self reliance, the State will go out of business for lack of customers.

If we can be strong, the future is ours. If we cannot discipline ourselves, the future belongs to the State. This requires serious introspection. Can we achieve the necessary mental objectivity and strength to devise a way – other than the State – to govern ourselves in voluntary mutual cooperation? Or, are we to remain so fear-bound that we stay stuck in the addiction to the use of compulsion?

~ Jeff Knaebel, 15 October 2008

There are some examples from the more civilized “third world.” In Sri Lanka the Sarvodaya Shramadana (shared work) Society organized by Dr. A.T. Ariyaratne has created self-governing locally based economies in about 11,300 villages. These function as almost autonomous village republics or mini city-states.

The key to his success is moral leadership embodied in adherence to ten precepts: (1) Sharing – of wealth, knowledge, skills, power, authority; (2) Morality; (3) Beneficence, often as recognition and promotion of talent; (4) Straightforwardness; (5) Impartiality of judgment; (6) Composure in conduct; (7) Non-hatred; (8) Nonviolence; (9) Patience; (10) Non-revenge.

One can see that the crucial issue is individual moral character. This matters more than any institutionalized system of social organization. Therefore:

The present writer suggests that the most crucial decentralization is the removal of children from compulsory education in Corporate-Government controlled schools, and the return of training of the new generations to the place it belongs – in the family home and with the local people and natural surroundings nearby.

The Jain Anuvrat Movement presently led by Acahrya Mahapragya is a highly recommended vehicle of social change and uplift. On the Gandhi Swaraj Padyatra, we had interactions with some of the founders. Information is available at Wikipedia.

Universal Swaraj and Restoring the Feminine

Whatever loads men carry, women carry one more: man himself.

~ Chinese aphorism

The male ego has been too long dominant. This huge error is of a scope far beyond this paper, as well as beyond my little knowledge or wisdom, although what is at issue seems clear to me now, after many years of delusion. My conjecture is that the seeds of error afflicting current Western generations were planted by a power-seeking priesthood in the Middle East about ten thousand years ago. The Indian error, which includes the moral injustice of the caste system, may trace back to the earliest Vedas, and certainly to the Law of Manu.

Suppression of the female principle, especially over the last two thousand years, has enabled the ego to gain absolute supremacy in the collective human psyche. If the balance between male and female energies had not been destroyed on our planet, the ego's growth would have been greatly curtailed. We would not have declared war on Nature, and we would not be so completely alienated from our Being.

~ Eckhart Tolle, *A New Earth*, 2005

There is a vast body of research and analysis of the devastating treatment of women that is part of the Trajectory of Evil that is Western Civilization. My primary sources from outside my own direct life experience include Eckhart Tolle, Chellis Glendinning, Derrick Jensen, Alice Miller, Vladimir Megre, Paul Shepard, Anne Wilson Schaef, Edward Goldsmith, Joanna Macy, J.D. Forbes, and Susan Griffin.

"We have to be aware that everybody we meet is fundamentally like ourselves: they want to be happy. Perhaps realizing our inner potential is not through gratifying our own desires. Perhaps true happiness lies in thinking about others." ~ Rev. Bhukkuni Tenzin Palmo, Gatsal Teachings, 2007 (To learn more about the life of this remarkable British woman, see "Cave in the Snow" by Vickie McKenzie)

A Sundance woman is like the morning star, filled with spiritual beauty, wisdom, and knowledge. Men and women are the most powerful of the polarities. We walk beside men as equal partners. It takes men and women who have respect and love for each other to live within the embrace of father sky and mother earth. Men and women have an awesome responsibility in maintaining the continuity of this life – the home is the most sacred place in the Universe.
~ Dr. Henrietta Mann, *Southern Cheyenne*, 1992

The most valuable insights to come my way have been from Native American and Indian Village Grandmothers. They have offered much more than can be realized from books. My personal collection of Gandhi's epigrams on this subject – of which there are many, in addition to more extensive of his writings – have mostly been lost as I have been hounded from one temporary shelter to the next.

We must somehow restore compassion and respect for the feminine energies of our earthly life. The female carries life generation to generation. We must return to core values of local culture, family, children, home, food, agriculture, the land, the water.

Matrix is the Latin word for womb. A matrix is female by nature. The male sperm must quickly find refuge in the female egg or perish. The egg matrix is given the energy, possibility and safe space of the womb matrix within the mother matrix (who stands within the earth matrix). After an infant is born from the womb, the mother becomes the source of energy, possibility, and the safe place on which to stand, so mother rightly means matrix. Later in development the earth itself becomes the matrix, and we have always referred to mother earth.

~ Joseph Chilton Pearce, *Magical Child*

Here below from Ashley Montagu, *The Natural Superiority of Women*, are some modern (1952) genetic findings that on the basis of biology taken alone seem to create an un-resolvable paradox around the issue of male domination.

The child on mother's lap is a gift to the great good in which man is only an accomplice. That's all we are. We're only an accomplice. The woman needs us only for one night. Here we stand in eagle feathers and war bonnets and

all that. And our women, so gentle, so sweet, so kind. Yet the race of man goes on because of our women.
Phil Lane, Yankton Sioux

“Chromosomes are decisive in determining whether an organism develops as male or female. The basic human form in the womb is female and masculinity is something “additional.” (Dr. Alfred Hoet) Whoever produces eggs is essential to the future, for eggs are reproductive cells, and eggs alone have the capacity to develop into grown organisms.

Femaleness is the non-induced state in the presence of two X chromosomes (and ova carry only X chromosomes), and maleness is the induced state in the absence of one X chromosome.

The biological superiority of the female lies in the males having only one X chromosome while females have two. No matter how many Y chromosomes a cell may contain, if it does not also contain an X chromosome, it dies.

Males, therefore, survive only by grace of their having been endowed by their mothers with an X chromosome. The male with only one X chromosome is not so well-equipped biologically as the female.

Within every age range, more males die than females. Life expectancy for women is higher than for men all over the world.

Male fetuses do not work harder than the female in the womb, yet they die more frequently before birth. Newborn males do not work harder than newborn females, yet they die more frequently than newborn girls. One-year-old boys do not work harder than one-year-old girls, but the boys die more frequently. Death from almost all causes are more frequent in males at all ages.

These facts provide evidence that the female is constitutionally stronger than the male.

Man has projected his own weaknesses upon woman and has maintained the myth of feminine weakness until the present day. But it is not the woman who is weak – it is the man, in more senses than one.

The truth about the sexes will not only serve to set women free, it will also set men free – for if women have been the slaves of men, men have been the slaves of their own prejudices concerning women, and this has worked no good to anyone.” ~ Ashley Montagu

It is well to be good to women in the strength of our manhood, because we must sit under their hands at both ends of our lives.

~ He Dog, Oglala Lakota, C. 1900

Let's make our world work – we need each other.

Reflecting on the internal constructs of women, I wondered what centuries of subordination to men did to women's psyches. I wondered what the realities of their internal psychological constructs are that is evident in their sacrificing for their families.

I wondered what internal force fields their fathers created in them. I wondered what internal realities, beneath the commonly stated reasons, keep women in battering relationships. I think it is important to keep looking behind the surface statements for these deep-seated realities in women.

~ Herb Robinson, my friend and one-time partner in co-creating Tanani Learning Center in Fairbanks, Alaska, from his book, [Through the Eyes of Wounded Men](#)

Industrialism Is Anti-Family and thus Necessarily Anti-Woman

My own experience might be a little to one side of “normal,” but I don't think it is a statistical outlier. By the time of completing high school, I had lived in twelve different “homes,” including boarding school and distant relatives. There was absence of continuity in relationships, which therefore remained fleeting and shallow. Before teenage my parents were separated and soon thereafter, divorced. After that, “home” was only a place of short visits during holidays from distant schools.

Helena Norberg-Hodge (Ancient Futures) writes on the divisiveness of industrial civilization:

One of the most divisive factors is the way in which the roles of male and female become increasingly polarized as their work becomes more differentiated. One of the consequences of industrialization is that men leave their families in the rural sector to earn money in the modern economy. Ladakh is no exception. The men become part of the technologically based life outside the home and are seen as the only productive members of society.

Women, for their part, become invisible shadows. They do not earn money for their work, so they are no longer seen as “productive.” Their work is not recognized as part of the gross national product. In government statistics the ten percent or so of Ladhakis who work in the modern sector are listed according to their occupations. The other ninety percent – housewives and traditional farmers – are lumped together as “non-workers.”

This influences people’s attitude toward themselves and others, and the lack of recognition clearly has a psychological impact. Traditional farmers, as well as women, are coming to be viewed as inferior, and they themselves are obviously developing feelings of insecurity and inadequacy.

[This seemingly small facet of administration actually is a clear indicator of how the State employs depersonalization as an instrument of manipulation, coercion, and control. By what right does one group of men identify, count, measure, and validate another? By what right does the Census pry into my personal affairs? Does my neighbor have this right?

These measurements are of course necessary for the Corporatocracy to execute their “social engineering” projects pursuant to which the populace is economically manipulated through taxation and incentive schemes, subsidies, direct government programs and the like, intended always to benefit finally a select few, propaganda notwithstanding.]

Over the years I have seen the strong, outgoing women of Ladakh being replaced by a new generation – unsure of themselves and extremely concerned with their appearance. Traditionally the way a woman looked was important, but her capabilities – including tolerance and social skills – were much more appreciated.

At the same time as the nuclear family excludes old people [living alone with no one to talk to] it imprisons women. In traditional societies, women do not have to choose between home and work, since the household is the center of the economy and the two realms are one. By contrast, women with families in the modern world have two choices, neither of which is easy. They can stay at home with children, not valued for the work they do, or they can have two jobs, typically with no more than token help from their husbands.

All the signs tell us that the nuclear family is not working. The divorce rate, the alienation of adolescents from their parents, the shocking extent of domestic violence and sexual abuse within the family are examples of this breakdown. Psychologists now describe the “dysfunctional family” as the typical family.

~ Helena Norberg-Hodge, Ancient Futures

Economic compulsions have broken and scattered the extended family. Now, grandmothers, cousins, aunts and uncles are no longer nearby, and a child may live in half a dozen different homes while growing up. Both parents are working, and practically from infancy the child is away from home and in the company of strangers at day care centers or school.

Despite their new dominant role, men also clearly suffer as a result of the breakdown of family and community ties. They are deprived of contact with children. When they are young, the new macho image prevents them from showing any affection, while later in life as fathers, their work keeps them away from home.

~ Helena Norberg-Hodge, Ancient Futures

The youngster's primary companion and role model often becomes the TV. This terrible instrument, the machine-that-shreds-morality-and-life, bombards the child with violence in the absence of any ethical framework, together with advertisements designed to make a three-year-old believe that he needs a plastic Rambo gun in order to grow. Little wonder that we are sinking into degradation – The Project for A New American Century.

Look at who has sacrificed the most to stop the war on Nature, and you will find mostly women. Rachel Carson who wrote *Silent Spring* as she lay dying. The women of Chiapas who said, “*Better to die on our feet than live on our knees;*” Amrita Devi and the Bishnoi Twenty-niners; Himalayan women of the Chipko Movement; Julia Butterfly Hill; Wangari Maathai; Wilma Mankiller, Chellis Glendinning, Jeannette Armstrong and unheralded women all around the world – village women across Asia and Southeast Asia, Native American Grandmothers. They need more support, more sympathetic intelligence from the male-dominated world.

Following is a generous reply from a woman I have never met who had been reading some of my work:

I agree with so many of the lines you have written. Particularly touching was the Himalayan shepherd's honesty and welcome – and yes, women taking back their power, dignity, identity and purpose. I've been reflecting lately on how lost we are as a culture [Western], as a people, as human beings, as women and men.

I am convinced that it is us, women, who have the greatest responsibility in perpetuating society as it is. I'm also convinced that if we free ourselves, we leave no space for man to continue in bondage as well. But we are so lost.

Nonetheless, I am more and more convinced that if enough of us become aware, if enough of us become more healed, we just might reach the tipping point in evolution to where the energy of healed wholeness will reach everyone. I cannot but hope. If I don't hope, life loses meaning for me.

In waging war on Nature – the earth, our Mother – we wage war on ourselves. In our own bodies, can we not see the water, the sunshine, the air, the clouds, the earthworms, the humus, the green leaves, microscopic organisms of the soil, free-running rivers, the still ponds and quiet lakes, the mangrove swamps, the great redwood trees, and yes, even the rocks whose minerals are carried down Himalayan slopes by the sea that cloaks these great mountains in shining snow?

Based upon new technologies of observing the fetus within the anatomy of a female, it became clear that that experience has an impact upon the remainder of a human's life. As I contemplated the fetus and its context in the woman, my mind drifted back to origins and the centuries of the gene flow that was resident there in that womb.... I began to feel experientially the unconscious, internal masculinity programming.

The messages survived the centuries: Don't be afraid, never let them see you sweat, avoid anything feminine, keep a stiff upper lip, no sissy stuff around here, don't be a crybaby, never give up. These are not just words, or landscapes – they are force fields of psychic energy that drive some men.

~ Herb Robinson, Through the Eyes of Wounded Men

Based upon my experiences in village India, and judging by outward behavior and a little understanding of the linguistic symbolism of Hindi, this “force field of masculinity” is present in a much less aggressive and objectionable form than that of the west.

Indian villagers are a gentle people compared to European-Americans. Perhaps the roots of our aggressiveness go back to the harsh lands of the deforested-for-agriculture ancient Middle East which gave birth to the Desert Fathers of Judeo-Christianity.

LOVE

It is love
that lit the first fire
of creation
And love only
that keeps it burning
And it is in loving only
that we must not fail
no matter what fate may befall us.

To teach us
this first, last and greatest wisdom
Mother is our first guru
a messenger of the divine
Hers is the most generous
of all loves.

To birth us with pain
and to nurture us
with blood, sweat, tears and smiles
And then in our season
to let us go
free
on the road we choose
be it foolish or wise.

This is the greatest of generosity
to give and to grow
the gift
of life itself
and then to release it
to strive for its own truth.

Following are the few of Gandhiji's epigrams on Woman that remain in my archive, taken from *Epigrams of Gandhiji*, by S.R. Tikekar

Woman is the incarnation of Ahimsa. Ahimsa means infinite love, which again means infinite capacity for suffering.

Women are special custodians of all that is pure and religious in life.

Woman is the embodiment of sacrifice and suffering and her advent to public life should, therefore, result in purifying it, in restraining unbridled ambition and accumulation of property.

Woman is more fitted than man to make explorations and take bolder action in Ahimsa.

A Woman's intuition has often proved truer than man's arrogant assumption of superior knowledge.

There is no occasion for women to consider themselves subordinate or inferior to men.

If by strength is meant moral power, then woman is immeasurably man's superior.

If nonviolence is the law of our being, the future is with woman.

Man the law-giver will have to pay a dreadful penalty for the degradation he has imposed upon the so-called weaker sex.

For the courage of self-sacrifice, woman is anytime superior to man. Woman, as I hold, is the personification of self-sacrifice.

Why should men arrogate to themselves the right to regulate female purity?

My experience of West and East – City, Pueblo, Tribal Gathering, and Village – has convinced me that whatever tattered thread of the moral fabric of mankind remains intact is mostly held in the hands of women. And this fabric among the so-called “underdeveloped” is much stronger than in the so-called “developed” world.

The honor of the people lies in the moccasin tracks of the women. No people goes down until their women are weak and dishonored, or dead upon the ground.

Village Elder, Sioux

Guidance from the Past

Abundant guidance is available from the past. Among the indigenous Paliyans of India “independence of authority is a treasured right. Neither spouse can order the other, and neither, by virtue of sex or age, is entitled to a greater voice in matters of mutual concern.” Prior to contact with “civilization,” the Bushmen lived such that “the status of husband and wife are on terms of equality, which precludes any prediction that a husband or wife will follow the lead of the other.”

In Helena Norberg-Hodge (Ancient Futures), citing from 1928, “The Ladakhi lady is complete head of her own household, and the men are well underneath her capable thumb. She has her own money, she trades on her own; her word is very much law.” Further examples are found in the culture of the Seneca (Iroquois) of North America.

Among all peoples experienced by me, it is “poor” village women who bear, sustain and nurture life without contributing to the biological holocaust of consumerism. “Poor” is put in brackets because by the standards of peace, cheerfulness, joy, happiness, and harmony with life, these people are far wealthier than their urban industrial counterparts.

And the children – the village children who have managed to avoid or escape the government school system – they are more secure, open, trusting, joyful and competent in real life skills than their “educated” brethren. Before teenage they know more about the reality of the interdependence by which living systems are sustained than most western people will ever learn. They don’t need text book biochemistry to tell them why worms and mice and fungi are necessary to sustain human life.

Universal Swaraj and Beauty

The quest for Goodness, Beauty and Truth is natural to the human being. Without beauty we become lost in the swamps of coarse desires, addictions and obsessions. Urban concrete jungles, and what goes on within them, are manifestations of the centralized government. Universal Swaraj can bring beauty back into our lives, as Tony Gaston writes below.

No one could reach the high meadows of Tirath or Dhel and be unmoved by the clearness of the air, the great vista of the peaks, and that sense of freedom that comes with leaving behind all artificial light, all mechanical transport, all trace of industrial civilization. The headwaters and high peaks of Inner Seraj have been places of pilgrimage for

local people since time immemorial. Once again they can be places of veneration for a new generation of pilgrims. Those for whom wilderness and the creatures that depend upon it are symbols of a better world: a world of harmony, where nature lives out its age-old drama of life and death, unaffected by the dissonance of the modern world.

But beware! If you venture into the Himalayan wilderness, you run the risk of becoming a stranger in the common world. We who have been brushed by these places are forever changed; the goals of ambition and desire become muted when touched by the immensity and grandeur of the great mountains. To wander alone in these high places, however briefly, is to become a subject to yearnings that can never be extinguished or denied.

~ **Tony Gaston**

The words of Tony Gaston (who was among the early catalysts of the Great Himalayan National Park) resonate with my own experience. This is why, no matter the discomforts and difficulties, I have chosen to end my days in these great mountains.

I'll not return to the common world of begging permission from bureaucrats who pretend to read the rules for human relationships out of law books composed by a cabal of corporate power – a Power Structure in which life is viewed as a game of money and property, where nothing is sacred and God has been supplanted by ego.

Imbibing the grandeur, beauty and silence of the great mountains, one's ambitions, his anger, and his resentment drop away, and he enters a space of deep humility. Feelings of unspeakable joy and love move one's inward parts and sweep him away from the mundane.

*"The Beauty that fills me with wonder
The Stillness that fills me with peace."*

I believe that the absence of beauty and the constant stress of discordant noise are major factors in the derangements of urban humanity.

The true law of human relations cannot be devised by a few in legislative halls to be imposed upon the many as instruments of domination and control. The true law of conscious human beings can only be discovered as laws of Nature by sincere persons of good heart sitting together and deliberating in a good way until the answers emerge.

The proper answers will protect the rights of the individual while also conserving the biological commons of humanity and the harmony of community. This law cannot be devised – it can only be discovered.

Independence must begin at the bottom. Thus, every village will be a republic having full powers. It follows, therefore, that every village must be self-sustained and capable of managing its affairs even to the extent of defending itself against the whole world....

~ Mahatma Gandhi

The entire institutional edifice of Western civilization is founded upon error. It is devastating and horrible. It cannot hold.

You call it wild, but it wasn't really wild, it was free.

~ Leon Shenadoah, quoted in Wisdomkeepers

BEAUTY

Beauty and grandeur
timeless mountain majesty

grandeur enrobed in veils of cloud
the great mystery

A distant eagle soars
grace rising higher and higher
now on white, now on blue
My eyes track toward heaven

Spontaneous arising compassion
simpatico and peace
radiating to all
that live and breathe

O'Peace!
Thou art so great
may all beings
come to know thee

May all find the Way
that leads to beyond
beyond even this pass of majestic splendor
to that eternal state of infinite peace

Wasted the life
lived for me alone
a speck in the galaxy
of all that is

A way must be made
to share this beauty and peace
else like love not given away
it shall not exist

May the son of man have a place to dwell
in sacred silence
May beauty and stillness
awaken the highest beatitudes

May remembrance of untrammelled wilderness
with all creatures born free
not vanish from the mind of man
that he may abide in love of life

May beauty and the mystery
raise questions beyond all answers
Who am I?
From where have I come?

Where am I going?
How may I understand, penetrate

the cause of birth, old age, decay and death?
How shall I live?

Blessed be this holy grandeur
by its light one sees his sacred duty
of moral responsibility
universal kindness toward all beings

Turn toward the pole star beckoning
of truth and peace
heed not the drums of war
commune with a cow.

Vision Quest

Lord Buddha cited small democratically governed Village Republics as worthy of emulation. Twenty five centuries later, Mahatma Gandhi espoused the transformation of India into an ideal society of a Commonwealth of Village Republics. According to the Buddha, the salient features of these communities included: frequent meetings of the community; community decision-making; assembling in peace; discussing in peace; not imposing laws that cannot be obeyed; protection and well-being of children, women, the sick, disabled and elderly, and learning from the wise such as monks and recluses who have renounced in search of spiritual enlightenment.

~ Dr. A.T. Ariyaratne, A Buddhist Approach to Social and Economic Development, 1999.

At the inception of the website for a Stateless Society (freeofstate.org), an Indian industrialist came to visit me. He grew up in poverty on a farm, and has direct experience of life from bottom to top and around the world. He is a devout follower of Gandhiji and is impeccable in his honor and truthfulness. He is deeply devoted to village India.

He believes that India as a Nation State with centralization of power is a mistake. He feels that the Indian people would have a better chance as 500,000 independent Village Republics.

After our visit, he sent me this email:

“I am just suggesting specimen of mission statement:

We aspire to create world community without enemy, without war, without killing, without corporate exploitation, without taxation, without bureaucratic coercion and harassment, without corruption, without poverty, without police and jail, without passport and visa, without power in a few hands.

Naturally such a society will be free and fearless and happy society without any government and without any surveillance, i.e. stateless society which was aspired by Mahatma Gandhi, Leo Tolstoy and Henry David Thoreau.

Such a stateless society is essentially soil based and not oil based. Hence petroleum corporations and petro dollars will be out of picture.

Such a stateless society is essentially need based and not greed based. So entire economic activity will be self-regulated through individual and family size business and home industries for producing primary needs of the people. Big factories and mass production through heavy industries have no place in the picture.

Such a stateless society is essentially rural based and not urban based. So huge cities and massive transport and ecological destruction have no place in the picture.

Such a stateless society is essentially based on nonviolence and love for entire humanity. Hence army, country borders, passport, visa, etc, have no place in the picture.

Stateless Society is essentially self-protecting and self-regulating without any compulsion. Hence police has negligible role in the picture.

Stateless Society will be based on transformation. Present society is based on transportation.

So we are not going to be governed, knowing that to be governed is to be watched, inspected, spied upon, directed, law-driven, numbered, enrolled, indoctrinated, controlled, checked, evaluated and censured by men who have no right to do so.

To be governed is to be in every action registered, taxed, stamped, measured, assessed, licensed, authorized, forbidden and corrected. It is to be fleeced, exploited, extorted, hoaxed, robbed, repressed, fined, harassed, abused, judged, condemned, imprisoned, punished and betrayed.

It is to be conscripted by criminal cowards of legislatures, sent into war and made to murder and finance murder. It is to be searched, seized, manipulated, deceived, brainwashed, restricted, coerced, rationed, interrogated, profiled, researched, tested, engineered, displaced, separated from the beloved, incited to hatred, dehumanized and owned as chattel property by an assembly of criminals calling themselves a government. So we deny to be governed by government.

So we declare and proclaim our birthright to establish islands of such Stateless Societies within jurisdictions of present nations similar to reservations as are accepted for native people in USA.”

~ V.K. Desai, personal communication, 2006

The whites seek to conquer Nature, to bend it to their will and to use wastefully until it is all gone, and then simply move on, leaving behind the waste and looking for new places to take.

~ Chiksika (1779)

Instead of *Special Economic Zones* over which so much blood is being shed in India, we create *Special Freedom Zones*. This ancient culture has the potential to create such a thing from the bottom up. Ramaswamy Elango has been leading such a movement in South India. He is succeeding in banishing the contractor mafia and outside central government bureaucrats from a large number of villages. I have lost track of him – his work has been published by the news section of rediffmail.com.

The Anarchists are right in everything; in the negation of the existing order, and in the assertion that, without Authority, there could be no worse violence than that of Authority. They are mistaken only in thinking that Anarchy can be initiated by revolution. It will be initiated only by there being more and more people who do not require the protection of government power....

There can be only one permanent revolution – a moral one: the regeneration of the inner man. [Emphasis added]

~ Leo Tolstoy, On Anarchy, 1900

What is “order?” Is it a collection of criminal gangs – calling themselves governments – engaged in savage butchery around the world and threatening each other with nuclear annihilation while they annihilate our biological commons in competition to possess the most killing platforms?

Or is it more than a billion villagers living in peace with their neighbors? Those who hold that the State is necessary for order and security are blind – and the statist deliberately so – to the obviousness of anarchy in real life (see John Hasnas and others) and to the obvious fact that the States of the world operate under the compulsion of violence for their own internal survival.

The arguments of those in favor of an imposed “order” are based on assumptions, ideas, and hypotheses about the nature of community life, and not on a lived experience.

RECENT PERSONAL HISTORY & FACTS—SITUATION—DECISION

It is time for people to understand that governments not only are not necessary, but are harmful and most highly immoral institutions, in which a self-respecting honest man must not take part, and the advantages of which he cannot and should not enjoy. ~ Leo Tolstoy

This section interrupts the prior “stream of consciousness” writing to insert actual developments on the ground, together with some observations pertaining thereto.

It serves as the bridge between the preceding discussion of the general, and the following discussion of the specific application of coercion-oppression by the State where it intersects my life path as a beginner Satyagrahi who is trying to manifest Goodness, Beauty and Truth as the righteousness worthy of being human.

I say again to the reader that I make herein no claim to righteousness, to goodness, to right view, to correct behavior, to any wisdom at all, or to being in any way an example of achievement on the spiritual path. I am a beginner, stumbling along as best I can.

The events leading up to the decision to submit a petition to the Supreme Court of India were presented in the **Foreword** to this paper.

Below is my request to the National Human Rights Commission that had been demanded by the local police. It was pending with the Prime Minister’s Office at the time that I was forced to leave my domicile because of the threat of indictment against my host if I did not depart immediately.

JEFF KNAEBEL LETTER OF 6 DECEMBER 2009 TO NHRC REQUESTING GRANT OF INDIAN RESIDENCY AS STATELESS PERSON

– Excerpted below. The full text is at Lew Rockwell and Free of State websites –

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In the manner of a Shanti Sainik as conceived and demonstrated by Mahatma Gandhi, I have pledged to strive for peace and be prepared to lay down my life in the attempt...

As Mahatma Gandhi is the Father of your nation, so he is the Father of my inspiration to come to India to learn and to carry on his work within my own capacity. I carry his teachings in my heart. I live to carry the essential message of love through my words and deeds.

Everything I have done or will do in India is inspired by Mahatma Gandhi and Lord Buddha. Only by the light of these two great Indians and their followers like Vinoba Bhave can humanity be saved from self destruction.

War, especially aggressive acquisitive war as engaged by the United States, is a total failure of the human spirit... Love is now more than a Virtue – it is a Necessity. Without love, we all perish. We must love our Earth and all her creatures as we would love ourselves...

I have vowed to strive for Satyagraha and Ahimsa in the sense of the Buddhist Precepts which operates on three levels:

- * To abstain from violence
- * To not support violence
- * To not condone violence

In the Christian sense this is expressed as *“Do unto others as you would be done by.”*

Mahatma Gandhi taught that thought, word, and deed must be congruent, for otherwise one’s life becomes a lie...

After years of research, study, practice and writing, I concluded that the only way to be an apostle of Ahimsa at any level approaching the benchmark of Mahatma Gandhi was to renounce my U.S. citizenship...

By severance of all relations with the government of this rogue nation which is the most destructive terrorist in human history did I gain the personal freedom prerequisite to the clear conscience required for inner peace...

To the extent that I retain connection with the U.S. economy of tax-financed endless war, I abdicate my own moral conscience... No longer am I a material accomplice to murder, guilty acquiescence and economic involvement...

By renouncing my citizenship I have made a public statement that the American war machine does not act in my name, or with my tax payments, because I am no longer an American...

...The S.O. of Darya Ganj refused to arrest... *“Jail is for criminals and you are not a criminal...you are free to move about India...”*

...I took the police authorities at their word...meetings and public speeches...

By word and deed the police of both Delhi and Rajkot had made it very clear that an apostle of Mahatma Gandhi is free to live in India, that my actions were not an offense, that I was not a security risk, and that far from being a threat, I was here to carry on the sacred work of Gandhiji within my own capacity...

Living and moving among the devout Gandhians of Rajkot, I became inspired to give back to Bharat Mata whatever I could to express my gratitude and love...

...Gandhi Swaraj Padyatra...

If Hind Swaraj cannot be made a reality in India and Universal Swaraj a world reality, I believe we face extinction through destruction of the physical base of life.

As R.S. Negi (retired IAS) told me after the Sarahan Conference, “If we cannot arise and stop the cultural and ecological destruction, we are doomed.”

...My life and liberty are at risk in any other country because all will deem me an illegal human being who must be persecuted under their law. I would be most vulnerable to persecution in the U.S. for my acts of rebellion and sedition...

It is your moral choice. It is on you whether I be granted to live as a dignified human being dedicated to the cause of peace and brotherhood, or else to die in jail or as a hunted slave...

By whose ethical standards will I be judged? The blind laws of institutional structural violence on a scale so vast that can only show humanity as depraved and pathologically insane? Or the Law of God as heard within the human conscience – the still small voice within?

The Law of God is love and not war. One cannot achieve Self Realization while financing murder. Why should any human being have to beg from others his permission to exist?

...**The Deciding Moment** of my expatriation came when I was flying missions in Mexico for *Lighthawk – The Wings of Conservation*:

An Elder of the Tarahumara Tribe spoke to an international conference about the destruction of tribal forest envisioned for a World Bank and American industry financed paper pulp mill.

Holding aloft in his left hand a trashy paper magazine, he addressed the conference of suited industrialists, financiers and bureaucrats at the University of Chihuahua.

He said, “*You people are cutting our trees in order to make this – pointing to the pulp magazine. The forest is the life of my people. When you have cut the last of our trees, we will die, and you people will read this – pointing again to the magazine.*” My heart trembled with the arrow of this truth.

A few miles from the big air conditioned auditorium at the University of Chihuahua could be seen impoverished, displaced Tarahumara women and children living in caves dug into the city waste disposal landfill. From there they scavenged for their survival.

Chief Seattle: *The end of living and the beginning of survival.*

I have been telling Village India, “**We Are All Tarahumara Now.**”

That same day in Chihuahua City the TV was carrying images of American bombs proudly raining death from the sky upon Iraqi women and children and kittens and goats.

These two juxtaposed events pierced my heart. These were American operations. Both brought death to others. I was an American citizen. My tax money built the bombs, the missiles, the aircraft carriers. My own flying of an expensive aircraft – even if in resistance – made me a part of the blood-for-oil economy.

It was all too clear now. I was living a lie. My government – with my earnings – was destroying our Earth and all her creatures.

That very day I made my decision. I would sell out and move to India. I would seek wisdom and peace in the land of Mahatma Gandhi and the Buddha. I would seek the India of the Mahatma’s dreams – the India that is the repository of the ancient Dharma of all mankind.

Several years were required to unload my businesses – even at great loss. I moved permanently to India in 1995.

My apologies that this hand written letter is not more professional in appearance. It is my best effort by candle light with numb-cold fingers and the limited time imposed by the police.

Respectfully submitted, Jeff Knaebel, 6/12/09

My Day in Court

As noted in the **Foreword**, I broke my vow never again to be a consumer of petrol by riding in motor vehicle, and hired an auto to reach Shimla. I was graciously hosted for some time at two different Gandhi Ashrams where I was able to begin drafting while also contributing in small ways to the Ashrams.

Faced with a daunting task against a short deadline, I was forced against my wishes to purchase a small “netbook” laptop – the same one on which I now type laboriously with two fingers.

There were two hearings before the Supreme Court, on 14 May and 12 July 2010. I was told by expert lawyers to expect outright dismissal at the first hearing, “Ninety nine percent of all civil petitions are dismissed.” Surprisingly, the bench referred the matter to the Attorney General for his review and opinion to be rendered at the second hearing.

After the first hearing there was a small burst of media attention – most of it egregiously inaccurate – and because of perceived risk in hosting an illegal human being, the Ashram asked me to leave. Thereafter I worked from a series of temporary set-ups. One shelter during monsoon was a space just inches larger than the single bed it contained behind a curtain in a family room. Because of the risk of no Form C, they also asked me to leave. I finished out the monsoon with backpack and tent.

The Court’s decision is presented in the following transcription of a news article in the Indian Express, New Delhi. The full court order can be viewed on their website. In addition to the order to apply for citizenship, the Court ordered confinement to my domicile. By this denial of freedom of movement, the Court denied my right to exist. My commentary together with excerpts from the General Counsel of the World Service Authority follows the news article.

TRANSCRIPT OF THE INDIAN EXPRESS [THE COURT’S DECISION]

Dated 13 JULY 2010

From Page 4, National Network (available on their website)

Can’t give Knaebel asylum: AG

NEW DELHI: Attorney General of India G E Vahanvati informed the Supreme Court on Monday of the government’s decision against giving political asylum to American Jeff Knaebel, a self-professed disciple of Mahatma who shred his US passport to live in India.

“He is hostile to the American government, the American government is not hostile to him. There is no question of political asylum,” the AG submitted. Holding that Knaebel is not entitled to get asylum, the court gave him two weeks time to apply for Indian citizenship. The bench asked the government to look into his application as expeditiously as possible.

Knaebel, who presents his own case, told the court that his “is a country of war” and he does not want to return to the US. “Extinguish my life, put me in jail. But I do not want to go back,” Knaebel said.

The court had on May 15, 2010, asked the AG to verify Knaebel's antecedents and plea for asylum. ENS

My Letter to the World Service Authority

[The World Service Authority is a great organization founded by Garry Davis in 1954 to implement Universal Human Rights. They issue World Passports and provide outstanding advocacy for Stateless Persons. The full text of their letter to the Government of India of 20 October 2010 is presented in the Appendices. They hit on exactly the points that the Attorney General glossed.]

Aside from the hasty, arbitrary and capricious manner in which the proceedings were conducted (I was not invited to testify, and my words quoted by the Indian Express were entered only by forceful interruption), and the questions of law and International Covenants which were glossed, and the complete absence of any humanitarian, ethical or moral considerations, one part of this Order is simply nonsense: the order to remain in my then present domicile.

The Court had no information about where I was currently residing, or even if I was in Himachal Pradesh. The address of record in my introductory affidavit of 27 April had been superseded by request of the management to leave because they did not want their government funding to be exposed to risk of controversy over an illegal human being. The Court did not bother to ask where I had been residing during the previous twelve weeks.

Since my current options comprised tent camp on private property, tent camp on government land, or guest with householders (and I was struggling among all three), the Order in effect demands that any host violate the law by accepting me despite the absence of government I.D.

Implementation of the Court's Order would require any host to do the same thing for which the threat of FIR was invoked against my former host, thus forcing my departure. It is nonsense that the Court would order a citizen to violate the very law it is charged with upholding.

This shows, indeed, how blind is the law of the law books versus Natural Law, which is discoverable only by People's Courts, and cannot be invented by legislatures with any expectation of either justice or peace.

The human being can never prevail against the Machine Structure, by its rules, within its framework, on its territory where money rules and lies govern.

A Note On Conscientious Objection

In case it might help WSA to plough the ground of conscientious objection, it is noted that my civil disobedience is actually based upon religion, ethics and conscience rather than "politics." In my case, "political asylum" is probably a misnomer, and perhaps we could have tried a different legal tack.

Just as the Quakers and other conscientious objector religious groups are granted exemption from military conscription, so ought a conscientious objector to institutionalized structural violence be granted exemption from the mandatory citizenship which requires him to finance the violence through taxation.

All the high-sounding pious words of UNDHR about freedom to manifest one's religious convictions are merely farcical when faced with the realities of political citizenship.

The religious freedom of a conscientious objector to the institutionalized structural violence of the nation-state system is violated immediately upon the requirement for a birth certificate that labels him as "citizen – property of."

Thus citizenship is the manifest force directed at the individual to become a participant in mass murder and destruction of the biological commons of the human race.

The clever and the cunning take advantage of the law for their own power and comfort. I don't see it as a centrally-directed "conspiracy," although the powerful few who understand the game are interconnected as they each work the system to their own advantage.

Aaron Russo has shed some light on this in his descriptions of interactions with the Rockefellers, and also in his film, *America: Freedom to Fascism*. Mayer Rothschild's letters to his colleagues and G.E. Griffith "*The Creature from Jekyll Island*" make clear the financial side, and John Perkins in "*Confessions of an Economic Hit Man*" indicts essentially the entire US Government.

It is a cause-effect relationship driven by the compulsions of power, money and greed within an institutional structure set up by the powerful to serve those compulsions. The State thus forces us to operate at the lowest rung on the ladder of human consciousness – that is, if we would have an ordinary life rather than total withdrawal into hermitage.

Contrast technological man since the Industrial Revolution with village or tribal man. The former has lost his connection with the primal matrix of life, so he must be laboriously taught "ethics," and then attempts to codify them. The man of a Nature-Based culture knows intuitively, spiritually, in his gut, without ever being told about justice or right and wrong, the difference between caring and abuse. He knows that he is but a strand in the web of life, and that what he does to the web, he does to himself.

I remember a Senior Vice President of KPMG telling me of being in the office of a tax audit client when the thugs of the IRS entered with loaded weapons. Contemplating the combination of "all political power comes from the barrel of a gun," along with the State's awesome power of perception management and control-conditioning of the mass mind (see John Taylor Gatto's writings on the public education system), one concludes that the system is truly irredeemable.

The great sham of "Liberal Democracy" is that no matter who gets elected, the same gun is pointed at the people. The same huge bulldozer is wrecking everything in its path – only the driver has been changed. Lysander Spooner was brilliant at dissecting our delusions.

The system must either collapse or be deconstructed, if we are to survive.

To deconstruct, it is helpful to know what we are deconstructing and how we got here. In this respect, five writers have been particularly helpful: Paul Shepard (*Nature and Madness*), Chellis Glendinning (*My name Is Chellis and I'm in Recovery from Western Civilization*), Derrick Jensen (*Endgame*) and everything written by Lewis Mumford and Alice Miller. Their analysis goes back to pre-history.

Mankind has lived in his present form on this earth for 35,000 generations. In only 6 generations since the Industrial Revolution got traction, we have brought life on earth to the brink of extinction.

My recent Indian experience has been an interesting demonstration. Support from people close to, or at the grass roots, just flowed to us and carried us along. There were days when we could almost believe the audiences who gave ovations and demanded autographs and who told us, "This will start a movement, we will prevail." But upon arrival at the Supreme Court of the Government supposedly "of the people," we hit a wall.

The Supreme Court will never understand the people. But the people can understand the Supreme Court. Behind the Government's seemingly invincible wall trembles what? Fear. The lust for power is driven by fear.

When an ethical system is psychologically untrue, if mistaken in its view of human nature, or fails to discern and reach for Man's highest and noblest instincts, it will do more harm than good for the moral growth of humanity.

[During my "day in court," all the cases except for my petition were about money]

A proper ethical system must motivate and enlist strong natural forces on the side of its high aim, forces that are deep seated and persistent in universal humanity. Nonetheless it is an individual task – society can have no control over the heart and mind of the individual.

*Sattva (inner peace) as a conscious governing force exists only in India and China.
Sattva is the basis of comprehension and knowledge.*

The individual's intellect and imagination are eliminated by regulated education.

*We are here to manifest God in mundane existence, to make manifest what we can understand of eternal Truth. We must harmonize God and Nature on peril of our destruction.
~ Sri Aurobindo (Collected Works, Vol 27)*

Nothing in law books is about life. There is nothing of the human heart in these books. They are comprised of abstract symbols that divide us from each other, separate us from Nature, divorce us from reality, and blind our vision of the seamless whole for which, from deep within, we all yearn.

*Jeff Knaebel, 24 September 2010

World Service Authority Letter to Government of India: Excerpts
(Full text is in the Appendices)

20 October 2010
To Whom It May Concern:

The World Service Authority (WSA) hereby affirms Mr. Jeff Knaebel's fundamental rights to travel and reside in the territory of India.

Specifically, the failure to recognize Mr. Knaebel's right to freedom of movement is a violation of Article 13, Sections (1) and (2), of the Universal Declaration and Article 12 (2) of the International Covenant on Civil and Political Rights.

The following declarations and treaties obligate your Government to respect the fundamental human rights of Mr. Jeff Knaebel. Your Government must respect Mr. Knaebel's right to travel and reside in India, no matter the "national origin" status with which he may be associated.

The Universal Declaration of Human Rights : Articles 2, 6, and 13.

International Covenant on Civil and Political Rights: Articles 12 and 16.

.... Article 55 of the UN Charter states: Governmental representatives are bound to "promote universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language or religion."

.... Without reference to a specific law, please be advised that whatever a government does not expressly prohibit, it implicitly allows. With this in mind, the WSA requests that your Government support a failure to respect Mr. Knaebel's rights by providing legal proof that national statutes or national immigration laws prohibit your Government from recognizing specifically those rights.

.... Even if your Government could cite a national law to support its decision not to uphold Mr. Knaebel's rights, this Government must then be able to explain how that law conforms to the Government's duty to uphold

fundamental human rights according to its domestic Law, the United Nations Charter, the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, the Declaration of Commonwealth Principles, the Harare Declaration, and the Coolam declaration.

Signed by Caroline Giraud, Associate General Counsel

SITUATION AND CALCULUS OF MORAL LOGIC

To handle our present experiences – to utilize them as means of spiritual progress – we must develop the necessary moral skill.”

~ Bullen in “Kamma and Its Effects,” Buddhist Publication Society, Kandy

I had already asked – and answered – these questions about my relationship with the US Government:

- Does it murder?
- Does it lie?
- Does it steal?
- Does it rape?
- Does it torture?
- Does it poison: human beings, water, air, soil, animals, crops?
- Does it destroy the sacred heritage of past civilizations?
- By so-called “economic sanctions” does it starve children of food and medicine, such that they die in hundreds of thousands?
- Does it destroy non-combatant populations and cultures?
- Do its activities destroy ecology on a massive scale?
- Does it do all these things on the basis of aggressive acquisitiveness and not in response to any credible threat to itself?

The answer is yes, in the common knowledge of all literate and media-watching persons.

Then:

- Are these atrocities executed in my name?
- Do I finance them?
- Is this blood therefore on my hands?

If I am an American citizen paying taxes and burdened by the public debt, the answer is Yes.

Then:

- Do I finance these actions voluntarily?

The answer is No, because taxes are taken from me by force or threat of force leading to loss of liberty and property.

Then:

- Do I have any effective voice in trying to prevent these atrocities?

No, because the government is controlled – in fact “owned” by – corporations and bankers who profit from war and destructive exploitation.

- As long as I remain a captive citizen against my will, is my condition other than involuntary servitude, aka slavery?

I have vowed not to be a citizen of any State, because submission to State law makes me complicit in mass murders, a long list of crimes against humanity, and the destruction of life on earth. I have also made a vow of Satyagraha nonviolent resistance against being manhandled by the State, as shown below.

Declaration of Satyagraha

Upon being apprehended, arrested, detained, denoted, removed from domicile, or in any other manner by force or duress under threat of force compelled against my will, I shall: Begin a hunger fast of indefinite duration with intention unto death.

Initiate a vow of silence except to indicate the need of bodily elimination in order to protect the health of others.

If, upon becoming weakened or ill, any authority by any means attempts to prolong my life, it shall be deemed a criminal assault upon my person under the terms of the Universal Declaration of Human Rights, UN Resolution 217A, 10 Dec. 1948.

I shall continue with these vows until granted the following requests:

To be released and returned to my dwelling place.

To be furnished with a certificate from the P.M.O. or the C.M. of Himachal Pradesh with language to the following effect (This certificate is adapted from the book, "Peace Pilgrim", Oceantree Books, Santa Fe, NM, USA, 1994.):

Grant of the right of free passage throughout India by the Office of P.M.O. or C.M.

~ (signature) Jeff Knaebel

This Declaration was sent in handwritten form by mail to the Prime Minister's Office, the Minister for Home, and the Chief Minister of Himachal Pradesh.

This was written on 13 March 2010 with sincere intent, only to learn later from Sunderlal Bahuguna and the case of Irom Sharmila that fast unto death is a futile exercise because my jailors will force-feed indefinitely to keep me alive.

In preceding sections I have described the police threats against my host which forced my decision to depart from Jangi. By 16 March I had sorted through my belongings and collected those that I could carry on my back to Reckong Peo, where I would present myself to the Superintendent of Police for arrest and incarceration. At that time I planned a hunger fast, not yet having learned of its futility.

Decision to Break a Vow

After an all night discussion, by dawn of 17 March my friends had convinced me that our total mission of raising awareness would be better served through a legal appeal during which we could generate public awareness. They pointed out that at the level of Reckong Peo, I would be treated as a simple visa overstay and non-entity without any message.

Therefore, I made the decision to break my vow never to ride in motor vehicle, and go by vehicle to Shimla. For a time I felt internally that not inviting immediate arrest was a failure, but as things have turned out, we have touched a larger number of people with our message.

Before the final decision to petition the Supreme Court, I went through other internal gyrations about giving my life to the cause. Transcripts from my daily journal are entered below.

My Offers to Other Activists for Satyagraha Hunger Fasts

On 4 April 2010, call my friends about staging an indefinite hunger fast after the SC hearing in protest of hydro development –destruction. Networking for ideas begins.

I feel two “drags” – my work as writer is not complete, and I wish not to suffer police assaulting my body and mind when I am fasting with intent of death.

On 15 April 2010 have specific discussions regarding my offers to Sunderlal Bahuguna (Save Himalaya Movement) and Kulbhushan Upmanyu (Himachal Policy Movement) to undertake hunger fast in support of their resistance movements. Sunderlal says, speaking from the experience of his hunger fast against the Tehri Dam, that there is no use in it. When you become weakened, the government will evacuate by helicopter to hospital incarceration and force feed to keep you alive. See the case of Irom Sharmila.

On 21 April 2010, brainstorm with friends about a national level agitation-fast in Gujarat. Discussions lead to the same conclusion as above.

Notes to Myself, 26 April 2010. Unable to move about or to seek shelter without risk to my friends whose lives are not committed to my cause, and who have families to support, making the risk unacceptably high.

What would the Mahatma do? My guess is that he would surrender to jail and take the consequences. Jeff says that times have changed – he was dealing with real human beings who respected him and usually loved him. I would be surrendering to a non-human Machine incapable of moral concern or compassion. Better to go on the mountain and peacefully offer my body directly to God with all love. What more can I do with this body to serve all, in a manner that is proactive and not parasitic, and that does not put my friends at risk?

I learned later that Mahatma Gandhi had promulgated several precepts about protest fasting which are written on the wall of his ancestral home in Rajkot. One of the rules is not to fast in protest against any actor who does not love you. This eliminates a protest fast against the State because its minions are merely carrying out orders from the hierarchy above which is ruled by the Money Power.

As can be determined from the following reports, any hunger fast protest that I might launch will quickly lead to the violation of my body by State man-handlers, either of India or USA. This would be a set up for a disturbed mind at the time of death, leading to bad re-birth linking karma.

Irom Sharmila in the Path of Hind Swaraj

by Hind Swaraj Centenary Committee, Kerala

Irom Sharmila, the Manipuri poet is on fast and Satyagraha for nearly a decade now. Possibly, this may be recorded by historians as a long and unique fight by an individual, who fought with soul force against the rotten political system.

It was due to human rights violations rampant as a result of Armed Forces Special Powers Act, 1958 (AFSPA) that has led her to take a step in the non-violent way of protest.

[The government intervened in her fast and incarcerated her in hospital where they force feed her with tubes against her will]

AFSPA gives full rights to the military to do whatever they want. The people who suffer at the hands of military today have no right to question in the court of law. Irom Sarmila wants that this act should be withdrawn.

[This is the same as the USA Patriot Acts and Military Commissions Act of 2006 which allow the Executive to commit without Congressional or public accountability the crimes of kidnap, murder, assassination and torture.]

To support the nonviolent struggle of Irom Sharmila, a group of people from the southern tip of India, i.e. Kerala, organized a Yatra to Imphal, known as "Hind Swaraj Peace March." Along with supporting the struggle of Irom Sharmila, this march highlights and demands that the government should not be deaf and dumb to the people's non violent agitations that are going on elsewhere.

Hind Swaraj completed hundred years on 22nd November 2009, and is considered to be the treatise of the Gandhian philosophy. In the light of this centenary- celebrating book, this March wishes to evaluate the struggle of Irom Sharmila, which is completing a decade now.

How deep is the anguish of the common man, when the State uses the organized power against the human rights of its own people? Can we justify the State becomes more violent, when it faces violent agitations from its own group of people?

What are the possibilities for the people to fight nonviolently against the violence of the state? Can we anticipate a State and political system existing without armed power? These are some of the questions raised by Hind Swaraj Peace March.

We will evaluate the centenary celebrating Hind Swaraj and the decade long Satyagraha by Irom Sharmila. What Irom is doing during this decade is to challenge the military power of the state with her soul force. What Sharmila is exhibiting is fearlessness unique. She is willing to die before the military and other terror groups.

If we keep deaf against the message of Hind Swaraj, expounded through Irom Sharmila's struggle, it will be fatal to us.

The Code of Federal Regulations rule on inmate hunger strikes states, "It is the responsibility of the Bureau of Prisons to monitor the health and welfare of individual inmates, and to ensure that procedures are pursued to preserve life." It further provides that when "a medical necessity for immediate treatment of a life or health threatening situation exists, the physician may order that treatment be administered without the consent of the inmate."

~ Wikipedia, accessed 1 September 2010

In an order that has the effect of complete nullification of the UDHR, the Supreme Court of India has ruled that I am not eligible for asylum from the pathological violence of the United States Government, and that I must apply for

Indian citizenship or else face legal consequences – more on this later.

Not for Me Alone

I did not ask for asylum as personal relief. I did not seek the “protection” of any State, for all States are enemies of life, and to seek their “protection” is to join their dirge of death.

My friends convinced me that in terms of mission, if I simply turned myself in for arrest, it would be a non-event, no more noticed than a bug being smashed on the windshield of a speeding car.

Therefore I carried the campaign all the way to the Supreme Court in order to place before them a choice that would show the actual existing moral character of the State with respect to the human right of non-killing.

I believe that their decision is a clear demonstration that under the law and practice of the current Nation-State system, a truly nonviolent person is denied the most basic of human rights. If he is the citizen of a State, he is sweat at law to finance horrible depraved barbarity and obscene death-dealing corruption. And he is not permitted to withdraw and live as a non-citizen free man. Therefore he is a slave.

The Court’s answer was that a truly nonviolent person has no right to exist. They mocked the UNHDR and proved its hollowness in the face of money politics.

The Indian State chose to violate the teachings of its own greatest preceptor known to mankind, and the example set by its own greatest Saint since the Christ.

This Machine of man made law has no moral right to any authority whatsoever over my life. I never freely entered into a contract with any State by which I willingly agreed to abdicate my own conscience. By reason and common sense, this is itself an impossibility, because I would be voluntarily offering myself into slavery.

The question before this court was whether the law of modern industrial civilization is grounded in ethics, morality, true nonviolence and respect for life, or if it is an arbitrary construct designed to serve the Money Power and Corporate-Political self interest of a few at the cost of the many.

My case is not about just one individual. It is about warning the Mahatma’s prophecy for extinction of the human race unless we change our ways.

I am alive in the forest and people smile at me on the trail. But I am already dead because of the lack of a piece of government paper.

The Questions I Have Been Living: The Moral Hazard of Democratic Rule

Jesus Christ, Daniel and Socrates represented the purest form of passive resistance or soul-force. All these teachers counted their bodies as nothing in comparison to their soul. Tolstoy was the best and brightest modern exponent of the doctrine. In India it was understood and commonly practiced long before it came into vogue in Europe.

~ Mahatma Gandhi in All Men Are Brothers, p 59

To those who claim to be a free people – living in a Representative Democracy – I invite examination of some questions which I have been living.

I vote for a “representative,” itself absurd since I cannot assign my moral conscience nor my will to another. No other can ever represent my moral conscience – it is hard enough for me myself to hear the still small voice within –

how can anyone else do that job on my behalf? As far as I can tell, all political questions become moral questions of conscience, therefore a system of “representation” is a delusion.

My “representative” votes for aggressive foreign war on a helpless people, or any other form of State violence propagated by power. After voting to murder other human beings for corporate and bankers profit, my “representative” uses money that was extorted from me by taxation in order to carry out acts of mayhem and carnage.

Having come out from the delusion to some extent, I must now face the consequences of the Law of Cause and Effect, which make me either:

1. A direct accomplice to murder done in my name, and with my money, for which action I must take moral ownership and its karmic consequences, or
- 2.) A coward who hides behind his abdication of moral responsibility by blaming his “representative,” the political party, or some other offload in a “they did it” scenario.

The legal question that I am living is this: does such a conscientious objector to violence have a right to exist within the nation-state system of human governance?

My petition addressed this question on behalf of the voiceless millions and the sentient beings who are our cohorts: where will nonviolence begin, if not with me?

When will nonviolence begin, if not now?

What is the value of a human life? This is the question.

Where is the responsibility of a human being? To the Money Power and war profiteering? Or to life?

When the voice of God (Gandhi’s small still voice within) reminds that the first precept is to **Do No Harm**, and the US Government demands to employ your tax dollars to destroy Iraq with “Shock and Awe,” to whom does a man of conscience listen?

Is it either sane or moral to demand this man pay over his bread labor to finance endless wars of aggression and eco-destruction in exchange for his right to livelihood?

Is it right, sane, and of the Indian ethos to grant asylum from premeditated systematic manufactured endless violence to a man who loves India and serves India and holds the vision of Mahatma Gandhi in his heart?

Will this Court recognize the moral agency of the individual and the call of his conscience to practice nonviolence on the three levels of Mahatma Gandhi and the Buddha? That is, to abstain personally, to not support, to not condone?

Is it, or is it not, a violation of the moral agency of an individual and his conscience to force upon him – against his conscientious objection – his participation and tax finance of planetary destruction in order that he may merely earn livelihood?

Does not the collection of tax itself require force or threat of force? Is this not the violence that precedes war violence? Is not all war financed by tax and public debt? How then shall a practitioner of nonviolence live?

Passport is symbol of mental control and subjection to involuntary servitude. What better way to convey the message of Satyagraha than by destruction of this symbolic and actual control of my life, in a manner that harms none?

The highest purpose of my life is to strive for Self-Realization – Liberation – through service to humanity. How can I serve my brothers if I am financing bombs upon their villages?

Would this Court recognize as natural Law or the Law of God the human birthright of equal liberty, and that under this law of equal liberty no man or group of men have the right to force me to violate my conscience and my conscientious objection to all forms of violence?

Would this Court recognize as my first and highest human right the right not to kill, not to support killing, and not to condone killing?

What sentence would this Court mete to a man who is trying to walk the path marked out by the father of this nation? Would Mahatma Gandhi have recognized any national border as a limit on the practice of Ahimsa?

Would this Court recognize as my human right the right not to be forced into subjection to a Government whose actions I find repugnant to conscience, anti-life, anti-social, and pathologically destructive in its promotion of the science of death rather than the art of living?

What is the meaning of “Human destiny is in our own hands” when it comes to my hands, the two hands of Jeff Knaebel? Am I not a unit of human destiny? Have I therefore not a right to exist? Is it our destiny that we slaughter each other and exterminate life on earth?

If that is not our destiny – and I am a unit of our destiny – then where am I to work against the slaughter except by beginning with myself?

I write against biological holocaust and the oblivion of humanity.

MACHINE MAN

Machines crawl the earth
Cut, slash, blast, smash
Destroy
the four-leggeds are leaving us
Too many winged sisters
Already gone
Oceans acid, choked with plastic
The great whales no more.

When the last of our cohorts
have vanished
how then for us?
Will there be human seed?
Or will we start again
From molecules of protein
After aeons of radioactive decay?

Mind of man
now a machine plug-in accessory
independent thought
Long since buried
in government schools
How will Machine Man

Survive
On a planet intended
For life?

What would this Court have me to say to an Iraqi war widow – or widow of the next US war – that no matter who I voted for, the bombs would fall? That by my tax dollars I myself financed the death of her husband and children? That by my acquiescence I must admit to moral cowardice, and that the blood of her husband is on my hands? Or that I submit to abject slavery in order to maintain my comfortable life?

This petition offered a brief glimpse into my life work toward peace and brotherhood which began seriously in 1972, increased its scope in 1984, and became total devotion since 1995. I believe and hope that my work in India has helped her people. I believe and hope that my continued stay would have continued to help.

I requested the court to take note that I never entered a contract as an informed and consenting adult to grant the US Government any authority over my life whatsoever. I ask notice that as an informed adult any such citizenship is enforced upon me against my will.

What does it mean to be a human being?

What am I here for? These are the real questions.

My work has been to try to restore a sense of meaning and wholeness to the human race.

Before we destroy ourselves.

I ask myself how, so long as I finance war and participate in a war-based economy, is it possible to honor these precepts of the Great Poet of India:

*Go not to the temple to put flowers upon the feet of God,
First fill your own house with the fragrance of Love...
go not to the temple to light candles before the altar of God,
First remove the darkness of sin from your heart...
Go not to the temple to bow your head in prayer,
First learn how to bow in humility before your fellowmen...
Go not to the temple to pray on bended knees,
First bend down to lift someone who is downtrodden...
~ Rabindranath Tagore in Times of India, 28 February 2010*

To answer my question, let me look at the ground realities:

1.) Fill my house with Love. How is this done by earning in an economy whose every factory is directly or indirectly connected to the machinery of war and preparation for war and “Full Spectrum Dominance.”

2.) Remove the darkness of sin from myself. What better first step than to cease financing murder?

3.) Bow in humility before my fellowmen. How do I bow in humility while standing behind the walls of a rogue State capable of destroying all life on Earth?

4.) Lift someone who is downtrodden. Would not a pledge first to do no harm be a starting point? To do no harm includes my derivative responsibility for the actions of the Power Structure which dominates me.

It is a common aphorism that that if one does not stand up for what is right, what's wrong will never change.

And Gandhiji said that nothing ever gets done without direct action.

And Gandhiji taught that thought, word and deed must be congruent for anyone who sincerely seeks Truth. If I don't act on my own words in 2,500 articles, I become a hollow man. Gandhiji said that "*We must be the change we seek to see.*"

The bare essence of the question I placed before the Court is framed like this:

Does this man have a right to exist?

Shall he be free, or slave?

What is the call of human conscience?

Is it not the call of care, of metta-karuna?

Is not reverence for life a prerequisite of care?

What is the ethos of Bharat Mata as applied to this man?

If God speaks from one side – do not kill, do not support killing, do not condone killing – and U.S. Gov't speaks its lies from the other side, demanding my earnings to finance the mass murder of "Shock and Awe" death raining from the sky – to whom shall I listen?

How will I face the Great Spirit and explain that I offered no resistance against the wanton destruction of all life, of God's very Creation?

Love is not a virtue. It is a necessity for our survival. How do I love while paying taxes that rain death from the sky and build technologies that can destroy all life hundred times over? Is it love to finance pathological destructiveness?

And how do I earn livelihood without paying taxes? Therefore, is there any path of true Ahimsa except total renunciation and severance from the U.S. death machine?

Great Indians have said that "*Ultimate responsibility for human destiny is in our own hands, and our ethical choices become that destiny.*" In other words, the means **IS** the end. I have taken up the job of defending life on earth as my Swadharma of nonviolence. I have done my job to submit my petition and testify before the Court.

When our days are done on this Earth we shall all of us be delivered unto the same Great Spirit who is the One Source of all life. I dream of reporting a healed Earth and healed mankind, pulsing with Life, nurtured on Respect.

No Honor in Compliance with the Court's Order

Once within the frame of laws of the State – where money rules and lies govern –one cannot even enter the field of moral discussion. The State makes the rules, and its rules are grounded in lies, violence, deceit and corruption.

On what basis of law or reason can any State presume my loyalty to its program of robbery and murder? I made no pledge, signed no contract. Who is the State? I don't know "them" and "they" don't know me. How can there be any mutual pledge between persons unknown to each other?

There is no honor in accepting the offer-cum-demand to apply for citizenship. I will not. Who would voluntarily want to associate as a paying member of this criminal organization which has murdered and displaced lakhs of its own people in the name of “development” that benefits only the Money Power and turns its once self reliant, honest and productive citizens into clockwork machine wage slaves and government dependents?

For what crime will they indict me, or deport me, for refusing to be a collaborator in mass murder?

By what right do you indict and try a person for **refusing** to commit a crime against humanity? For refusing to be coerced into complicity in the destruction of all creation?

Where is the line in the State’s invasion of my personal life? Checkpoints on the road? Bank account surveillance? Telephone surveillance? At the front door of my dwelling? At the bedroom door?

I cannot oppose the enemy of humanity and Life – the State – by joining it, either voluntarily or under duress of coercion and threat of deadly force. Check the world corruption index and you will find the Government of India ranked as one of the most corrupt on earth.

A man needs a country – a land where he can bloom in the place he was planted – but he is better off without a government. I love Bharat, I love the real people of Bharat – **And the Government is not the people**, much as it tries to deceive us otherwise. Friends involved in agitations against government-dictated land displacements of people from their lands to make room for “development” ask the rhetorical questions: “Who owns the land, government or people? And who is government other than people with guns?”

(India’s success in gaining independence was and is a good thing, although its effect has been only to shift power from one moneyed elite to another. It adopted even the ideas about the nature of man and the meaning of life from its former masters. Said Prime Minister Nehru, “I am the last Englishman to rule India.” Note his use of the word **rule**. But at least India’s masters are now within her own borders, where perhaps some day they can be overruled.)

Furthermore, citizenship admits complete moral defeat, in that I would be willing to live on my knees begging permission to exist within their evil system, rather than stand on my legs. As the Zapatista women of Chiapas said in front of the government tanks, “*Better to die on our feet than live on our knees.*”

Furthermore, a senior lawyer who befriended me at the Court says the offer is insincere – that the chance of actually being granted citizenship is nil. I recall the case of David Hopkins, Briton who was totally eligible on all counts, and the twenty three years that he struggled before finally receiving citizenship of India.

My lawyer friend further stated that the government of India will check with USG and toe the line to do whatever they wish. “In India you might have hundreds of people stand up for you, but the government will buckle to the U.S.”

Certainly there is less honor in playing hide and seek with the police as an illegal human being fugitive. My supportive friends who have been at risk in helping me now wish for me to become “regularized.” Until then there is no chance of living and speaking out my message openly without early apprehension.

There is yet less honor in surrendering into their jail custody where they would force feed me against my will to fast unto death in protest. See the case of Irom Sharmila elsewhere herein. If deported to USA, my fate is the same – being violently kept alive among criminals. See the Code of Federal Regulations elsewhere herein, and check the record of US policy.

There are no proactive morally correct options that do not lead to detention and being forcibly kept alive. And all options pre-detention are the life of a fugitive.

Degradation and Humiliation – or Conscious Death

(Recall the preceding reference to Irom Sharmila and Code of Federal Regulations)

Since my opponent, the State, will probably not kill me, but instead will humiliate and degrade me by force-feeding in a jail intended for criminals, the only way remaining for me to abstain from being forced to do things or suffer things unbecoming the dignity of a human being – such as paying taxes that finance racketeering war as the tribute necessary to gain a livelihood – is to undertake a self-directed death.

One learns that he cannot negotiate with the non-human machine entity of the Corporate State. One learns that to operate – by litigation, negotiation or pleading – within the structural frame of State laws is to abdicate his independence of thought, will and conscience. It is to sell one's soul in exchange for physical liberty of the body.

It is beneath true human dignity to be ruled by criminal entities who make war on man and nature, even if we deceive ourselves that by the right to elect our slave masters we are not slaves. It is beneath my dignity as a human being to be compelled to live or to die under conditions dictated by the non-human machine agency of the State.

Human Being versus Machine

I am facing a dirty war against an inhuman machine operated by mostly well-meaning but ignorant people who are interested in their next government pay check, and who don't see me as a human being, but only as a case file.

My engagement puts well meaning friends at risk – people with affection in their hearts and philosophical commitment to Gandhiji, but it is unreasonable to expect assistance such as to put their lives and families at risk by supporting an illegal human against the laws of their own country. I cannot in good conscience ask for help.

It is a dirty war against a corrupt system incapable of compassion or action other than prescribed in rule books that were designed without forethought or imagination. At its very best this hierarchy does not care, and at its worse it is simply vicious. The battle I face cannot be “won.”

What is the path of integrity – of thought, word, deed congruence and bound by respect of Life and God? What road is God's Law?

Therefore, having proclaimed my civil disobedience, and facing squarely the consequences thereof, I find that my only chance for a peaceful and dignified death – while yet a free man – is to undertake it in my own way, as consciously as possible.

A Preferred Choice

I would have preferred the dignified dying methodology of the Jains, called Santhara, honored and respected in India as a spiritual practice to gain Transcendence, and not considered to be suicide.

The ancient Russians undertook a similar practice in their dumas. In earlier times, Native Americans went off to die alone when they had become weak and a burden on the tribe. However, the State has forced me into a position of no moral choice except to undertake a painful death.

I am not a Jain and their support is not available. Dying with dignity requires support. During my years as a Hospice patient care-giver I handled many bedpans and moistened many dry lips. Because of government surveillance and harassment, anyone who might support me in a dying process that might require anywhere from several weeks to a few months would be at risk of prosecution for “abetting suicide” under India's inhuman laws.

The State will not permit us freedom to die anymore than it permits us freedom to live. I have shared the agonies of dying patients in fighting the U.S. medical industry. It is all industry-for-money-only, especially with cancer, and it tries to keep dying people alive as long as possible, provided they have insurance to pay the bills. The poor dying patient must have Living Will documents and even the intervention of attorneys to defend against invasion by life-support machines rather than being permitted a peaceful death.

I lack the vocabulary of metaphor to describe what I have seen in the U.S. medico-legal establishment, but it would have to involve vultures and sharks. One time I had raced to the Emergency Room with an employee in my vehicle with part of his hand dangling by strip of flesh. We had to stand at a reception desk while his blood dripped to the floor in order to fill up insurance forms and verify that he was covered by my company insurance. Money first, then only life – this is the way of a civilization where property and the income stream of corporations are legally valued higher than life.

We are born only to die. Death is a mutually cooperative joint venture with life. Every birth arises from a preceding death. From my studies, but not yet my experience, one comes to understand that there is no permanent self. Then he can relax and enjoy the ride.

Birth is suffering. Death is suffering. The last mind of this life is first mind of next life. It is better not to die while carrying the thought, “I have been a coward. So attached to this decaying physical body, for this fragile vessel of water and mud I have sold my soul. I have yielded to Power, to Evil, to those who are killing the Earth.”

It is better that the last mind of this life should be, “I carry love in my heart for all humanity. I have not yielded to enslavement by the Machine. I have willingly died for truth rather than live a lie. By this act will I cleanse my hands of blood.”

This is my aim. One strives for a good rebirth-linking thought form. Time will tell whether I had the strength.

The Corruption-Destruction Factor

India’s Violence of Corruption

According to reports relayed to me on 12 October 2010, the Indian State continues to violate my rights, now under Articles 3, 12 and 17 of UDHR, by interfering with the operation of my bank account. This is one more “nail in the coffin” of the staying alive option. I could not ask any friend or supporter to provide me with finance – the risk to them is unconscionable to me.

On the systemic level of the actions in which I would become complicit if I accepted citizenship, a few are offered below as tips of a huge Indian iceberg of corruption and violence against its own citizens. Interested persons can check human rights violations in the public record.

The Earth is not dying – it is being killed. And the people who are killing it have names and addresses.

~ U. Utah Phillips, in *Blessed Unrest* by Paul Hawken

EXHIBIT I

The compulsions of “the world’s only superpower” (see, inter alia, Blum, Pitt, Chomsky, Pinter – and as long ago foretold by Tucker, Tolstoy, Gandhi, Tagore and others) are staple fare of the daily news: Iraq, Afghanistan, Pakistan, Iran, North Korea, ad nauseam).

The transcribed copy below of postal mail received on 25 September 2010 shows one aspect of the Indian version of these compulsions. This is the India whose policy-makers seek a “strategic nuclear partnership” with the world’s

only superpower, and whose Supreme Court has given me the choice of applying to be a citizen-taxpayer-participant in its violence, or face incarceration.

Having removed myself from complicity in the worldwide violence of the U.S. Government, I face the options of becoming an accomplice in the violence of the government of India, or ending my life in jail.

Pamphlet of Saurashtra Lok Samiti, Ring Road, Rajkot, Gujarat, 360007

NIRMA CEMENT PROJECT
CONSPIRACY AGAINST PEOPLE

Nirma Cement Plant at Mahuva, District Bhavnagar, is very big conspiracy against people which is likely to turn into second Singur.

Please look at the following facts:

- 1.) Gujarat High Court verdict is that government cannot transfer any water body to any private party. All water bodies must be preserved and looked after by the government.
 - 2.) Nirma Cement factory is being erected within the water body-Coastal Dam constructed by the government at the cost of crores of rupees, which is to be demolished to erect cement factory in the dam.
 - 3.) To save from the verdict of the Gujarat High Court and to fit into the law, government removed complete dam from the revenue record of the government! And then allotted the land for Nirma Cement Project. Dam is still existing. Such 4 coastal dams have been built by the government at the cost of rupees 60 crores, which will be total waste of money, if Nirma Cement Factory comes up.
 - 4.) Due to coastal dams, agricultural income increased exponentially and the income of Mahuva Market Yard increased by one crore within 2 years. This is clear proof of increasing agricultural production due to 4 dams.
 - 5.) Nirma Cement Project has to acquire 27,000 bighas of fertile agricultural land, and thousands of farmers of 8 villages will lose their land and homes also.
 - 6.) Due to excavation of limestone, saline water of sea will percolate up to 40 km inside the land, and it will spoil highly fertile land of many villages of Mahuva Taluka. Mahuva is popularly considered as Kashmir of Saurashtra. This will be totally destroyed.
 - 7.) Entire process and formality for allotting land to Nirma Cement Project has been done confidentially, keeping the people in darkness to such an extent that the most popular MLA of BJP, Dr. Kanubhai Kalsaria, came to know about the Nirma Cement Project only when they actually started the work of foundation of the factory and wire fencing.
- Advertisement of proposed Nirma Cement Project was given in such a newspaper which has no any circulation in this area. All public hearings were fabricated totally. Signatures of Sarpanchs were obtained by giving them temptations or by misguiding them. Everywhere truth was violated and falsehood was resorted to.
- 8.) So, there is a huge opposition and agitation against Nirma Cement Project by mass scale demonstrations, many public meetings of thousands of people, and thousands of people have vowed to die rather than to allow Nirma Cement Project to come up.

Really, if Nirma Cement Project comes up, thousands of people will be totally ruined and crores of agricultural production will be lost. If loss of agricultural production for only 50 years is counted, Nirma Cement Project will prove to be highly unviable project.

So, opposition and discontent of villagers is increasing day by day. Nirma Cement Project is resorting to goondaism, beating heavily to the main workers opposing the project. The most popular BJP MLA, Dr. Kanubhai Kalsaria, is leading the entire movement on Gandhian principles, perfectly observing Satya and Ahimsa.

9.) Nirma cement Project is meant for exporting all the cement. It will not be used in our country. But it will destroy all our natural resources. So, this is not real development, but is naked destruction of the country.

10.) If Nirma Cement Project goes ahead, it is very much likely that thousands of farmers will not tolerate it, and they will try to stop the construction at the cost of their life, and ultimately police will have to kill many people. If this happens, Narendra Modi will lose the power.

Unfortunately, he does not realize about the huge discontent of affected rural mass due to this project. Now rural people have understood the ugly face of so-called development which destroys them and benefits only handful of wealthy people.

Rural people now clearly understand this. They are not fascinated with our so-called developments in cities. So they can no more be misguided or deceived. So, they determine to die rather than lose their land and homes.

Above is the real situation which we have observed with our own eyes by doing padyatra in 11 affected villages. So, we request you to bring these facts to all concerned to intervene into this matter and stop Nirma Cement Project and to save the lives of thousands of people.

Signatures.....

From New Delhi practicing criminal lawyer Sri A.K. :

The corrupt Delhi police frame innocents in order to make a paper record of efficient disposal of cases. They are actually Mafioso in guise of police. My job is to defend the wrongly accused who are innocent, and whose lives are destroyed.

In July, a friend of one of my friends was murdered by the corporate mafia conjoined with the police. Activists and their family members receive phone threats against their lives, and phones are directly tapped by the state police without warrant or probable cause.

Activists are jailed – on trumped up charges – sometimes along with thousands of others as police swoop on peaceful protest gatherings. Anecdotal reports from personal experience indicate that treatment in jail is inhuman. Eighty percent of inmates are poor, uninformed of their rights, unable to protect themselves from being framed on false charges. Half of their jail food allowance is siphoned off to corruption.

A story of social work during Kashmir earthquake relief: No one was actually working to recover and rebuild. All were eating government relief rations and waiting for the promised government checks. Then the government checks bounced. A resourceful social worker distributed tool kits provided by his NGO relief agency, and people began to rebuild their homes.

The social worker was later confronted by goons allied with the police demanding a share in the construction materials that his agency was providing. He had to face down a police gun pointed at his chest – attempted armed robbery by the State's agents who are supposed to insure public safety.

The Hindustan Times of 22 November 2010 carried a front page article in which Sri Ratan Tata, head of the huge TATA corporate conglomerate of India, was quoted about how he gave up trying to start an airline business in India because the Government Minister whose approval was required demanded a bribe of 15 crores of rupees.

Corruption is violence. It is killing people all across India. People who for some reason or the other have become temporarily dependent upon the government for food, water, medicines, shelter.

Can it be said that a social organization which encourages the basest tendencies of man – greed, hatred and delusion – when combined with the technological power to destroy the physical base of life on earth is a mark of intelligence?

My case is about sanity versus insanity and suicide of the human race. I served in Vietnam and can testify that the war was insane, and my state of mind then – culturally conditioned to accept that it was OK to spread death and destruction – was insane. A sane species does not destroy its own life support. We are on a path not only of evil, but of suicide.

I am here because the ancient wisdom practices of India taught me how to rotate my consciousness from crude Vietnam War company commander to the Path of Mahatma Gandhi. I submit that if I were to sit before the assembled villages of all my visits throughout India, none would find me to be anything except one who tried to be helpful – certainly no worthy of banishment or jail.

Why do we destroy our Earth that sustains life, for the sake only of temporary comfort and sense of power that will burn us in a few more generations? What is the origin of this, if not a mental disease that expresses as a death wish?

I do not wish to be a citizen-participant in this ground reality of a “democracy.” I not bow to morally illegitimate authority.

The Options Before Me

It is a law of Satyagraha that when a man has no weapon in his hands and when he cannot think of a way out, he should take the final step of giving up his body.

~ Mahatma Gandhi in All Men Are Brothers, page 129

Faced with the consequences of the Supreme Court decision, one thinks seriously about what to do. These are my options:

1.) Comply with the Court’s order, thus changing only the name of one violent slave master for another. Check out the human rights record of India’s military and her police and the eminent domain “development” policies by which it evicts farmers and the indigenous from their land on the orders of the Corporate Money Power which owns the politicians. A large number of these suddenly become landless-homeless persons die. Check how many of its own citizens have been murdered by police and military of India.

What exists of “civil liberties” and “human rights” and “constitutional protections” when families and villages can be forcibly evicted and removed from the land upon which they have lived and toiled since time immemorial – thus depriving them of their right to livelihood and to life itself – in order that obscenely wealthy industrialists and financiers may become yet more wealthy?

Check India’s ranking near the bottom on the world corruption index. That a “world corruption index” is even relevant in society shows the extent to which the disease of human consciousness has metastasized. We come to expect it, then participate in it either to protect ourselves or gain advantage, and it destroys the fabric of society. This process is top-down, beginning with agents of the State who hold power over others and use it for personal gain.

To yield to citizenship requires me to become a taxpayer, and thus to finance the systematic destruction of life carried out by the State. My finance of killing is the same as my pulling the trigger. Before I will be forced to kill another, I will give up my own life – what finally is the difference – to kill another is suicide because we are One as human brothers and as children of God. To kill another is to kill God’s child.

I cannot oppose the enemy of life and humanity – the State – by joining it, either voluntarily or under duress of coercion and threat of deadly force.

What devotee of nonviolence would voluntarily subject himself to taxation by an intrinsically and structurally violent institution which aspires to a “strategic nuclear partnership” with the country that set mankind on the path to suicide by its atomic bombing of Hiroshima? Thus would I break my vow, submit to violence, demolish my inner integrity and set up rebirth karma in a lower realm.

2.) Live as a fugitive, playing paper games with the bureaucrats. Insincere, dishonest and self-destructive, this would generate even worse karma.

2A.) Speak out openly and move about as host support permits, write, attempt to make an ashram for School of Universal Responsibility Ethics. Doing this in a quite open manner would soon invite attention of authority and lead to the same results as in (3) below. Also, it would be impossible for me to fight my own battles without placing my friends and hosts at risk. Without papers in India, I cannot obtain lodging without the involvement of friends – therefore I cannot act independently.

3.) Announce my intention of civil disobedience, go to the police and invite arrest, which up to now they have refused on the several occasions of my going to them voluntarily with full disclosure of my actions and situation. At this point in the game, to volunteer for arrest would mean the abandonment of my campaign of noncooperation – I would become a cooperator, doing just what the State expects. This time, faced with the Court’s order, they would undoubtedly act as below:

a.) Arrest and incarcerate. As per my published intention, I would embark upon a protest fast unto death. As they have repeatedly done with their own citizen protestors, they would subject me to the humiliation of violating my body by invasive methods of force feeding. Caged in an Indian jail or hospital, surrounded by authoritarian people treating me with ill will as illegal or even criminal, while my body is being violently invaded with instruments of force-feeding against my will is a fate worse than death. Refer to the preceding about the case of Irom Sharmila.

To die with a mind disturbed by these conditions would have bad results. It would be impossible to generate a wholesome rebirth-linking citta. See Aggacitta Bhikku and the Manual of Abhidhamma.

b.) Arrest and deportation. The Indian government, as lawyers have advised, would have to think hard about deportation. They would go to the US Embassy. If USA said “Send him over,” they would do. Otherwise they would keep me in Indian jail. This estimate concurs with my prior research through Indian lawyers, the NHRC, the UN High Commission for Human Rights, and refugees known to me, into actual case histories of the past.

This results in the same scenario as above, except taking place under U.S. incarceration. The vast scope of draconian U.S. law makes me subject to many humiliations, including being incarcerated in a mental institution, using the excuse of arbitrarily decreed insanity as a convenient way to remove and silence me.

If I would undertake hunger fast in jail, they would force feed me. Refer to the preceding about the case of Irom Sharmila and similar U.S. policy in the citation of the Code of Federal Regulations.

Taking Counsel

Buddha fearlessly carried the war into the enemy's camp and brought down on its knees an arrogant priesthood. Christ drove the money changers from the temple of Jerusalem. Both were for intensely direct action. But even as Buddha and Christ chastised, they would not raise a finger against their enemies, but would gladly surrender themselves rather than the truth for which they lived.

Buddha would have died resisting the priesthood, if the majesty of his love had not proved equal to the task of bending them. Christ died on the cross defying the might of a whole empire. And if I raise resistances of a nonviolent character, I simply and humbly follow in the footsteps of the great teachers.

~ Mahatma Gandhi in All Men Are Brothers, page 129

I sought the counsel of senior, established, well-connected and knowledgeable persons, both within and outside of Gandhi movements and protest movements against land eviction, human rights violations, and environmental destruction. They are clear thinkers who understand both the Gandhi philosophy and the present day existential socio-economic-political realities. Their counsel confirms my own thinking, briefly set forth as follows:

Anything less than total transparency of my intent not to apply for Indian citizenship would fail to meet the standards of Satyagraha as exemplified by Gandhiji.

To be faithful to my mission requires active speaking out. I could not live quietly in some remote hut below the government radar, although their assessment is that I could easily get away with this ploy and not be bothered perhaps for remaining lifetime.

Neither friends nor organized movements would be willing or able to come forth with open material or organizational support for my mission. My mere request of them would not be good, for they would be humiliated to have to deny their friend.

That very few Indians will be able to imagine, much less think about, leave aside act, outside the box of rules and regulations by which their lives are controlled. Even if their imagination is fired – as we saw happen on the Gandhi Swaraj Padyatra – they will be constrained from action by circumstance and the necessities of providing for family within the prevailing system. And of course there are many who benefit from their comfortable set-ups within the system, and are not concerned about the sufferings of others.

As a foreigner without Hindi language, my mission of raising awareness is utterly impossible without material support, networking and the coordination of arrangements for accommodation, speaking venues and so forth.

Because every aspect of life is politicized, any support would be conditioned by local politics, the situation and personal ambitions of my supporters, and their limitations. My independence of thought and speech would be under constant stress. I would perforce become other-directed, rather than self-directed.

Moral Sovereignty Q.E.D.

The State represents violence in a concentrated and organized form. The individual has a soul, but as the State is a soulless machine, it can never be weaned from violence to which it owes its very existence... we must be content to die if we cannot live as free men and women.

~ Mahatma Gandhi

Thus, one is forced to the conclusion one must die for his beliefs. A nonviolent human cannot live straight in a crooked world. Because I happen to have been born as a citizen of Empire, the world Superpower, I have less of

human rights than millions of nomads, tribal people, shepherds and remote villagers of India who live without papers, and who live properly by the sweat of their own brow.

It is strange to me. I cannot understand a world where children's blood flows in the streets for the sake of oil, and money profit, and share price. A world in which a person who refuses to participate in the wanton murder of others does not have permission to exist, and must go to jail for NOT killing.

Can person A say to person B "You are illegal, you have no right to freedom of movement or livelihood, and therefore no right to exist?" Can A plus C demand this of B? Just what size of group does it take to declare another human being as illegal?

All of the "staying alive" options result in slavery of one form or another to the Corporate Warfare State. I choose not to beg for permission to exist. I choose not to live as a slave.

These are my vows, the precepts of the great teachers of men, the urgings of my soul. I must do my best to follow them.

After 72 years of engagement, I find that the only meaningful concern of life is the welfare and happiness of humanity. The first precept of this concern is to do no harm. The insight-perception of this concern is that We Are One Family. A lover of life must accept no institutional barrier that impedes the flow of loving kindness toward his brothers and sisters. One must rebut all propaganda that would create an "enemy" other.

After a long period of active social work, research and contemplation, one comes to see that he is only using band aids to treat symptoms, rather than finding and eradicating the cause of the disease. The cause is mind-made, the field upon which we are engaged is human consciousness itself.

Suppose one could see and feel a great destructive force sweeping across the land, like a phalanx of terrifying machines that cut and sear everything in their path. Would not a person concerned for the welfare of his tribe try to scout for an escape route, even at risk of his own life? What has he been living for, if there will be no survivors?

Thus have I rebelled and given my life to send a voice with words cast into the wind.

Bhikku Code of Honor: Story of the Buddhist monk who, in a very weak condition from long illness alone in the forest without food, began walking toward the village to collect alms food and collapsed at the edge of a farmer's mango orchard.

A mango fallen to the ground was within his reach, but he abstained to break his Sila (moral code) of non-stealing, and did not reach for it. As he lay there close to death, the farmer came and immediately fed him the mango. Then the farmer with a bag of food began carrying the monk back to his meditation hut.

On the way, the monk achieved the state of Arahant (full enlightenment and release from cycle of birth and death) as fruit of the karma of his long practice of Sila (morality), crowned by refusal to reach for the farmer's mango even to save his own life.

In my case, what is the benchmark in application of means – end? I think about where is the personal limit on Gandhi's teaching that my thought (*nation state illegitimate*) – word (*renunciation of all nation state governments*) – and deed (*total outlaw versus acceptance of jail versus solo fast unto death*) must be in perfectly congruent alignment for the true Satyagrahi.

If one chose to carry on the struggle of direct action in frontal engagement, would one not automatically be bound by the rules of their game? There is no way to struggle outside of their rulebook except by leaving their framework

entirely.

Gandhi trusted that his sacrifices would make the British come right, and eventually they did, albeit for many realpolitik reasons of money and manpower as much as for Gandhi's heroism. But the world today is different: there actually is no humanity with whom to negotiate – human culture is driven by a global corporate machine. Even Gandhi could not have influenced a non-human machine. He relied upon dealing with real human beings, and not the programmable automatons which we have become.

The Buddha did not live in a time like ours, when dangerous competition between nations threatens to blow up the world. He was not faced with the probability of biological holocaust. ~ Robert Aitken in Zen in America, by Helen Tworkov

One cannot claim – or seek – freedom by pleading with his slave-masters. One must break out of the compound. What does “out” mean in a world of constant worldwide surveillance? Where is the road to “Out” that does not land a protestor at the “Inn” of their jail?

So then, what next? They track you down and jail you. Then you have lost the final freedom: to die where and as you choose. Hunger fast is not an option in jail. They will molest your body to keep you alive, especially if it is India. There is no “democracy” with less personal freedom than India – except for freedom of speech.

Without Capitulation to the Arbitrary and Corrupt Rules of the System

Especially important is the problem of how to continue the struggle without capitulation to their rules, while at the same time maintaining transparency at the benchmark of Mahatma Gandhi? We live in a different world than his. In his time there existed a certain civilized gentlemanliness, until the advent of WW II, when demonic cannibalism took over humanity.

Whither Lao Tzu? Where did he go and what happened to him when he crossed the frontier on his way out of the China that was moving toward imperial rule and decadence?

At what point do I resist?

At the place where the terrible trajectory of the culture of atrocity – the culture of the Corporate Warfare State – intersects my personal moral conscience.

What / how to make the most effective demonstration of the fact that a person who commits to the precept of Do No Harm on all its three levels – personal abstention from violence, to not support violence (taxes and public debt), to not condone violence (elections, submission to government regulations) – is denied the right to exist?

PURPOSE AND INTENTION

Lead on, kindly light. Herewith some markers on the Path, the Magga, the Road, from the Dhammapada:

Bhikku Bodhi says of the Dhammapada:

“Wherever it has become known, its moral earnestness, understanding of human life, wisdom, and stirring message of a way to freedom from suffering have won for it the devotion and veneration of those responsive to the good and the true.

The teachings are grounded upon verifiable foundations: concern for one's own integrity and long range happiness; and concern for the welfare of society. The most general counsel is to avoid all evil, to cultivate the good, and to cleanse one's mind...

The developmental structure of the training begins with the moral discipline of right speech, right action and right livelihood.... The adoption of a different lifestyle becomes imperative."

From The Dhammapada itself at Yamakavagga, verse 5:

Hatred is never appeased by hatred in this world; by non-hatred alone is hatred appeased. This is an eternal law.

Summer Solstice on the Pin River Above Mudh

A Flowering of Life

Small and yellow
grows the little flower
making her promise
speaking to life
from a tiny crack
in the huge angular boulder.

With folded hands I offer
Namaste to her
and all Life
and make a prayer
May we not destroy
this precious planet Earth
blue green wilderness
suspended in space.

A voice I send
to the Great Spirit
and my brother sister humans
we must change our ways
For this I give my life.

For those millions
deemed as illegal
human beings
(while we take the work of their hands)
by governments gone mad
with the violence of their greed
I give my life
that you may be heard
when you speak truth
to power.

May you live
little flower of life
and not die
For you also
I give my life.

To attain inner peace, you must actually give your life, not just your possessions. When you at last give your life – bringing into alignment your beliefs and the way you live – then, and only then, can you begin to find inner peace.
~ Peace Pilgrim, 1953-1981

Satyagraha represents the only way that an ordinary human being can lead a fully human life.
~ Samdhong Rinpoche, In Search of Truth, Central Institute of Higher Tibetan Studies, 1999

In waging war on Nature – the earth, our Mother – we wage war on ourselves. In our own bodies, can we not see the water, the sunshine, the air, the clouds, the earthworms, the humus, the green leaves, the microscopic organisms of the soil, the free-running rivers, the still ponds and quiet lakes, the mangrove swamps, the great redwood trees, and yes, even the rocks whose minerals are carried down Himalayan slopes by the sea that cloaks these great mountains in shining snow?

'Having abandoned the taking of life and continued to abstain therefrom, the Samana Gotama, who has laid the stick and sword aside, feeling shame now shows kindness to all beings; he lives as their friend.

Having abandoned the taking of that which is not given, and continued to abstain therefrom, the Samana Gotama, taking only what is given, waits for the gift. Committing no theft, he lives as one whose being is pure....

Having abandoned the speaking of falsehood and continued to abstain therefrom, the Samana Gotama is a speaker of truth. Linked to truth he is reliable and trustworthy, never breaking his word to the world.'

The placing of the Moralities as the first section of the Buddha's teaching is not incidental but is essential if the student is to proceed with the mind-culture which is the core of Buddhism. The Buddhist scriptures give frequent warnings regarding the extreme danger of attempting to experience states of mental concentration without thorough grounding in the practice of the Moralities.

'Do not kill a living being. You should not kill or condone killing by others.'

Non-injury (Ahimsa) also has its positive counterpart. It demands not only abstention from injury, but also the practice of loving-kindness, metta, to all.

Right Livelihood, the fifth step of the Noble Eightfold Path: The layman should only pursue an occupation that does not cause harm or injustice to other beings.

The trades from which the layman is debarred are: (i) dealing in arms, (ii) in living beings, (iii) in flesh, (iv) in intoxicating drinks, (v) in poison.

~ Ven. Hammalawa Saddhatissa, Buddhist Ethics, Wisdom Publications, 1987

The Precepts Are Impossible to Keep as a Citizen of either U.S. or India

It is impossible for me to remain a citizen of the U.S. and keep my vow to these precepts to not support, sanction or condone taking the life of living beings. Taxes that are concomitant with livelihood are used to support war, mass murder and all manner of crimes against humanity, including the industrial scale destruction of the physical base of life on Earth. And by voting, I know that I am empowering the system of institutional structural violence to continue its march of destruction.

Since the proactive opposite is also required for my religious practice – positive loving kindness toward all beings – it is impossible for me to be a citizen and also to have any chance of achieving self realization.

In respect of the Fifth Step above, by participating in the militarized economy of the U.S. – every occupation contributes directly or indirectly to the destruction on which the U.S. economy is based – I would violate at least prohibitions number (i), (ii), and (v).

According to Buddhism there is no break between the moral teaching and that which pertains directly to the ideal state. Humanity, sufficiently advanced in the practice of the moralities, rises and continues to rise above the common limitations of time and space.... Each person must travel this Path for himself, beginning with the practice of the common moralities....

'Therefore, amass good deeds for the other world; for men, everything in the other world rests on merits.'

The Buddhist's mentality is never enslaved; he does not sacrifice freedom of thought or freedom of will.

The precepts were never ends in themselves, confined to the mundane life, but were the essential preliminaries, as also the permanent accompaniments, to attaining the Highest State.

Taxation is theft: extortion under credible threat of deadly force. It is a profound invasion of the human person's psyche and emotional body as well, because he knows that his life is being used thereby to kill, hurt, destroy. He knows that the only way he can reduce his complicity in murder is to lie, and this comes at a terrible price to the inner man.

He also knows that the whole system is grounded in lies and violence, and his acquiescence corrodes the soul. His knowledge of these things is a subtle and profound poison.

My tax returns were sliced and diced fragments of fact, shifted around for best advantage. The candor of my returns was determined by what I thought I could get away with. I hired five star brand name accounting firms from the "top seven" to shield me – not long ago some of them were indicted with monstrous financial crimes.

All of these games ate at my conscience, continuously. The other half of the double bind was knowing how the government would use my money – by sweating me at law, how many scientist salaries would be paid at Los Alamos to research for more efficient, more deadly, more economical ways to kill more people faster.

It made me sick with shame and self-disgust, and I had to leave it.

And you ask about the Wanderer [One who has won success]. When you can see which actions hurt and when you leave those actions and are not in those actions or above or below or beyond or between or anywhere near those actions, then you are a Wanderer....

~ Ven. Hammalawa Saddhatissa, Sabhiya Sutta

Dear Reader, please look at the above quote very carefully and understand the scope of the commandment for one who has embarked upon the Path of the Moralities: "... you are not in those actions or anywhere near those actions..."

Referring back to the First Precept, we find that not anywhere near those actions means, at minimum, the command not only to abstain from violence, but proactively to not condone it (e.g., voting – for any member of a government that has built the most powerful, most dangerous, most threatening death machine in the history of man) and proactively to not support it (e.g., taxes which build killing platforms and send human beings to death for money profit).

Note also the Shanti Sainik vows of Gandhi (Bhave, Choudhary) and the precepts of *dasa-rajadhamma* (Sivaraksa) pursuant to which the Satyagrahi vows to give even his life to prevent war.

I have extended pacifism to include non-payment for war as well as non-participation in war. Therefore I no longer knowingly pay Federal taxes."

~ Peace Pilgrim, 1953-1981

Wars can be prevented just as surely as they can be provoked, and we who fail to prevent them must share in the guilt of the dead." ~ General Omar Bradley in Peace Pilgrim, Friends of Peace Pilgrim, Santa Fe, 1994

We have to be aware that everybody we meet is fundamentally like ourselves: they want to be happy. Perhaps realizing our inner potential is not through gratifying our own desires. Perhaps true happiness lies in thinking about others."

~ Rev. Bhukkuni Tenzin Palmo, Gatsal Teachings, 2007 (To learn more about this remarkable British woman, see "Cave in the Snow" by Vickie McKenzie)

The Karmic Dilemma

The dilemma of the tax-for-wars-of-aggression and conscription-enslaved citizen (as I was at the time of the Vietnam War) of the USA is well put in "*Kamma and its Fruits*":

He has two alternatives before him. Either he can submit, and for the sake of preserving his life continue to make more bad kamma for himself—or he can refuse and let his enemies do what they like. If he chooses the latter course, his act of self-abnegation, his refusal to participate in deeds of violence and cruelty, will be a positive good. He will have improved his sīla, his moral purity." (p. 83)

~ Editor Nanyaponika Thera, Buddhist Publications Society)

It is self evident to me that to acquiesce in paying taxes that become bombs beating down on women and children, and to participate in the blood-for-oil economy of the US is to sanction the destruction of life and this to violate my undertaking of the First Precept.

If any man, or any group of men, under whatsoever color have the power to tell me what to do with my money, they have the power what to do with my life. The Law of God grants no such right of any man over another. And according to India's Mahatma, the Law of God – the Law of Truth and of Love – commands a higher loyalty than any man-made law. He stated that "*No act which is not voluntary can be said to be moral.*" (Collected Works)

God demands nothing less than complete self-surrender as the price for the only real freedom that is worth having. And when a man thus loses himself he immediately finds himself in the service of all that lives.

The highest moral law is that we should unremittently work for the good of mankind.

~ Mahatma Gandhi

Surely the precepts of the Mahatma's Highest Good comport with the Buddha's first precept of Do No Harm. How do we do these things while holding any allegiance whatsoever to the U.S. Government which violates all these principles in the course of its routine daily business?

Particularly egregious is the coercion to act on the basis of government lies masquerading as truth: "This other (Vietnamese, Iraqi, or designate of the day) is our enemy. You must go and kill and die to save our way of life."

I am more concerned in preventing the brutalization of human nature than in the prevention of sufferings of my own people. I also know that people who become brutalized in their desperate efforts to gain victory over their opponents or to exploit weaker nations or weaker men not only drag themselves down but mankind also.

~ Mahatma Gandhi

Is there any brutalization of man greater than that policy of the U.S. Government known as “Full Spectrum Dominance” implemented through military operations known as “Shock and Awe,” operating from over 700 hundred military bases in foreign countries and nuclear submarines prowling the silent deep? This awe of the shock of death raining from the sky is not civilization. It is simply awesome brutalization. See Arundhati Roy *The Algebra of Infinite Justice* and Rabindranath Tagore *Creative Unity*.

Reflections of the Dasadhammasutta

These Reflections are drawn from *The Way It Is*, by Ven. Ajahn Sumedho, who was ordained as a Theravadin bhikku in Thailand in 1966. He spent ten years in NE Thailand training under Ven. Ajahn Chah, a master of the forest tradition. He subsequently established Chithurst and Amaravati monasteries in England.

As a layman aspirant to the Buddha’s teachings, I try to keep in mind those of these ten bhikku dhammas which apply to living as a seeker of Goodness, Beauty and Truth. The sutra opens with these lines:

Bhikkus, there are ten dhammas which should be reflected upon again and again by one who has gone forth. What are these ten?

Here excerpted from Ven. Sumedho’s book are those reflections which I apply to my present situation as a raw beginner Satyagrahi working on the Moralities:

I should strive to abandon my former habits.

Does regret over my conduct arise in my mind?

Could my spiritual companions find fault with my conduct?

All that is mine, beloved and pleasing, will become otherwise, will become separated from me.

I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma; whatever kamma I should do, for good or for ill, of that I will be the heir.

The days and nights are relentlessly passing, how well am I spending my time?

As an observation I might add my understanding that, pursuant to the Law of Karma (Cause and Effect) within a space-time Universe of moral order, one’s future is comprised of his past plus what is added in the present. The only chance we have to influence our destiny is Now. To have a good future, we must undertake good actions Now.

Every person has their own unique path. For me it is better to have my death be an act of completion, an act of purification. It is better not to die with the thought, “There is blood on my hands.”

My Personal Relationship with the State

Truth resides in every human heart, and one has to search for it there, and to be guided by truth as one sees it. But no one has a right to coerce others to act according to his own view of truth.

~ Mahatma Gandhi

Everywhere I turned - from the tribal women of Mexico to the bloodstained streets of Iraq - my tax money was being employed in the name of death-for-profit. The violence, wanton waste, senseless destruction of life and love and all things sacred bright and beautiful reaches a level of incomprehension. One cannot understand. The mind goes numb. Whole life loses rationality and meaning.

What can one do?

What one can do: I chose to withdraw, to refuse to finance the murder, and to try my best to foster a parallel, holistic, stateless society, leaving “security” behind to face the unknown.

As a culture, it would seem better to face the unknown of small scale “anarchic” violence than the proven-to-be-mass-murdering anarchy of a community of nation states competing for war-making power. Each State is also within itself an anarchic struggle of power relations within a corporate system-structure, run amok in the madness of greed.

When there is no moral ground upon which to base one’s affairs – no place to stand in the world of men, safe from sudden ambush from above or one side or below – there arises a condition of constant tension, beneath which lies a substrate of low grade anger. This is no way to live.

Threat to my values is threat to my being. My values are “me,” just as much as my eyes. When the State threatens my values by enforced finance of murder, it threatens my being. One then faces the polarity of a struggle for physical survival within an economic system controlled by the Corporate State on one side, versus survival of one’s moral values on the other side.

The State imposes this extremely difficult double bind root question: do I wish my body and mind to be instruments of love, compassion and goodwill, or violence and death?

The top wielders of State power are only men, like me, and not gods. They have lied, cheated, bullied and clawed their way into the halls of power. How am I made more dignified, more honorable, more compassionate, more generous, more humane, by submitting to their coercion?

The State corrupts one of the most essential essences of being human: shared work in voluntary makes friends and builds community. Via the State and corporations even ordinary family responsibilities from child care to education to elder care have morphed into an outsourced business for profit. What was once done in the name of love is now done only for money. Thus do we lose trust, responsibility, self-respect, and respect for life.

One man asks for money donation to enable the murder of his neighbor. This is deemed crazy. Three or four or ten extorting money for murder is deemed a criminal gang. A majority vote of a quorum of congressmen to execute mass murder for oil and profit is deemed a democracy.

I have made the following determinations about my relation to the State:

It forces my finance of assassination, mass murder, torture and crime.

Through compulsory education, it robs me of my children.

Through this same compulsion, my children are robbed of their childhoods and mentally conditioned to become robot biological servo-mechanisms of the Corporate Warfare State. The possibility of independent thought becomes vanishingly small.

It controls my movements, right to livelihood, and right to life. It denies a truly nonviolent individual the right to exist.

It blocks my ability to manifest unconditional compassion to my fellowman.

It makes a mockery of the United Nations Universal Declaration of Human Rights (1948), particularly as to my religious freedom not to support or condone violence, and my duty to do all I can to prevent war and violence.

It blocks my right to Self Realization, because no man can realize God while he is financing the murder of God’s children.

It forces me, in order to gain an ordinary and practical livelihood, to become a participant in a politico-economic system that is destroying the base of life on Earth.

This Corporate State system-structure amounts to institutionalized, mentally embedded, supercharged, aggressive greed, hatred and delusion.

By virtue of its power and control over human food and water security and war and peace, along with its control over transportation, communication, social and legal justice, and education, it assures our continuing blind march toward extinction, near the end of which the Money Power will learn whether the last few humans can survive by eating money.

It forces me against my will onto a Trajectory of Evil, foretold by Tolstoy with his 1893 prediction of what became WWI, by Gandhi in 1909 and again upon the atomic bombing of Hiroshima (“Unless mankind now adopts the Way of nonviolence, it spells suicide for the human race”), by Tagore in 1922, and now gathering into the dark storms of Agent Orange, depleted uranium, kinetic kill platforms in outer space that “*Can eliminate populations by remote control,*” (Admiral Eugene Carrol), Chernobyl, HAARP, BP’s Deepwater Horizon, and dioxins in mother’s breast milk.

In what individual human heart or mind is the willful intention to destroy all life? What, then, is the origin of our collective insanity? While I cannot answer this question, may I suggest that the modern vector of our disease can be found in the mental conditioning and manipulation of the Corporate State – the Executive Branch of the Money Power – combined with its direct and credible threat of force against us.

When we vote, do we think that we are voting for anyone other than the next person who will hold the guns of the State, ready to point at us? No matter who is elected, the gun – the institutional framework of violence – remains in place. Only the name of the triggerman changes.

This system of Sovereign Immunity combined with executive privilege, corporate secrecy and limited liability leads to moral bankruptcy arising from its irresponsibility and unaccountability. It cannot work. It is destroying us.

There seemed to be a possibility that India might surprise again, as at Darya Ganj Thana, but she was unable at the Supreme Court level because of being bound by the blind black words of law books and not common human decency or a true ethical code.

People close to the Earth – Nature-based cultures – know ethics as an integral part of life, as Natural Law and respect for life. Machine Man is divorced from his own nature, and bound by abstractions and arbitrary codes based upon money values rather than life values.

Since the Parliament is essentially a gang of criminals and the Supreme Court can only enforce the laws written by Parliament, the law of the land becomes the anti-human law of corporations and the Money Power. Laws are passed by and for power and money, and not for people. Where money rules, lies govern.

How can there be respect for the authority of institutions whose office holders are corrupt, who engage in premeditated murders, assassinations and incitements to war? The respect commanded today by governing institutions is hypocritical “deemed respect,” commanded by their guns and their power of money favors for the most greedy and corrupt among the citizenry.

Secrecy is the symptom of violence, and violence maintains secrecy. Decisions which affect the future prospects of all life on Earth are made in secret behind closed doors by people whose motivations are power and money.

Corporate managers – neither appointed or elected by the people and not required to seek the counsel and advice of the people – make major decisions in secret, do not disclose their plans to the people, and lie to the people.

The lands of others and the lands of Nature – the biological commons of humanity – is only a target for exploitation. People are only units of production or units of market. Life, for these managers – and I was once one of them – is only a line of abstract symbols marching across a monitor screen.

I can remember from my former life as a business executive that children were sometimes seen as adjuncts, somewhat inconvenient appendages to the lives of professional managers. Even when groups of families gathered, the men all collected for “shop talk” and children were considered an interruption, a nuisance. One of the hiring considerations was the “drag quotient” of the candidate – family, children, mortgage, etc.

Is it right that men who run corporations, protected by limited liability laws and the State which is their patron, whose corporate machine has no concern for life or humanity, but only for money, should be able to dispense with the lives of others?

Or in the case of British Petroleum, perhaps the oceanic life of an entire hemisphere and the lives of all the human beings who depend upon it? Is it right that these men can act without personal accountability and thus can divorce their conscience from fear of retribution for their irresponsibility?

Industrial civilization is organized as a machine for industrial production in order to generate money profit. Might it not be worthwhile to ask what is the use of industrial production to biological organisms? Or has the arrogance of our science made us to believe that we are above our biology, no longer bound by the laws of nature?

A Meaningful Purpose of Life

What is the message of my life? What does it mean to have received the gift of human life?

How do I say thanks? With a paid up tax bill to finance the next Hiroshima? Is that how to say thanks to the Spirit which animates my body?

Leave aside the existential fact that my conscience cannot be alienated from my own being, how can I be bound by law that was made in secret session, based upon secret information and lies, by persons unknown and unknowable to me, without my consent or contract of agency, and in violation of my conscience, common sense, justice, and the ethics of all the great wisdom teachings?

Pursuant to the application of reason, common sense, conscience, and the felt presence of Love, my first and highest duty is to do no harm. This means I must not support — directly or indirectly — any tax financed activity of the State, for taxation itself is a violent act of theft.

The only meaningful purpose of the human life as seen from my perspective of 72 years of engagement is to work for the welfare and happiness of humanity, to help alleviate suffering, while at the same time attempting to come out from the brutalization of my own mind, having once been trained by the US Navy to be a professional killer.

Harmony with the Universal Order does not turn night into day, smash the atomic structure of the physical universe, interrupt the natural flow of rivers with dams, blow oil into the sea, poison the soil with toxic chemicals. How can a humanity survive that is breaking the hoop of life and making war on the Universal Harmony?

Upon learning how the system works, and how one is enslaved to corruption and violence, and that birth certificates and I.D. documents are the keys to the prison gates, what does he do? What is citizenship, really, other than to be a slave to the greed, hatred and delusions of the most manic egos among us?

The Supreme Court of India taught me that citizenship denies the right of existence to a truly nonviolent person. So called “civilized” justice denied my petition for goodness, beauty and truth, substituting in its place an enforced tax slavery to lies, killing and destruction.

So called “undeveloped” tribal people could leave their band in the event of incompatibility. We moderns are penned behind walls. Our “civilization” is totally arbitrary, unnatural and false. As the Tarahumara Elder told me, “My people have only to watch and wait. The white man will destroy himself.” And Gandhiji, roughly quoted, “The time will come when the European industrial civilization will destroy itself.”

Gandhi had shed his wish to live 125 years, and said he ‘would invoke the aid of the Almighty to take me away from this vale of tears rather than make me a helpless witness of the butchery of man become savage.

~ Mahtama Gandhi in T.N. Khoshoo, 1995, p. 63

The State – liar, thief, mass murderer of women and children – why should I obey its edict? What righteous law of man or God forces me to finance its sordid war? Or to seek its permission to move about, to work, to express my being, to educate my children? What right of these men who call themselves a government?

Is there, or is there not, something wrong with the design of a social system that permits one psychopathic mass-murderer to hold the entire world hostage to his nuclear arms?

Some say the goodness of one’s life is measured by how many you made happy. How about by how many human beings whose murder you refused to finance?

I will not obey.

I am here to become the best transponder of divine love of which I am capable, and not to be the tool of murder of a sick government. Not America’s and not India’s.

Neither one is human – both are machines fueled by corporate money – they themselves are tools of the Money Power, although to the people they pretend otherwise.

DIGNITY

I give to myself my own dignity.

I beg for it from none.

My life is not negotiable.

My dignity is not negotiable.

I hold that your dignity is not negotiable.

My freedom is my life.

My will is not to kill, and not to support killing.

I never met a man I wanted to kill.

I never met a man I did not wish to befriend.

I never wished for personal enemies.

Why should I accept the State’s label
of a manufactured enemy?

They didn’t teach me dignity in school. They taught that my value as a person, my well-being and my future depended upon the evaluation of somebody in authority, somebody with power over me. And sometimes they humiliated me and sometimes they struck my body.

Free the Children

Do not force others, including children, by any means whatsoever, to adopt your views, whether by authority, threat, money, propaganda, or even education. However, through compassionate dialogue, help others to renounce fanaticism and narrowness. ~ Third Precept of the Order of Interbeing (Tiep Hien Order) founded by Ven. Thich Nhat Hanh during the Vietnam War

I've since come to understand why school lasts thirteen years. It takes that long to sufficiently break a child's will.
~ Derrick Jensen, A Language Older Than Words

They made me sit at a desk. They put a pencil in my hand and had me put marks on a piece of paper. The ability to put things on a paper with that pencil became a measurement of my knowledge, my grades, and consequently my estimate of myself. I still wanted to run, play, climb on things and do adventurous discovery, so I didn't do so well at putting things on that piece of paper.

~ Herb Robinson, PhD, Through the Eyes of Wounded Men

A very senior Indian Acharya (age 83, decades of experience) of meditation once told me "It is easier to split the atom than to pry open a closed mind conditioned by cult or sect."

That coercion is the core paradigm of western childrearing is obvious. Seated at desks arranged in rows, prisoners within four walls, tracked by rank and file. Grades, gold stars and corporeal punishment. Pledge of allegiance. Silencing. Depersonalizing. Our denial of this obviousness staggers the mind.

Experience gained in two schools under my control has taught me that punishment does not purify. If anything, it hardens children.

~ Mahatma Gandhi

Consider (in Derrick Jensen) the Semay of Malaya who insist that their children learn by themselves without being "taught." If a parent tells a child to do something and the child responds that he does not wish to, the subject is closed. To put pressure on a child is strictly forbidden. Children learn through imitative behavior at play that in time becomes the way of the adult.

Literacy in itself is no education. Literacy is not the end of education nor even the beginning.

~ Mahatma Gandhi

I have seen relationships similar to the Semay among the Tlingit, the Zuni and other Pueblo Indians, and the tribal peoples of India. The base is respect. Norberg-Hodge reports similarly from her early times in Ladakh: "I have never met people who seem so healthy emotionally, so secure, as the Ladhakis. I am sure that the most important factor is the sense that you are a part of something much larger than yourself, that you are inextricably connected to others and to your surroundings..."

"In traditional Ladhaki society, everyone, including aunts and uncles, monks and nuns, belongs to a highly interdependent community. A mother is never left on her own, separated from all her children. She always remains a part of their lives and those of their children." I have observed the same in the villages of Kinnaur, Spiti and Kumaon, especially in those villages not yet connected by road to the outside.

But it is changing very fast as roads, electricity, development, and urban imitative values of the west invade the country:

"At one village I witnessed a trekking group armed with cameras, bon bons, and pens, virtually attack the villagers. Dressed in fluorescent clothing, they poked their cameras in unsuspecting faces without a word and then moved on to their next victim." Only one word has changed since Descartes: "I consume [everything], therefore I am."

“There will be nothing left which can prove the culture of Ladakh.”

~ Dolma, age eight, essay on change in Ladakh.

“Fashionism will give rise to proudness and less fellow feeling.”

~ Norbu, age ten, essay on change in Ladakh.

The present writer suggests that the most crucial decentralization is the removal of children from compulsory education in Corporate-Government controlled schools, and the return of training of the new generations to the place it belongs – in the family home and with the local people and natural surroundings nearby.

The writings of Helena Norberg-Hodge confirm my own less extensive experience in remote parts of India, “In the traditional culture children benefited not only from continuous contact with both mother and father, but also from a way of life in which different age groups constantly interacted. It was quite natural for older children to feel a sense of responsibility for the younger ones. A younger child in return looked up in respect and admiration, seeking to imitate the older ones. Growing up was a natural, non-competitive learning process.

“Now children are split into different age groups at school. This sort of leveling has a very destructive effect. By artificially creating social units in which everyone is the same age, the ability to help and learn from each other is greatly reduced. Instead, conditions for competition are automatically created, and each child is put under pressure to be as good as the next. In a group of ten children of quite different ages, there will naturally be much more cooperation than in a group of all ten-year-olds.

“The division into different age groups is not limited to school. Now there is a tendency to spend time exclusively with one’s peers. As a result, mutual intolerance between young and old emerges. Young children nowadays have less and less contact with their grandparents, who often remain behind in the village.

“Living with many traditional families over the years, I have experienced the depth of bond between children and their grandparents... a very different dimension from that between parent and child. Severing this connection is a profound tragedy.”

Here we see the invasive process of the infectious disease of “wetiko” (Prof. J.D. Forbes), the disease of cannibalism. Subtly, within a span of a couple of generations, human bonds of mutual respect and cooperation are broken by the system, and people begin to see each other as competitors and as objects of manipulation for one’s own selfish benefit.

As bonds of love weaken, the moral fabric of human culture begins to shred.

If Ladakh is ever going to be developed, we have to figure out how to make these people more greedy. You just can’t motivate them otherwise.

Development Commissioner in Ladakh, 1981 (from Norberg-Hodge)

The Future Is the Children – The Future Is Broken

The past grows longer, and the future grows shorter.

~ White Feather, Hopi Elder of the Bear Clan, in *Blessed Unrest* by Paul Hawken

Two institutions, television and school, at present control our children’s lives, in that order. Both of them reduce the real world of wisdom, fortitude, temperance, and justice to a never-ending non-stop abstraction.

In centuries past the time of a child and adolescent would be occupied in real work, real charity, real adventures, and the real search for mentors who might teach what one really wanted to learn. A great deal of time was spent in

community pursuits, practicing affection, meeting and studying every level of the community, learning how to make a home, and dozens of other tasks necessary to becoming a whole man or woman.

But here is the calculus of time the children I teach must deal with:

Out of the one hundred sixty eight hours in each week, my children sleep fifty six. That leaves them one hundred twelve hours a week in which to grow up.

*My children attend school thirty hours a week, use about eight hours getting ready, going and coming home, and spend an average of seven hours a week in homework – a total of forty five hours. **During that time they are under constant surveillance, having no private time or private space, and are disciplined if they try to assert individuality in the use of time or space [emphasis added].** That leaves twelve hours a week out of which to create a unique consciousness.*

Of course my kids eat, too, and that takes some time – not much because we've lost the tradition of family dining. If we allot three hours a week, we arrive at a net private time for each child of nine hours. It's not enough.

And these things are just a more cosmetic way to create dependent human beings, unable to fill their own hours, unable to initiate lines of meaning to give substance to their existence. It's a national disease, this dependency and aimlessness. Schooling and television and lessons have a lot to do with it.

Think of the things that are killing us as a nation: drugs, brainless competition, recreational sex, the pornography of violence, gambling, alcohol, and the worst pornography of all – lives devoted to buying things, accumulation as a philosophy. All are addictions of dependent personalities and that is what our brand of schooling must inevitably produce.

I want to tell you what the effect is on children of taking all their time – the time they need to grow up – and forcing them to spend it on abstractions.

The children I teach are indifferent to the adult world. This defies experience of thousands of years. A close study of what big people were up to was always the most exciting occupation of youth, but nobody wants to grow up these days, and who can blame them? Toys are us.

The children I teach have almost no curiosity, and what little they do have is transitory. They cannot concentrate for very long, even on things they choose to do. Can you see the connection between the bells ringing again and again to change classes and this phenomenon of evanescent attention?

The children I teach are cruel to each other. They lack compassion for misfortune, they laugh at weakness, they have contempt for people whose need for help shows too plainly.

The children I teach are uneasy with intimacy or candor. They cannot deal with genuine intimacy because of a lifelong habit of preserving a secret self inside an outer personality made up of artificial bits and pieces of behavior borrowed from television, or acquired to manipulate teachers. Because they are not who they represent themselves to be, the disguise wears thin in the presence of intimacy, so intimate relationships have to be avoided.

The children I teach are materialistic, following the lead of schoolteachers who materialistically “grade” everything, and television mentors who offer everything in the world for sale.

The children I teach are dependent, passive, and timid in the presence of new challenges. This timidity is frequently masked by surface bravado, or by anger or aggressiveness, but underneath is a vacuum without fortitude.

Either schools, television, or both, have caused these pathologies. It's a simple matter of arithmetic. Between school and television all the time children have is eaten up. That's what has destroyed the American family – it no longer is a factor in the education of its own children.

~ John Taylor Gatto in *Homeschooling A Hope for America* by Carl Watner, 2010

Here is the major entry point for the virus of the *wetiko* disease – the disease of cannibalism (J.D. Forbes, *Columbus and Other Cannibals*). Its victims are chained to school desks and the poison is forcibly injected directly into their tender, malleable minds. The syringes and the pathogens are produced and distributed by the Corporate Warfare State. The teachers are well-meaning, hard-working and deluded – duped by a system intended to metamorphose lively, free minds into human robot technicians to serve the Global Corporate Machine.

The children, these formerly potential human persons, must be trained to live in an arbitrary money oriented manufactured virtual reality.

Thus our children are spawned into a sea of lies, in which for mere material survival they must create fabricated, abstract, artificial “identities” in relationships that can never be true – only untruth “relating” to untruth.

As Solzhenitsyn said so well, violence can only live by the lie. When an entire culture is a delusion and a lie, experience is showing us that violence becomes intrinsic to that culture.

The culture of delusion and the lie is the medium in which grows the pathogens of the *wetiko* disease of cannibalism. The Corporate State is the vector, the delivery mechanism, and the supporting condition for spreading the disease.

Coercion and Fear

The function of high school ... is to oblige children to accept the grading system as a measure of their inner excellence. A function of the self-destructive process in American children is to make them willing to accept not their own, but a variety of other standards, like a grading system, for measuring themselves. It is thus apparent that American culture would fall apart if it did not engender feelings of inferiority and worthlessness.

~ Jules Henry, *Culture Against Man*, 1963 [The same year that I entered Navy OCS, where, once again, I would have to “prove myself” against the reified abstract concepts of an artificially constructed culture. Later in life the abstract measure of self worth becomes money, and then the “power” that comes with money. All of it is wallpaper pasted over an empty vessel.]

We don't see that our lives are controlled by all-pervasive coercion – which is violence – because it is the sea in which we swim and we can't see it, just as the eye cannot see itself. Furthermore, if we all – or most of us at least, according to Gatto – are misrepresenting ourselves from behind facades of made up, pasted-on identities, we will be unable or unwilling to point out to each other the coercion operating in our lives in thousands of ways.

We must look carefully to see just how much of our lives are in fact a series of conditioned responses to coercion – to grades in school, to being graded by employee evaluations and wage scales, to the theft of enforced taxation, to being labeled, counted, tracked, benefited or deprived of benefits by authorities, permitted or not permitted, ad nauseam.

We fall easily for the Corporate State's manipulations of “bread and circuses,” designed to keep us distracted, deluded and controllable. We become engaged in fantasy reality other than the real thing. Perhaps only those with “boots on the ground” in the killing fields are truly aware of what is coming down.

Furthermore, since the ordinary response to the trauma of atrocity is repression or disassociation, we don't want to talk about the things we see, however dimly through filters of conditioning.

What you can't talk about controls your life. If we don't speak to each other about the seemingly unspeakable devastation of our Earth home and of the lives of indigenous and other dwellers in the land – if we remain in denial – we will all die pretending not to know what killed us.

Fear generates both apathy and irrational violence. Fear is the great weapon of the Power Structure – fear of manufactured enemies and imaginary disasters. Fear is the great tool of mind control. When we fear, we give away our mind to the oppressor.

And fear is inevitably the controlling emotion of those who must dominate and control others. It is axiomatic to me that those with the most power are the most fearful among us. We must learn to use this axiom in our favor, which means we must be brave in our love of all beings, including the so-called enemy.

The “other” as enemy is only a projection of our own mind. The abuser, the violator, the oppressor is really a sick person who needs help. If we can help him cure his disease, heal his mind, we can live in peace together.

This is not to suggest passivity in the face of physical violence that is harming, or about to harm others. We must act to protect life, even if our own act is violent. At issue for our own future well-being, our own karma (fruits of action), is whether we act out of fear or out of love, out of hatred or out of compassion.

Some Practical Considerations

Violence is a method by which the ruthless few can subdue the passive many. Nonviolence is a means by which the active many can overcome the ruthless few.

~ Jonathon Schell, *The Unconquerable World*

Organized armed revolution type of violence indicates to me a failure not only of diagnosis of the problem, but also a failure to grasp the lessons of history. Violence always begets violence, and few revolutions have accomplished other than a change of oppressive masters, an exchange of roles between victimizer and victim.

Consider the possibility that one of the reasons for the failure of nonviolent resistance movements is inadequate prior education, training, and inculcation of the tremendous discipline and patience that is required in Satyagraha. Protestors become impatient and frustrated and fall back to the simplicity of violence. Gandhi succeeded because his vision was not simply material and political – his was a spiritual mission grounded in real compassion and love.

Mahatma Gandhi's successes in South Africa and India required years of effort, learning, of development of leadership, training and practice involving large numbers of followers. The spiritual component and the goal of final unification in brotherly love are crucial. There is no “enemy;” there are human beings to be touched and healed.

Perhaps most difficult is to transmit and imbue Mahatma Gandhi's quality of absolute fearlessness. This quality is difficult to develop within oneself, and much more daunting to transmit to a large number of others. It requires a vast reduction of ego and the consequent clear understanding that one is not the body. This involves a great deal of mind training and self-abnegation. It is not easy.

Gandhi burnt his registration papers on 14 August 1908. His eleven vows of Satyagraha from which he drew his extraordinary strength were: Non-stealing; equality of religions; removal of untouchability; truth; nonviolence; brahmacharya; swadeshi; bread labor; non-possession; control of palette; fearlessness.

The strength of the movement developed from his example and the example of others who committed to these vows. By example did they lead and inspire. The writings of Mark Shepard are helpful in reaching a depth understanding of Gandhiji's power to inspire.

The leadership must grapple with the reality that each participant is working with his own ego and his own agenda as well as the group mission. One must assess readiness: if fear is present, one is not ready. If anger is present, one is not ready. If attachment to an outcome is present, one is not ready.

Also of importance is directing the protests in such a manner that the real power behind the political establishment – the Money Power – is directly affected adverse to its financial interests. When the cash registers cease to ring because of boycotts, for example, the businessmen lean on their political puppets.

I sense two aspects which might limit Westerners in attempting to import Gandhi wholesale as one bundle. He knew that his birth was the result of the karma of uncountable past lifetimes, and that perhaps uncountable lifetimes lay ahead, which could only be influenced by what he did this lifetime. We know that he prayed for a celestial destination with release from the cycle of birth and death. He knew that destruction of the body as a material thing was meaningless, and that the flow of consciousness would go on.

This is an essential knowing of many in the East, especially evident in the peaceful land of Bhutan. They know that the life incarnate is an almost endless cycle, and they wish to act in such manner as will get them off the wheel of suffering with birth, old age, disease, decay and death. Thus they try not to harm even an ant, or an earthworm, knowing that every action must bear its fruit at some time or the other. One is bound to experience the feeling of what he did to others.

The other challenge I sense for Western activists is unity of purpose, goal and agenda. As to Indian independence, Gandhiji had a single point focus around which to rally a whole people. I sense that Westerners enter the field with a wide array of causes, such as social and economic justice for labor, feminism, rights of immigrants and migrant labor, the environment, war and peace, access to health services, education, on and on. Then they cannot get properly organized.

For me, one of Gandhi's wisdom statements was the advice that serious Satyagraha protest is effective only when it is a local issue that is directly affecting the lives all of the particular protestors. Thus, global causes such as world peace, save the whole Earth, causes that are outside the jurisdiction of the particular unit of Power being addressed will not work. It must be an issue like drilling an oil well within a particular area of ancestral lands, or diverting a particular waterway, or Coca Cola pulling down the water table from a group of Indian villages.

Please understand that these things are not reported on the basis of personal experience or accomplishment. I report what I have learned as a raw beginner on the path of Satyagraha, with far, far to go – the horizon keeps on receding in front of the seeker. With every stumble, he gets up again, and he learns.

The Real Problem, Again

The entire Judeo-Christian-Muslim period in human history has been an episode of unparalleled social psychosis and international barbarity....

....a desperate, profoundly human hysteria in the face of the accumulations of history and civilization.

When we finally achieved the demythologized and desacralized world extolled by the Hebrew-Christian-Muslim puritans, "control" over all the plants and animals – which was perfected in domestication and the final repudiation of everything organic in the very structure of our built environments – we reacted with the utmost material violence, not because of some failure to contain anarchic impulse, but because the humanism of literature and history is so discordant with the kind of being we are [as also the actual circumstances of our modern lives].

~ Paul Shepard, Nature and Madness

Our problem is a mental disease of cannibalism called “wetiko” by Forbes. There is no use trying to cure a sick person by shooting him. Since the disease is in almost all of us who are “civilized” (meaning non-indigenous card-carrying members of technological mass society), how many would we kill?

The proper response to this disease, in my view, is consciousness-raising education on an urgent emergency basis, undertaken voluntarily within as wild a patch of nature as can be found, and far away from any government involvement.

Among my studies, Paul Shepard (*Nature and Madness*) offers the most satisfying diagnosis. That the disease may have its origin in the first domestication of the wild seems a good fit with observation and experience.

The Forward by C.L. Rawlins is lyrically beautiful and hauntingly blows on the embers of memory’s banked coals. I would tell him as a brother human that I have shared the smell of high desert sage in the fresh rain, and watched the thunder beings build cloud castles from which bolts of lightning remind us that everything is alive.

That the disease morphed from a possible pathogen within Nature – a biological embarkation down a road toward the failure of an evolutionary mutation – to the true evil of power in the hands of a corrupt priesthood married to a corrupt State in the ancient Middle East seems to offer a working hypothesis within a frame of dependent origination in consciousness.

The exponential assault on resources and the production of waste, coupled with the extirpation of cultures and the exploitation of workers is a disease as surely as hepatitis or cancer. It is sponsored by a political economic system of which we all are a part, and any finger-pointing is inevitably directed back to ourselves.

The environmental movement can be seen as humanity’s response to contagious policies killing the earth, while the social justice movement addresses legislated pathogens that destroy bodies, families, cultures and communities. They are two sides of the same coin.

~ Paul Hawken, Blessed Unrest

I love the way Kurt Vonnegut put it (*Man without a Country*), “We are here to help each other get through this thing, whatever it is.” Certainly it is not helpful to go on killing each other in a chain reaction of violence-counter violence.

If we want to survive as a species, we must first become free. Freedom is a precondition of morality. And morality is a precondition of survival. Is not morality simply a deep respect and reverence for all life, which in turn fosters relationships of mutual cooperation and reciprocal sharing?

The diagnosis alone is of course not enough. Sickness requires a cure. The cure is contained within the answer to the question, “How Shall We Live?” For me the answer is right in front of our noses: the “Ancient Futures” of the indigenous way of life.

This way worked for an estimated 35,000 generations of human experience. But instead of imbibing this good medicine, we bomb, burn and smash to rubble everything in the path of our suicidal momentum. In less than only ten generations we have pushed to the brink of extinction billions of years of Nature’s great evolutionary works.

I’m not scientist enough to calculate, but it might just be possible that this earth could carry us if we reduced our demands upon it to the level of village Indians, who, in my view, are far happier than most westerners. Some of the western trekkers over here have more “stuff” in their large back packs than does an entire Indian village household. Some of them are here in a search of a sane society.

During my wanderings, the age seventies-something mother and grandmother of a household which once provided to me a small room with mud walls and earth floor expressed in a direct way her scorn for town life.

She said that her sons wanted her to leave the village for a more modern dwelling. In the telling, she sat down emphatically on the earth floor, “This is where I belong – walking and sitting on this earth my mother.”

Aged, yes, but very healthy. Every day, rain or shine, she escorts her cows and a buffalo into the jungle to forage.

To become free, we must deconstruct the entire institutional framework of western civilization.

This does not mean a mechanical thing, like demolishing a building, or repealing insane laws, or through revolution changing some of the names of administrators. After the revolution, the cops resume their beats.

I mean a deep spiritual renewal – an awakening to awareness deep within – out of which arises a reconnection with each other, with all living beings, with the land.

My spiritual exploration seems now to have been along a kind of logarithmic spiral or double helix that is itself being carried on an undulating sine wave. Now 25 years into a conscious effort of de-conditioning – although it could be counted as 40 years if the beginning is reckoned as psychotherapy to find meaning after returning from the Vietnam War – I find that the re-connection seems to rotate between the land and other people, with the land always primary, with Nature always the most trustworthy healer. Physically, biologically, we **are** the land.

When one finds that place within – when he sees a star in the stone, or himself as arisen from humus on the forest floor, only soon to return, or hears from the great cackling of Canadian geese a call to come home, unseen but somehow known – when there is this ache of a great longing in his heart and the tears well up as the wondrous wild V of freedom wings overhead – then he cannot but love. To kill another becomes impossible.

Commune with a cow – this benevolent and peaceful being that so generously provides her milk every day for our family. Look at those big soft brown eyes and shiny wet nose and feel the upwelling of love. How is it possible to kill?

With awareness comes responsibility to all life. Greater the awareness, greater the responsibility. One then looks for how to apply himself. It may be meditation; it may be activism. In all events, having come out of denial, it is seeing things as they are, and with conscious focus acting for the benefit of all beings.

Independence must begin at the bottom. Thus, every village will be a republic having full powers. It follows, therefore, that every village must be self sustained and capable of managing its affairs....

The schools and colleges are really only a factory for turning out clerks for Government.

~ Mahatma Gandhi, Collected Works, Navajivan, Ahmedabad

[Gandhiji saw it coming a hundred years ago. Nowadays just put the word Corporate in front of Government, and change Clerk to Technician and it would fit the current context.]

An Illness of the Soul

The institutions of the modern world are eroding and strangling the planet. Materialism, in the Yupiaq world, used to be insignificant. But now we need more and more money to meet the advertisement-induced supposed needs of our families. We must begin to reconstruct the world as we want it to be, through self-determination.

~ Oscar Kawagley, First Nations House of Learning, Commentary on Harold Napoleon’s paper (*The Way of the Human*)

In the 1970's, during the political and legal battles of the Alaska Native Claims Settlement Act, I worked for and with Harold Napoleon in his capacity as Executive Director of the Association of Village Council Presidents. I served as a natural resources consultant and advocate in their process of land selections, and as CEO of a mineral exploration firm under contract to Calista, the Regional Corporation.

Later I served on the Steering Committee of Spiritual Unity of the Tribes, and at one of our Gatherings a typewritten draft of what became Harold's book, *Yuuyaraq: The Way of the Human Being*, was circulated and discussed by the Elders. Harold has given his whole life to his people.

The excerpts below from his book shine a light not only on what has happened to the Yup'ik of Alaska (one of whose families adopted me as a member), but is now happening to the whole of humanity as so well described by Chellis Glendinning, Derrick Jensen, John Zerzan, Jerry Mander, Paul Shepard, Victoria Taoli-Corpuz and numerous others.

His book describes the unspeakable horrors of the Great Death in which sixty percent of his people died as result of contact with epidemic disease brought by the Europeans, against which Native immune systems had no defense. It also addresses some of the oppression, humiliation, and indignity imposed upon his people by white missionaries and the government.

In light of recent cases of Vietnam veterans who witnessed or participated in war-related events repugnant to them, and who have subsequently been diagnosed to suffer from a psychological called Post Traumatic Stress Disorder (PTSD), it is apparent to me that some of the survivors of the Great Death suffered from the same disorder.

The syndrome is born of the attempted suppression in the mind of events perceived as repugnant or evil to the individual who has witnessed or participated in them. These events were traumatic to the individual because they involved violence, death, and mayhem by which he was repelled and for which he felt guilt and shame. It was mainly the veterans who tried to suppress and ignore their experiences and the resultant feelings of guilt and shame who became ill.

[I worked with a Kubler-Ross healing group where one veteran surrounded by the circle of participants was able to objectify and release his inner demons by vocalizing his experiences of being assigned to blow the brains out of Viet Cong as they emerged from their tunnels.]

PTSD can cripple a person. The act of suppressing the traumatic event, instead of expunging it from the mind through confession, serves to drive it further into the psyche or soul, where it festers and begins to color all aspects of the person's life. The person who suppresses that which is unbearable to the conscious mind is trying to ignore it, trying to pretend it isn't there. In time, and without treatment, it will destroy the person, just as any illness left untreated will in time cripple and kill the body.

In light of this work of Harold Napoleon and the works of Chellis Glendinning, Derrick Jensen, Alice Miller, Paul Shepard, Joseph Chilton Pearce and others in my Reading List (Appendix), I postulate that the entire human race is suffering from a form of PTSD as a result of witnessing, participating in, or being victims of genocide, ecocide, depraved acts of warfare and mass destruction, and the perceived inevitability of the ultimate destruction of life on Earth.

Harold Napoleon presents the following historical experience of his Yup'ik people:

- Sixty percent of population dies
- Survivors discard old culture
- Surrendering of independence
- Death of old culture

Survivors become compliant, “humble,” complacent, fatalistic, followers, guilty
Survivors lose their children to modern “education”
Loss of language
Relocation from homeland
Loss of land
Loss of self-government
Loss of hunting and fishing rights
Loss of access to land resources
Rise in alcohol abuse
Rise in alcoholism
Rise in criminal behavior

It seems clear that this cycle is being repeated on a massive scale worldwide as corporations supported by power of the State remove indigenous and village populations from lands they have occupied since time immemorial in order to make room for “development” and exploitation.

And now it is not only the indigenous who suffer. Have we not all become refugees from violence in whatever place we may live? Whole of Nature and human society is going up in smoke or being smashed to rubble by mindless State wars of aggression and mindless corporate desecration of the Earth in a war on Nature.

Because these atrocities are repugnant and “unspeakable,” we go into denial, we suppress the horror of it all, we try to become small so that least portion of our deeper selves will feel the guilt. Like the Yup’ik, we shut down emotionally and become isolated without speaking to each other of our pain.

And because the corporation is a nonhuman machine entity that cannot feel pain, it carries on its activities to accumulate money profit without shame or guilt or the feelings of a human being, **although the U.S. Supreme Court decision of 1886 grants the rights of personhood to corporations.**

Thus the purpose of my actions and follow-up writing is to try to help us come out of denial and face what we are doing. Before the biological holocaust has destroyed our only home.

A Rotation of Conscious Focus

It is time for people to understand that governments not only are not necessary, but are harmful and most highly immoral institutions, in which a self-respecting honest man must not take part, and the advantages of which he cannot and should not enjoy.

~ Leo Tolstoy

I want to share an experience from yesterday that links to the preceding piece about education. I was on my daily round in the woods to collect a small contribution of firewood for my hosts’ cooking fire. At this time of year the very large pine cones are dropping to the ground, and they are prime cook-fire fuel.

Canvas bag slung over one shoulder, on this day I shared the woods with a very old lady who was tending her cow and buffalo on their grazing rounds. She spoke no English, and I very little Hindi – after exchange of “Namaste” we enjoyed a pleasant silent camaraderie under the forest canopy. Two human beings connected by invisible vibrations, oscillating harmoniously together in the “wilderness suspended in space.”

With whatever degree of mindfulness I could muster, I began observing my mind as well as the task at hand. I began to notice that with each pine cone discovered and put into my bag there arose a spontaneous feeling of joy, of gratitude, of connection to something huge and mysterious that was my friend, and finally of a pure serene ineffable love.

There was no ambition-greed. Every move was natural, relaxed, easeful, flowing (for as much as the dried-stick body of a 72-year-old can flow). There was this simple sense of belonging and acceptance. I could feel the web of life as a miraculously beautiful (how do pine cones know when to drop?) and incomprehensibly complex network of living relationships held together by mutual respect. I was simultaneously expanded and humbled.

Each pine cone was as delivered by the hand of God – a pure gift, unearned. Simple gratitude fills the heart and overflows toward all beings.

And I understood with clarity that my twenty-something years of formal education to become a certified professional engineer had been of no use in learning to live, in learning how to become a human person. Life's web that has no weaver has become precious beyond any words. The origin of the volition to cut it to shreds in order to make plastic and asphalt becomes inconceivable.

With each pine cone I felt more satisfaction than with anything that had come off my drawing board – (by exercise of will only, for I was neither gifted nor talented as an engineer, having “been there, done that” in order to buy parental love) – or with any accounting ledger that showed the production and cash flow from a mine I had helped to build.

There is great beauty in the clean, direct honesty of Nature. She doesn't lie or make excuses. She is either there for you with her providence, or not. You either live another day, or die. Neat, clean, simple, and above all, honest. The truth of the circle is Beauty. Day dies into the coming of night, and night is the mother of day.

Now I can see that the literacy, numeracy, calculus, physics, chemistry, geology and engineering design which I had struggled so hard to learn had been of no lasting value to me – they had in fact been distractions from the time I could have spent learning to live. No wonder I felt all those years to have been in a prison.

The direct unmediated experience of life and of being alive in a living cosmos is not an intellectual exercise. It is much deeper, more dynamic and vast than can be grasped by the intellect. In fact, for one really to experience being alive, the intellect gets in the way.

For example, according to Paul Shepard (*Nature and Madness*), if there was no adequate earth matrix in the child's life between its fourth and tenth year, it can never achieve a fully satisfying philosophical rapprochement to the stellar universe or to any of the fundamental questions to which religion is always directed.

Few urban children anywhere can have experienced an adequate earth matrix. Removed from them is the means by which they could contemplate themselves in any other than terms of themselves or machines. Shepard continues, “The result of this is that human groups foreign to one's own are read as other species, and on the historical misconstruction of nature as violent, the displacement, enslavement, and killing of the others is logical.”

It must be much less unconscionable for such a deprived and psychologically non-integrated person to destroy life than it is for a healthy, integrated human being. And as the gap from unmediated natural reality has inexorably widened through ever-expanding technology, other humans become merely abstract electronic symbols.

Thus can Admiral Eugene Carroll speak matter-of-factly of “kinetic kill platforms in outer space that can *eliminate* populations by remote control.” And Secretary of State Madelaine Albright can say to Leslie Stahl on CBS that the deaths of 500,000 Iraqi children through denial of nutriment and essential medicines was “worth the price.” It would seem that to her the children are merely a number, a statistic in the march of Empire. What “*worth*” for this price in human lives?

As the truth of the violence and desolate emptiness of my competitive material “success” dawned in my awareness, my volition slowly rotated toward a life of extending kindness through service to my fellowman. This became the source of joy in life – to help alleviate suffering.

The more I worked in service, the more I found that I was only putting bandages on wounds caused by the institutionalized structural violence of the Corporate State Machine. I found the Corporate Warfare State to be the vector of the root problems of human society: greed, hatred, delusion.

He or she who supports a State organized in a military way – whether directly or indirectly – participates in sin. Each man takes part in the sin by contributing to the maintenance of the State by paying taxes.”

~ Mahatma Gandhi, Collected Works, Navajivan, Ahmedabad

I began to work at cutting the roots of the cause rather than repairing the damage of the effects. Thus have I written and acted nonviolently against the State to the extent of my capability.

I harbor no will toward any individual. It is the system-structure to which we are enslaved that must be deconstructed and abandoned as an evolutionary mutation that failed.

Some of my writings can be found in my book *Experiments in Moral Sovereignty*, Prakrit Bharti Academy, Jaipur, and also in pdf form at www.freeofstate.org. Additional writings have been published by the Gandhi Peace Foundation, New Delhi, and others have been posted at websites www.lewrockwell.com and www.thevoluntaryist.com and www.gandhipadyatra.com and www.thetreeoftomorrow.org.

These earlier writings are by this reference incorporated herein and made part of this final speaking of my mind. As conditions and awareness evolve, the later writings may appear inconsistent with earlier – I stand by everything I have written.

We are not free to act to save ourselves, primarily because the mass mind is controlled by the Machine, and secondarily because the Machine has established itself as the only major employer, and it blocks any effort toward decentralization or true local self rule.

Thus our salvation must come from Evolution, not revolution. An Evolution of human consciousness toward an ancient future of respect and reverence for all life. Because it is of the mind, this evolution can be awakened only one by one – no one can change the consciousness of another at any deep level.

My plea is to awaken and begin the work of Evolution.

The Disease of Consciousness

Consciousness becomes molded for addictive patterns. Repeated use of alcohol changes a person physiologically so they are attracted to the states induced by alcohol. The addictive cycle extends to luxury foods, brand name clothing, and TV soap operas.

~ Stephanie Kaza, 1999

I conclude that the moral and spiritual crisis faced by humanity – with its resulting physical manifestation – is the symptom of a disease in human consciousness. Professor J.D. Forbes (Emeritus, U Cal) has termed it in his book, *Columbus and Other Cannibals* (1992), as the “wetiko” disease – a disease of cannibalism:

It should be understood that wetikos do not eat other humans only in a symbolic sense. The deaths of tens of millions of Jews and Slavs at the hands of the Nazis, the deaths of tens of millions of blacks in the days of slavery, the deaths of up to thirty or more millions of Indians in the 1500's, the terribly short lifespans of Mexican farm workers in Texas, and of Indians generally today, the high death rates in the early industrial centers among factory

workers, all clearly attest to the fact that the wealthy and exploitative literally consume the lives of those that they exploit.

That, I would affirm is truly and literally cannibalism. It is simply raw consumption for profit, often carried out in an ugly and brutal manner. There is no respect for a peon whose life is being eaten. Only self-serving consumption.

See also the message of the Kogi Elders (“Mamas”) of Columbia in their BBC film. The central concern of their ethics is the health of the planet. They call Christopher Columbus and all who came after him – the invaders, conquerors, gold diggers, financiers, miners, tomb looters, corporations, bureaucrats, prostitutes and drug lords – the Younger Brother.

Chellis Glendinning, Paul Shepard, John Zerzan, Kirkpatrick Sale, Derrick Jensen, Thomas Merton, and others point to a failure of symbolic thought. Glendinning reaches back into its origins in pre-history. Ven. Mahathera Hammalawa Saddhatissa refers to an approaching climacteric in a grand cosmological supercycle. Ven. Ajahn Sumedho shines light on our deep ignorance of reality as the originating cause.

A hundred years ago, Mahatma Gandhi prophesied our demise if we did not change course.

We have cut the roots of the Tree of Life, of which we are but the leaves. And with the hubris of technological power, we have turned our backs on the possibility of Divine Grace that might otherwise have saved us from the increasingly obvious fact that every techno-fix spawns a myriad of new unsolvable problems. When morality dies, the seasons go awry.

When one retreats into natural surroundings and leaves the busy market for even one week of silence and contemplation, he discerns that our civilization is sick, and is killing the natural world.

The only “fix” which will work is to fix our minds. We must elevate our consciousness from its present level of technologically-driven barbarism. As the brilliant Eckhart Tolle writes: “*Humanity faces a stark choice: Evolve, or die.*”

(A New Earth, 2005).

The works of Alice Miller provide deep insights into the roots of violence in Euro-American culture. Her titles themselves cut to the bone: *For Your Own Good – Hidden Cruelty in Childrearing and the Roots of Violence; Banished Knowledge.*

She addresses the cyclical nature of violence and abuse. Parental abuse, physical and mental, leaves the child embarrassed and hurt. The inability of the child to express such feelings causes them to perpetuate the cycle by lashing out at their own children, who will inevitably do the same. She gives examples of Hitler, Stalin, Mao, Nicolae Ceausescu.

It is impossible for someone who has grown up in an environment of honesty, respect and affection to feel driven to torment a weaker person in such a way as to inflict lifelong damage. He has learned and integrated into mind and body that it is right and proper to provide the small helpless creature with guidance and protection. This stored knowledge remains effective for the rest of his life.

The means of preventing the spread of disease is correct information on its cause. Those who helped Hitler to carry out his schemes of extermination must as children have had the same experience as his: the constant presence of violence. Hence they took Hitler’s attitude for granted.

Far too many of us had to learn as children to hide our own feelings, needs and memories skillfully in order to meet our parent's expectations and win their "love." All of us who have survived an abusive childhood have done so by adapting even to unspeakable cruelty by becoming numb. Miller considers this to be a gift of nature without which we would not have survived.

In *The Truth Will Set You Free* (2001) she writes, "Children with no helping witness are in the greatest danger of regarding the dreadful things they have been subjected to as for their own good and then dealing out to others the same kind of treatment without the slightest pangs of conscience. In short, they will internalize this hypocrisy. Hitler the child learned at home that blows and humiliations were right and proper.

Other dictators have idealized their acts of vengeance in similar ways. Stalin had to purge Russia of the subversive "cosmopolitans"; Napoleon had to establish the Grande Nation, cost what it might; Milosevic had to make Serbia into a great nation.

Society's blindness to these mechanisms is what still makes wars possible, because the actual reasons behind them remain in the dark.

Although probably all historians, at least in Germany, know that Frederick the Great was humiliated and tormented by his father, I have yet to come across an historical work that makes the connection between the cruelty meted out to this sensitive child and the monarch's later compulsive urge to overthrow as many countries as he could. Obviously this subject is still taboo.

For as long as we have recorded memory, the same woeful picture has been repeating itself. Wars patently designed to invade and conquer foreign territory are passed off as self-defense, or as the fulfillment of some holy mission. Most people are blind to the genuine reasons behind these "missions."

Only when we have understood where evil comes from and how we keep it alive in our children will we cease to be helplessly exposed to its effects. We have a long way to go."

She denies that evil, destructiveness and perversion inevitably form part of human existence, no matter how often this is maintained. But she says that we are daily producing more evil and the suffering that goes with it. She maintains that this cycle is avoidable, and that when the ignorance about childhood repression is eliminated and humanity has awakened, an end can be put to the production of evil.

I suggest that the cycle of parental violence creates by projection the State as Father and God. The State then is the supporting condition, the vector, and the delivery mechanism of the mindless violence of our modern industrial "civilization."

The State is the culmination of a chain of cause and effect linked to disrespect and absence of love for our children, which in turn is linked to our original arrogant disrespect for life in domesticating the "wild" paradise where we had our beginnings.

My nonviolent engagement with this enemy of mankind and life has defined the final years of my life and the manner of my dying.

My Brief

We kill when we close our eyes to poverty or affliction. We kill when – because it is easier, or we are afraid – we acquiesce or condone violent social, political, educational, and religious institutions, instead of resolutely combating them.

~ Hermann Hesse, paraphrased

Now, very near to the end of my days, I can see that my long wanderings through the swamps and jungles of spiritual paths and gurus and seminars and workshops and the search for a home in an ethical community – first in Native America among Lakota, Hopi, Navajo, Zuni, Nambe, Apache, Yaqui and Huichol, then in India – was actually a search for meaning in a meaningless industrial civilization. It cannot be found there, for it is not there. Although I did encounter ethical communities on the peripheries of “civilization” in the Americas and India, for different reasons I was unable to establish domicile.

I see now human meaning only as to love, to serve, and not to yield to evil. And what is evil? For me it is anything and everything that does harm to sentient beings – that which robs or deprives them of life, that which hurts, kills, destroys.

My life is about learning the practice of Loving Kindness, Compassion, and Truth. It is not about being a biological robot servomechanism whose mind is stored in the hard drive of the Corporate Warfare State, on call to be told by The Machine how to live, what to fear and whom to kill. I am here to become a man, alive and free to help create a human community of kindness and reason.

I have undertaken the actions described hereinafter because the Power Structure has presented me with no other options except to live as a slave who is forced to support murder and destruction, or to remain “alive” in jail subjected to intolerable abuse.

My experience has taught me that Satyagraha – strong adherence to Truth – cuts like a sword through much of the rubbish that surrounds our lives. And further, that one’s property, honor, and body itself at risk must be the sword, and not just words.

One works to preserve his integrity by making one’s thoughts, words and deeds become congruent. At times, this seems to invoke a Grace of Providence that serendipitously arises from unknown and unexpected sources. The inner work is crucial, and must be done first.

A WISH FOR MY FELLOWMEN

I would hope you can find the refuge
of that place deep within
away from the roiling pain of the turbulent world
so filled with suffering and misery.

And in that quiet centering place
within yourself
sit and rest a while
by the shores of an alpine lake
where moon and stars reflect at night
and fresh water trickles softly
gathered from sunshine
bathing the pure driven snow
high above on the mountain
and hear, across the morning mist
a slap of beaver’s tail and the talk of geese
born wild and free.

That you may contemplate there
all the good you have done
the love you have loved

the gifts you've shared
and obstacles overcome
with courage marshaled
and integrity focused
clean and sharp
cutting like a sword
through knots of delusion.

No longer bounded by
the shallow tidal pools
of conventional thought
unbowed by those who would coerce
and bind you with
some "ism" and treat you as
some "ist"
your boat bounds over the reef
on the flood tide that awaits no man
and carries your becoming a deep water sailor
on what the Buddhas have named
the ocean of Samsara.

That great sea of suffering
across which we,
struggling
paddle our canoe toward a distant goal
unseen
yet somehow known.

And in that still and sacred space
inward may you experience
the peace of forgiveness
not delivered by ink stains on parchment recounting
some other person's experience
but instead a crystal vision
Now
by which is seen
as close as the back of your hand
and just as real
that in the endless flow of the eternal
toward the infinite
all of our errors
will be reconciled by the great Law of Karma
and each will own his inheritance.

May you walk in beauty
May all love surround you
now and forever.

For Whom the Bell Tolls: Triage

Every civilization that has ever existed has collapsed, and ours will be no exception, because civilizations carry out an iron imperative of ecological destruction, especially intensified by agriculture, combined with social incoherence, especially intensified by hierarchy.

Moreover, our particular industrial civilization has developed technologies that enable us to hasten that destruction and incoherence to a degree unimaginable, to any preceding one, with consequences so catastrophic that the future of surface species, including the dominant bipedal one, is uncertain....

There is every reason to expect (as a Pentagon report of February 2004 predicts) a conjunction of crises that will create havoc, war, starvation, disease, and death on a wide scale in every land on earth, and bring our civilization crashing down around our heads.

~ Kirkpaterick Sale, *After Eden*, 2006

In my view the illness is terminal, the hoop is broken. Man, earth, and industrialism cannot co-exist.

I see the possible futures of the human species as extinction if industrialism does not collapse before it has destroyed all life, or as survival of a few carriers of the human seed if they leave the system-structure soon enough to create biological safe havens.

Observing the rate of destruction in India, the tremendous loss of life, the drinking water and pollution crises, the insecurity of food supply, the degraded and corrupt response of government, the deliberate diversion (theft) of water from the real needs of millions of rural people to the wasteful consumption of urbanites in fulfilling their artificial desires, and the absence of political will, I feel that we do not have much time.

The overriding lesson from history is that most irrigation-based civilizations fail.

~ Sandra Postel, *Pillars of Sand: Can the Irrigation Miracle Last?*

Many of the most populous countries – China, India, Pakistan, and Mexico – have severely mismanaged their groundwater. Population growth threatens to turn five of the world's most contentious water basins, including the Ganges and the Nile, into cauldrons of hostility.

~ Jacques Leslie, *Running Dry – What happens when the world no longer has enough fresh water?*

My estimate is that it is too late to stem the tide, and that the institutional response will continue to be too little, too late. The Corporatocracy continues to lie to us and will not even admit to the problem. They will not cease destroying for profit until everything has collapsed around them.

Very few urban people, even had they the inclination, are in circumstances that would permit them to withdraw from the system-structure in order to seek individual liberty and Swaraj as presented herein.

Therefore, in my view, those persons who have the volition and the means are called to survey the situation as would a battlefield surgeon, and employ triage in order to help save those who are spiritually alive enough to be saved from the unfolding catastrophe.

This means first to organize for their own survival, and then to help others in villages chosen on the basis of their moral fabric, will to freedom, physical isolation, and natural resources.

We must consider that the limits of the possible may be ensuring that enough human breeding pairs survive to carry on the human seed through a cycle of planetary devastation to the threshold of a new aeon of rebirth and evolution.

Perhaps, like the new trees which sprout and grow from the trunks of dead trees (not really dead, only of a changed form), we can co-create a new culture from within a dying one. Perhaps, like fresh green sprouts poking up through the black asphalt, by our striving for the Light, we can overcome the heavy darkness which envelops us.

Some Established Resources

This short list of start-ups already established on the ground is drawn from Kirkpatrick Sale's excellent book, *After Eden* (2006). He is also a founding principle of The Middlebury Institute whose works toward secession can be found on the web. Sale reports that there at least a hundred organizations that offer instruction.

The Teaching Drum Outdoor School, Wisconsin

Society of Primitive Technology, begun at Schiele Museum of Natural History, North Carolina with affiliates in thirty states, Canada and Mexico (2006).

They have a Primitive Technology Home Page (*Primitive.org*) that lists sixty eight linked groups.

Many established intentional communities and Eco-Communities can be found on the web. You might start with Global Eco-Village Network at www.gaia.org.

I am a co-creator of a website called *The Seed of the Tree of Tomorrow* whose purpose is directed particularly to community development, eco-villages, cultural preservation, spirituality and earth, and Indigenous Wisdom. It is intended to become a "wiki" – a community commons which is user-created and user-operated. I hope it helps.

Blessed Unrest and Wiser Earth

(Note: I have never had contact or communication with Paul Hawken)

In his important and useful book, *Blessed Unrest* (2007), Paul Hawken refers to an online database that can be edited by the community it serves, called WiserEarth (World Index of Social and Environmental Responsibility, at www.wiserearth.org). You can become a creator, editor, or author of the site by joining and participating with others. As of 2007, it listed organizations in 243 countries, territories and sovereign islands. WiserEarth is dedicated to "moving from a world created by privilege to a world created by community."

The "Areas of Focus" tabulation of WiserEarth, presented in the Appendix to *Blessed Unrest*, covers 107 pages of small font type, beginning with Agriculture and ending with Work. In between are such areas as Animal Welfare and Rights, Wildlife Habitat Conservation, Biodiversity Conservation, Rights of the Child, Community Development, Landscape Ecology, Health Education, Indigenous People and Culture, Refugees, Gender Equality, Vocational Training.

As Paul Hawken writes, "If we squander all our attention on what is wrong, we will miss the prize: In the chaos engulfing the world, a hopeful future resides, because the past is disintegrating before us."

May we live to see the dawning of our Ancient Future.

Thought Leaders

Paul Hawken lists "Thought Leaders" whose ideas contributed to the WTO Seattle protests in 1999: Martin Khor and Vandana Shiva of Third World Network Asia; Maude Barlow of the Council of Canadians; Jerry Mander of the International Forum on Globalization; Susan George of the Transnational Institute; John Cavanagh of the Institute for Policy Studies; Lori Wallach of Public Citizen; Anuradha Mittal and Owens Wiwa of the Movement for the Survival of the Ogoni People; Chakravarthi Raghavan of Third World Network Geneva; Debra Harry of the

Indigenous Peoples Coalition Against Biopiracy; Jose Bove of Confederation Paysanne; Tetteh Hormoku of Third World Network Africa; Randy Hayes of Rainforest Action Network.

Since becoming an illegal human being I have lost or jettisoned most of my files during constant forced moves from place to place in search of shelter. Without these files I can add only a few more: Carl Watner, editor-publisher of *The Voluntaryist*; Chellis Glendinning, writer; Claude Alvares, Organic Farmers Association of India; Sunderlal Bahuguna, Save Himalaya Movement; Kulbhushan Upmanyu, Himalaya Policy Movement; Sunita Narain, Centre for Science and Environment; Arundhati Roy, writer; Medha Patkar, Narmada Bachao Andolan; Ramaswamy Elango, South Indian village leader; Rajgopal Veetil of Ekta Parishad; Ven. Samdhong Rinpoche, head of Tibetan Government in Exile; Sulak Sivaraksa, famed activist of Thailand; Dr. A.T. Ariyaratne, Sri Lanka; Ven. Thich Nhat Hanh; James W. Douglass, Joanna Macy, Christopher Titmuss, Ken Jones, Christopher Queen, Edward Goldsmith, Helena Norberg-Hodge, Bernie Glassman, Kirkpatrick Sale, all writer-activists.

Possibility of the Miraculous: That Mankind May Live by Love and Reason

The following is excerpted from an email I sent on 7 March 2003 to a “pen pal” whom I have never met:

“This attempts to respond to yours of 6 March about ‘innocence and perfection.’ But let me first report a miracle.

“Today is Metta Day of the first Vipassana course to be held in Pakistan. This is the day of learning the meditation of transmitting love and compassion to all beings. This Buddhist teaching is being conducted in a Christian Seminary in a fundamentalist Muslim, taught by a Muslim who is conveying the tradition of a Burmese householder Acharya which was brought to India by a former fundamentalist Hindu Brahman. Talk about unity in diversity!

“This shows what we can do when we look first to the truth that is within every one of us.

“And on this day the gift of your friendship grants to me the opportunity to share thoughts on innocence.... Perhaps what you mean by innocence is the pure mind, the so-called Original or Natural Mind which is infinite peace, infinite love, and toward which deep introspection (self purification through self observation) leads the contemplative.

“There cannot be world peace until there is individual peace, and that is an inside job. Some day, when enough people commit to quotidian introspection, peace will prevail. As Tolstoy wrote, the Kingdom of God Is Within You.

“I believe that our ultimate innocence is real, and at the same time we must be wary of confusion of levels of consciousness. One must be careful not to delude oneself, not to conceptualize. One must accept reality as it is. This quote of Rumi which I love is very hard to apply in “real world” relationships: *Out beyond ideas of right and wrong lies an open field. I'll meet you there.* Keeping that level as goal, we recognize that man is man – we deny neither the apparent truth of our perceptions nor our human rationality.

“We resist evil, but with compassion and not anger toward the perpetrator. We may even have to take vigorous, apparently violent vocal or physical action, but we do it equanimously, with a mind of compassion for the perpetrator whose madness we may be trying to mitigate. For me this capability is far, far away on a distant and constantly receding horizon.

“It is good to understand that human violence is a result of disease, of a sickness in the mind which needs to be cured and not put down with counter-violence. It seems to me that since love alone transfigures hatred, the goal is to become love and beam this love to all beings all the time.

“Only the actuality of karma that spans across many lifetimes enables me to find meaning in this death-choked Universe, so full of cruelty and injustice. If one sees the events of his life as cumulative effects of intersecting innumerable causes operating across unimaginably vast stretches of time he can begin to grasp the Eastern Masters, ‘Everything is perfect as it is. Just observe.’

The path is made by walking.”

Never encourage sin. Stop people from committing sin. But don't have aversion or anger toward the sinner. Have love, compassion, metta. This person is a miserable person, an ignorant person, who doesn't know what he or she is doing. They are harming themselves and harming others. So you will use all your strength, physical and vocal to stop this person from committing sin, but with love and compassion towards them.

~ Acahrya Ven. S.N. Goenka, June 2009

My personal understanding is that the “sinner” is a nonhuman Corporate Machine, and the individual human beings who carry out its orders have been so deluded by lies, so conditioned since early childhood, that they really and truly are morally anesthetized.

Its owners and leaders, on the other hand, know full what they are doing, but they are so addicted to power that, like the alcoholic, they cannot help themselves. Here is Henry Kissinger: “*Power is the greatest aphrodisiac.*” Actions of violence won't help at this level either, not only because violent means beget violent ends and the karma thereof, but because these officials are fungible, with an endless stream of lustful aspirants to power waiting in line.

One cannot educate, negotiate with, call upon the conscience of (it has no conscience) or prevail physically against the nonhuman guns-and-steel Machine. The only way to save oneself from the karma of collaboration with its murder is to renounce it and leave.

And the price that I am paying for this freedom from violence is thereby to become an illegal human being, denied the right of existence for want of a government stamp on the piece of paper that ensures he remains inside the slave pen.

There are ways of renunciation other than that chosen by me, and however many of us leave the system-structure to start a new life, so many have a chance of survival, and of carrying the seed of the seventh generation.

International Cancun Declaration of Indigenous Peoples

For those who wish to contribute proactively within existing structures, please consider the following excerpts from the International Cancun Declaration of Indigenous Peoples, 12 September 2003, in *Paradigm Wars* (International Forum on Globalization, 2006). A list of international activist groups from this book appears in the Appendices hereto.

We, the international representatives of Indigenous Peoples gathered here during the 5th WTO Ministerial Conference... join our voices to this Declaration and its conclusions and recommendations.... Some of the prime examples of the adverse impacts of the WTO Agreements on us are the following [Following is only a small part of the Declaration]:

The militarization of Indigenous People's lands and territories, and the many cases of assassination and arbitrary arrests and detentions of indigenous activists and leaders and people supporting them, as well as the criminalization of Indigenous Peoples' resistance all significantly increased.

The undermining of international instruments, constitutional provisions, and national laws and policies which protect our rights...

All these developments are alarming. This global situation has undermined self-sufficient economies of indigenous Peoples, leading to food insecurity, worsening poverty and loss of land, culture and identity. We, the Indigenous Peoples' representatives, are asking the governments to do the following:

1. Recognize and protect our territorial and resource rights and our right to self-determination.... Agreements which give more protection and rights to corporations than to Indigenous Peoples should be changed. These agreements facilitate the displacement of Indigenous Peoples and the appropriation of our lands, waters, resources and knowledge....

7. Stop the militarization of Indigenous Peoples' communities and stop the criminalization of protest and resistance actions of Indigenous Peoples against destructive industries, projects and programs. There should be meaningful and effective investigation of the many cases of assassinations, arbitrary arrests and detentions, and rapes committed against Indigenous Peoples and their supporters.

8. Militarization of borders and other destructive practices have greatly limited the scale and utility of ancient historical trade routes among Indigenous Peoples of the Americas...

.... International law including human rights law binds the States within the United Nations system.... Our free and informed consent, free of fraud or manipulation [Jeff says this will never happen; forget about it], must be secured through our own traditional means of decision-making....

*... State sponsored development cannot be just imposed on us. Our rights as people must be recognized, respected and observed. **Our survival as peoples depends upon it.** [Emphasis added]*

An Individual Human Sovereign

I am first a human being. My job on earth is to love all and serve all sentient beings. My first loyalty is to humanity and all of life. This loyalty supersedes any loyalty to man-made institutions or laws. I am not the property nor the mentally conditioned robot of any other man, or any group of men who may call themselves a "government."

I call no human being, "enemy." I have learned that to label any person "enemy" is a delusion. All men are my brothers and all women my sisters. My opponent is the Corporate-State machine that rules – and is destroying – human society. Although it is a non-human machine, it enlists the loyalty and service of human beings because of its money power, its vast machinery of mental conditioning, and the delusions and mental weakness of the populace at large.

The field upon which we are engaged in an ultimate struggle for survival is the human mind itself. By our mind do we create our actions which create our world.

I am an individual moral sovereign, answering to my own conscience – a conscience together with will which are inalienable and cannot be assigned to any other as my representative. No group of men can represent my moral agency.

Since my first duty is to humanity as one undivided whole brotherhood, and my first precept is to do no harm to any living being, I cannot be a member of, nor slave to any institution which acts otherwise. Therefore I cannot be a citizen of any State, because all of them are conceived in violence and maintained by violence, war, and destruction of the physical base of life on earth.

All States extort through taxation the earnings of their citizens in order to maintain standing armies or nuclear arsenals which now have the power to destroy all life many times over. I will not be party to this insanity.

Therefore I have renounced all citizenships in order to live as a Stateless Person. As will be seen in what follows, this action has made me an “illegal” human being, denied the right to exist.

Facing Myself Wrapped in the American Flag

I live in fear! There is no man I hate, no matter who he is, or what he is. But I live in fear of the white man. I fear the death he possesses. I fear the violence that is in him. And I would not be surprised if one day the white man killed himself and all of us. I live in terrible fear of that.

The white man hates the Great Spirit. I think of that sometimes. Why else would the white man do the things he does? The things he has done to the Indians? To everyone? I do not believe that the white man feels guilty, as they say – he is too full of hate.

~ Vine Deloria, Yankton Sioux, 1968

A U.S. soldier in Iraq films his high-power weapon exploding a human being into “pink mist” and then exchanges his videos for subscriptions to pornographic websites (this is in the public record). An American pilot drops his bomb load on a wedding party and returns home for dinner with his family.

If I had not paid my tax, would these depravities have occurred?

Facing myself, the question arises, what am I doing here, in this slave camp called citizenship, bending to the will of a gang of criminals, sweat at “law” to finance mass murder and scorched earth destruction?

What do I tell the Vietnamese widow whose husband was killed with the aid of my military engineering works?

I face the Cambodian Grandmother in her lonely old age without kith or kin because they were all killed by American napalm that incinerated her entire family and village and much of her whole non-combatant country. What do I say, knowing, as she knows, that there was a time when I was a “patriot”?

And while I know within myself that I was once a political party worker who garnered money and votes for the men who ordered these crimes against humanity? Can there be any excuse that this was done on the basis of hoping to elect the lesser of two evils because the greater was just too awful to contemplate?

What excuse can there be for participating in any manner in this depraved insanity?

What do I say to her, and how do I face the gaze of my own mind that asks how could an ordinary middle class young man become so brutalized? I think about these things.

Alice Miller has helped me. She (as well as Derrick Jensen and Judith Herman and Chellis Glendinning and others) talks about our inherited Germanic childrearing, which crushes the child’s spirit under a weight of oppression against which he is too small and helpless to defend himself. This, I believe, is the modern continuation of the Judeo-Christian hatred of life to which Vine Deloria speaks above.

In my book, *Experiments in Moral Sovereignty*, there is a section entitled Statement of Abuses and Violations of My Humanity and Natural Rights Perpetrated Against Me by the United States. The government has not only taken by threat of force the product of my labor and thereafter employed it in the execution of crimes against humanity, but it has also violated my conscience as being done in my name and with my money.

The overwhelming force of government being beyond my capacity to resist, this is a clear violation of my person, as well as utter degradation of humanity itself. The book then lists some seventy two violations of my human rights.

In Appendix III hereof is a different short list of the major crimes of the United States Government, many of which predate my lifetime. The Trajectory of Evil began in the “orgy of violence” of the Revolutionary War – which was intended by the Founding Fathers as the means to wrest the power of governing from the British unto themselves.

The hierarchical structure of taxation without representation continued. The moneyed property owners had no intention of equal liberty for all. Individual rights were not granted to the Native Americans whose land had been stolen, nor to black slaves, nor indentured servants, women, and poor white working people. No politically correct history of the United States mentions this underlying intention of the elite.

Violent revolutions almost always result only in a change of masters, and not in freedom. Is it because of fear of ourselves and each other that we shirk the responsibility of self-rule, thus opening the way for the most defective among us to become our rulers?

A Beginner Student

The ability to awaken and sustain awakened awareness is the greatest teaching of the Buddha. Direct. Clear. Accurate. The wisdom travelled 2,500 years to us. It's not a new age religion or a new discovery in the evolution of modern humanity. ~ Ven. Ajahn Sumedho in Socially Engaged Buddhism, 1999

As a beginner student of Satyagraha I have been guided by the teachings of the Buddha and Mahatma Gandhi as well as numerous others, including Thoreau, Tolstoy, Tagore, Spooner, Solzhenitsyn, Chellis Glendinning, Vinoba Bhave, Mikhail Naimy, Ven. Thich Nhat Hanh, Ven. H. Saddahatissa, Ven. Samdhong Rinpoche and Native Elders.

That I have failed in various and many ways will be obvious to other serious students. These failings are of the student, and not the teaching or the teacher. As Gandhiji said, just because I cannot draw a straight line does not bring into question the truth of geometry.

The Buddha kept his promises to the world. His integrity has powered the teachings across 2,500 years. No matter all my failures, I must keep on striving for integrity. I must try to keep my word with the world.

Final Intentions

I do not feel powerless. I can choose to confront violence with nonviolence, even unto death. Nonviolence confronts others to know themselves as our fellow citizens. ~ Dr. Anna Alomes, Stepping Out of the River of Violence, Central Institute of Higher Tibetan Studies, Sarnath, 1999

On which day will I refuse to continue as a collaborator with murder, if not today? I do not value my corporeal life so highly that I would take another's that my own would continue. I do my best not to step on ants. How to participate in the murder of a human being?

The Great Sea has draped itself upon these Grand Himalaya peaks as a crystal white bridal veil, beckoning me with Beauty toward the Great Nostalgia of Home in a Universe of Freedom and Light.

If my intentions and plans have worked out, this my valedictory to my brother and sister human beings will have been published posthumously after a self-directed death. Many actors and uncontrollable events may have intervened – illness, accident, interception by authority – in which case I may have landed up in a State facility: jail, or perhaps hospital, being kept alive by force-feeding against my will.

Just as the State operates under the compulsion to control our lives, so it claims authority to proscribe death by personal choice. Alive and awake as I write this, the possibilities of failure of courage, physical body failure, or outside intervention are yet in front of me.

There arise occasions in a man's life when it becomes his imperative duty to meet them by laying down his life. A votary of truth would pray to God to give him death to save him from a life of falsehood. Similarly a votary of Ahimsa would implore his enemy to put him to death rather than make him do things unbecoming the dignity of a human being.

~ Mahatma Gandhi in All Men Are Brothers, Navajivan, Ahmedabad, 1960

On 5 June 1989, one day after the Chinese government massacred thousands of its own citizens in Tiananmen Square, as a column of tanks rolled down the boulevard, a lone man ran into the middle of the street and stood in front of the lead tank. For one brief moment the age-old struggle between the individual and the State was crystallized into the image of this one man staring straight ahead with the gun turret of a tank pointed at him.

It is said that the quest for freedom is the struggle between the armed State with its power of the gun, and the individual with nothing more than his principles to defend him... the greatest success must always begin with someone who is willing to stand up for what he believes.

~ Douglas Mataconis, George Mason University School of Law, in Carl Watner, Homeschooling A Hope For America, 2010

There is no Indian tank rolling against me – just the power of law books, behind which is always the gun – forcing me to violate my moral and spiritual precepts in order to live. Therefore, no choice but to die for the freedom of the human spirit.

We need Evolution, not Revolution.

Transformation of consciousness

Get away from toxic ideas

Ideas have more power than guns

I offer my life as dedication to mission Earth Save

I have much to learn about becoming a human. I've made uncountable mistakes – and giving my life in this way could turn out to be one of them. Quien sabe? My culture and education brutalized my mind. Only by arduous effort have I come out of it to some extent.

I'll not now live either as a slave sent to kill or be killed – and I have been sent, trained by the U.S. Navy with taxpayer money to be a professional killer – or as a helpless victim behind State bars. Paying for war with taxes is the same as pulling the trigger on your brother human, equal and One with you as a child of God.

The Freedom to Choose a Conscious Death

I offer my body as a torch

to dissipate the dark

to waken love among men

to give peace to Vietnam

the one who burns herself for peace

~ Nhat Chi Mai, may 1967

I cannot accept a living death as a substitute for life. If others can force you against your will to stay alive in jail, it is the most onerous denial of self-ownership. We arrive at ourselves only in a freely chosen death (I will not choose

fire). The State would not only dispose of my life – it would dispose of my death as well. With my own body I work to discover the moral structure of the Universe.

I served for a number of years as a Hospice Patient Care Volunteer, assisting many people in their dying. The rationale of conscious death for terminal cancer patients has usually been unbearable pain, as is also reported in the Tipitika for some monks.

Who can say that psychic-emotional pain is not equal? What is the life to be faced on the one hand with having to support murder as a citizen-slave, or on the other hand jail and a horrible, dirty death at the hands of sub-human robots?

After the Supreme Court order on 12 July, I wanted to use the time constructively – to locate a place and situation for self-directed death with dignity, and to write this farewell to my fellowmen as best I could. Finding a place to work, a place to die, and dealing with monsoon has not been so easy.

Out of devotion I have worked all available avenues of nonviolent resistance. I now face the violation of my body at the hands of the State. Better I take my own life and accept the karma thereof.

I also give my life for the women and children of Vietnam whose wanton murder was supported by my military engineering works.

I have no more appetite for destruction. It is not the truth of our being. The legal framework of Western civilization is built according to a design intent to destroy in order to consume. The truth of the human heart is not this – it is the volition to love. But our legal institutions block love and separate us from one another.

I have lived the question and walked the road to its answer. A truly nonviolent person does not have the right to exist within the present legal system. The State is divorced from ethics. The Supreme Court does not reflect the ethos of the true Bharati culture or its people. Man made law is contrived, arbitrary, convoluted and corrupted by the wrong-headed premise of Power and its compulsion to dehumanization.

Liberty and Death:

A manifesto concerning an individual's right to choose to die

by Derek Humphry, 24 March 2009

In a spirit of compassion for all, this manifesto proclaims that every competent adult has the incontestable right to humankind's ultimate civil and personal liberty -- the right to die in a manner and at a time of their own choosing.

Each person deals with death in their individual way. Which way is determined by their health, their ethics, and personal living conditions.

The degree to which physical pain and psychological distress can be tolerated is different in all humans. Quality of life judgments are private and personal, thus only the sufferer can make relevant decisions.

'Suicide' no longer being a crime, it is unacceptable to prosecute well-meaning people for 'assisted suicide'.

Choosing to hasten death by self-starvation and dehydration should be accompanied by palliative care.

I claim my ultimate right to exercise freedom of choice without permission of any bureaucrat, whether he is in Delhi or Washington.

There could be many interventions against my attempt. Minions of State. Local villager or shepherd. My health. Weather. Delirium. Failure of courage at the moment of truth.

I SPEAK FOR ALL THE CREATURES THAT WE HAVE MADE EXTINCT, AND THE HUMAN SOULS THAT WE HAVE MURDERED AND THE TREES THAT WE HAVE FELLED AND THE EARTH THAT WE ARE KILLING.

ETHOS OF BHARAT – At the Jakhoo Temple, Shimla: “*He who goes to the hills goes to his mother – the loving, nourishing, bounteous mother.*”

I give but the fag end of my life to liberty, justice, peace and harmony. I started late. May young people begin early in life the fight for freedom, that they may die as free men and women in ripe old age after a long and happy life.

The defense of human rights takes ethical precedence over national sovereignty. ~ Sulak Sivaraksa

CLOSING AND FAREWELL

Alone

Up ahead, freedom

The Path

~ Jeff Knaebel

The Path is made by walking. ~ African proverb

Pointed below is the revolutionary path upon which I have been trying to walk, however stumblingly:

From fear to Love

From greed to Generosity

From cruelty to Compassion

From hatred to Forgiveness

From lies to Truth

From intolerance to Tolerance

From war to Peace

From bondage to Freedom

From delusion to Reality

To those indebted to me, cancel the ledger and be happy.

To those who feel that a free and unexploited humanity is self-inclined to loving kindness and brotherhood, please consider contributing to Free of State, The Tree of Tomorrow and Gandhi Swaraj Padyatra in the effort to raise awareness and consciousness.

No matter how badly someone may have mistreated me, the only rational, worthy response is to extend kindness and compassion, if only to preserve whatever increment of nobility may exist in my own mind.

Thus, while for example, I must extend metta-karuna (loving kindness) to the slave master as a human being, I am not required to acquiesce in my own slavery, nor should I fail to struggle for freedom from enforced participation in destruction and war.

This is particularly the case when I am slave to a Machine, and not to an individual person or persons. The Machine is a non-human abstract institutional construct.

For those in personal relationships who may have held some regard or affection for me – and for those also who disagreed to greater or lesser extent, and may have left me, I send this farewell message.

I have forgiven all who hurt me or abused me, intentionally or unintentionally. Most, as understood by me, have likewise forgiven the pain caused by me. For those who may have not as yet, I offer the ultimate comfort that the Law of Nature has caused me to suffer in ways which accord with my errors, and I suggest that one of the tasks of Self Realization is to learn to look at one's own mind without guilt, and to let go what you see therein.

I went up the mountain here
and saw the great snow peaks
reaching into the Heavens
And standing in my circle there
beneath the arch of Forever
I gazed upward at the footprints
of the Elders
across the trackless sky

And in the silence and the beauty there
my heart opened
and I saw all of us there
as always
I have not left you

May you remember me
for so long as you live
as wishing you every happiness
and all the beatitudes of life
May you walk in beauty
May peace be with you.

I'll be there when summer's in the meadow
or when the valley's hushed and white with snow
And in the beauty that fills you with wonder
and in the stillness that fills you with peace
I'll be there as a guardian scout for
The Council of All Beings
Keepers of the Sacred Circle of the Stars

I leave not you as my brother-sister human beings, but I leave your concrete jungles, atom bombs, hydroelectric dams, nuclear power plants, toxic soils and food, polluted waters and dirty skies. I cannot live where money rules and lies govern – where politicians purchased by the Money Power use women and children as pawns in their madness of butchery.

Slavery to greed, ignorance, corruption and murder is no life – it is a living death, a torture of the soul in a hell-realm.

To those who have mortgaged the Earth I add my bones to your collateral, and I do so with love in my heart that you may awaken to the love within yourselves.

*But I could not live when they fenced the land,
For it broke my heart to see it....*

*And I died in my boots like a pioneer
With the whole wide sky above me.*

*Now I lie in the heart of the fat, black soil,
Like the seed of the prairie-thistle;
It has washed my bones with honey and oil
And picked them clean as a whistle.*

*And my youth returns, like the rains of Spring,
And my sons, like the wild-geese flying;
And I lie and hear the meadow-lark sing
And have much content in my dying.*

*Go play with the towns you have built of blocks,
The towns where you would have bound me!
I sleep in my earth like a tired fox,
And my buffalo have found me.
~ Stephen Vincent Benet*

FAREWELL MY JOB

The gift of Grace for humanity
Is our great chance
To rise up to that
Which is good, beautiful
And true

Respect and compassion
Our Divine invitation
To the truth and
The nobility and
The loveliness
Of being human

My job is to love
To love mankind
And to love
All creatures great and small
And to love
The stars of the sky and
The grasses of Earth

Since by its decree
The State has taken
From me

The freedom to move
And to live
And to manifest my religious Precepts
And my love
My physical body has
No more work here

I cannot be coerced
By corrupt and insane power
Of the Corporate Money State
Which sweats me at law
To finance its murder-for-profit
Crushing everything in its path
Killing all that I love

Paying taxes to kill my brothers
Is no different than pulling the trigger
Violating the First Precept
The guiding star of Truth
And my soul

What is precious?
How much time is left?
Before the oblivion of
Humanity

By words have I sent a voice
By the Precepts have I been guided
By actions have I resisted
Without violence

Now the highest court decree
Forces upon me
The choice between
Material complicity in
Endless murder
Or human degradation
In a filthy jail

It's time now
to go
I will not live
As slave
To man or nation
No more work have I here
Farewell I bid Thee
May you dwell in well-being
May you walk in beauty
May peace be with you

And the beatitudes fill your heart

I am sending a voice, Great Spirit, forgetting nothing you have made, the stars of the Universe and grasses of Earth.

*I looked ahead and saw the mountains there,
with rocks and forests on them,
and from the mountains flashed
all colors upward to the heavens.*

*Then I was standing on the highest mountain of them all,
and round about beneath me
was the whole hoop of the world.*

*And while I stood there I saw more than I can tell,
and I understood more than I saw,
for I was seeing, in a sacred manner,
the shapes of all things in the spirit and the shape of all shapes
as they must live together like one being.*

*And I saw that the sacred hoop of my people
was one of many hoops
that made one circle, wide as daylight and as starlight,
and in the center grew
one mighty flowering Tree
to shelter all the children of one mother and one father.
And I saw that it was holy.*

~ Nicholas Black Elk, Oglala Lakota

Perhaps one day I may return and another woman may bear me. Who knows? Hard it is to gain the birth of a man.

“Satyagraha represents the only way that an ordinary human being can lead a fully human life.”

~ Samdhong Rinpoche, In Search of Truth, 1999, p.488

There is no political philosophy, no economic policy, no government and no revolution that can save us from the self-inflicted disaster bearing down upon us. Only love can save us. A total, sweeping, unconditional love of life, of this Earth, of her creatures, of ourselves, of one another. And this is the true nature of man.

When one is in love – that is, living in the consciousness of love – then one must act, one must do, for love is what men live by. This calling from love, this calling to love, is not a sentimental thing. It is unconditional and bigger beyond all my words. It is That in which is held Everything. Touched by it, one is compelled from within to change his life. I have to give everything. When nothing is left, there is nothing less to give than all.

EPILOGUE - PROLOGUE

May the unborn victims and survivors of the Great Death and their descendents find their peace through love and truth, and there find their freedom.

~ Harold Napoleon, Yuuyaraq: The Way of the Human Being, Alaska Native Knowledge Network

Life is a circle, and Epilogue becomes Prologue. This section is Epilogue because it is a partial summation of what I have discovered through reading and writing as an exploration into my ignorance. It is Prologue because it foreshadows my immediate future. It is written with intention of posthumous release.

This paper must be brought to conclusion as a raw, unpolished piece of work because I did not stay put and apply for Indian citizenship as the Court ordered. The authorities have begun looking to arrest me because I did not follow their orders. If apprehended and interrogated, my truthful answers will land me in jail. I have chosen death under the open sky rather than the living death of imprisonment or any other form of enslavement by Power.

I was able to start writing around mid-August, and today is 4 December 2010. After deducting the time for a trek to Sunderdhunga ("Beautiful Stones") and Pankhwa Dhar for inner healing work and final farewell to Nanda Devi Peak (locally the "Holy Mother"), and the time for travel and make-break-make camp among several temporary residences, I have had less than two months for actual composition. Access to feeble internet connections has entailed an hour and a half of walking to catch signals from a ridge crest.

One cannot know the mysterious ways of his muse, and this morning I respect my abiding with the memory of a young man's awareness and courage in support of righteousness and civil disobedience; awareness and courage which I lacked at almost his same age. My remembrance is from a ten-day association with this man at a human development conference almost twenty five years ago.

Instead of yielding to conscription into the military for the Vietnam War, as I had, this young man of less than twenty years acted as part of a sizable group of other draft resisters who chained themselves together at the induction center and burned their draft cards. They were too hot to handle and the government let them go free.

They were good boys, from good families who, the government knew, would be linked to a wide social network. What if the publicity generated by moving against these boys might blow the cover and expose the whole government lie?

If enough of us had resisted in this manner, there would have been no Vietnam War, and no young children burnt to death by American napalm - my napalm.

Our humanity is an individual journey, walked and earned one by one. Yet, we are all in it together, and no amount of tanks and guns can resist the united public opinion. We create our own collective world by the qualities of our dream of life.

May we learn, and learn soon enough, to save ourselves: No amount of money, of oil, of comfort, of a lifestyle made possible by servility to power, is worth killing for.

I first came to India to heal my mind. And here I learned that I am one with all that live and breathe. There is really no "I," there is only "We." And a healed mind comes out from psychological denial and faces his awful culpability in crimes against humanity and life. Upon his seeing what one has really done, and owning the responsibility for his participation while in a state of conditioned delusion, one tries to correct himself.

In walking the path of a return to the heart, I learned the truth of “Love is what men live by.” And I learned that to love is to serve and to help alleviate suffering.

And I learned that we have come to a place where we no longer live as men.

We have become slaves to a non-human Machine. And I learned that this is meaningless, hollow, empty, alienating and painful, because it is not the truth of our being. Our truth is love, and by that truth only service to others can bring lasting happiness.

About the system-structure which is killing the Earth, I learned many things, a few of which follow below:

Life is liberty.

Authority is violence.

Blind obedience is suicidal insanity.

Power is an absolute evil, no matter who controls it.

Lies, delusion and coercion are fully institutionalized and fully integrated into our collective psyche.

Political double-speak makes language useless, except as a shroud to cover violence. Eloquent words conceal bloody deeds.

Educational double-speak makes language an instrument of insanity.

Taxation is theft: extortion under credible threat of deadly force. It is a profound invasion of the human person’s psyche and emotional body as well, because he knows that his life is being used thereby to kill, hurt, destroy. He knows that the only way he can reduce his complicity in murder is to lie, and this comes at a terrible price to the inner man. He also knows that the whole system is grounded in lies and violence, and his acquiescence corrodes the soul. His knowledge of these things is a subtle and profound poison.

To pay taxes is to finance the systematic killing of the Earth. Natural man does not do these things.

No man is the enemy of another, save through ignorance and delusion, which are fostered by the Corporate Warfare State.

The right to life does not exist within a system-structure which requires identification documents. The requirement of identification documents by men in authority means that all the rights – including the right to life – of the person so marked are conditional, and therefore, do not in fact exist.

The right to life does not exist within a system-structure where permission is required from anybody to do anything – nobody is more than another. In an ethical society of mutual respect and brotherhood, the law of equal liberty results automatically in justice, nonviolence and peace.

Nothing that harms another can work.

Nothing done in secrecy can work.

Nothing done through domination or coercion can work.

Nothing done without individual personal accountability and responsibility can work.

Nothing can work that is done for personal gain without consideration and care for the welfare of others – **meaning all others** – nonhuman and human.

I carried a campaign all the way to the Supreme Court of India in order to place before them a choice that would show the actual existing moral character of the State with respect to the human right of non-killing. Their decision is a clear demonstration that under the law and practice of the current Nation-State system, a truly nonviolent person is denied the right of existence. If he is the citizen of a State, he is sweat at law to finance horrible depraved barbarity and obscene death-dealing corruption. And he is not permitted to withdraw and live as a non-citizen, free man. Therefore he is a slave.

That love alone transfigures hatred is clear now. And I question whether this troubled world in all the anguish of its suffering is dealing with hatred. It is dealing with delusion, with reified ideas, concepts, abstractions. It is oppressed by ignorance of reality and of the true nature of man.

I think there is a great inchoate subconscious anger at the destruction of what Chellis Glendinning calls the “primal matrix” of Nature which has supported the evolution of man as a social being for all but the last few generations of his entire time on Earth. This systematic destruction began with industrial man, and we are angry and afraid because we can feel that we are plunging inevitably toward extinction. It is a social maneuver equivalent to what aviators call the “graveyard spiral.” Once entered, there is no recovery.

The way to resolve this anger, in my view, is not by trying to outrun its induced depression by becoming an upwardly mobile technician servicing the machine parts in the Engine of Death, nor by lashing out against a Corporate Machine which has the awareness and emotional intelligence of a piece of cold blue steel.

The way out is to get out: To renounce and come out from the entire system-structure - and build the dawn of a new humanity through our own lives of goodness and truth, one by one - To honor the land - which means to honor our own lives - we must take from Nature only what we need for subsistence - To respect all living beings, for without these cohorts we cannot live, and the dream of earth is finished - To live our lives in a manner worthy of the way of the human.

There are those who do not resign themselves to being slaves. There are those who do not sell themselves. They are among us, even today. Find them, join with them. Here in India I have seen rope-making done by weaving together thin strands of natural hemp. A single strand can be easily broken but when woven with many others it makes a rope strong enough to hold a horse.

If we can't do anything else (and there is much more we could do), we can convert our manicured lawns into vegetable and herb gardens and eat real live food while paying less to the Machine. Victory gardens. Walk for the last mile of the commute to work. Celebrate the victories of self-restraint. Celebrate the life that springs up in a vegetable garden. Turn off the TV and ask: what does it mean to be a human being? The search for an answer leads to the trailhead of the path to save our planet.

Get to know all the neighbors and form a self-help group to support each other in withdrawal from the Machine. Our money is its fuel. Our anger gives it energy. It takes two to tango. If we withdraw all co-dependent participation and enabling – our votes, our taxes, our purchases of its plastic lifeless junk, our gatherings as attitude-screened audiences at the feet of Power – it must wither and die from lack of cash flow and human energy. May it die of irrelevance when enough people say “Enough is enough.”

Let the President speak to an empty auditorium, wondering where have all the stooges gone. We have recovered from our co-dependency. We are growing our gardens. We are a hundred million strong - individuals who don't even bother to file, much less, pay their taxes, so-called. A hundred million strong who say, “No,” and defend it with their lives. A hundred million strong who want to live and who refuse to kill another human being who wants to live. A hundred million strong who will look at the lenders of blood money and the buyers of oil with blood and say, “No,” again, and look at them, and turn away with pity and compassion.

Homeschool your children – their mind is the future of Man. Subscribe to *Down to Earth* (available online from Centre for Science and Environment, New Delhi), *The Ecologist*, and *Permaculture Activist*. Take back your own mind. The future of life on Earth is an inside job, within every one of us one by one. Yes, this is solitary work, but it cannot be done alone.

I've walked my path as impeccably as I could, and I've done my best to keep my vows, though failing many a time. I've been able to walk in lieu of riding for only a bit over 3,000 km because the Indian police forced me to break my vow in order to protect my host. I own up to every mistake I have made, knowing that from my karma there can be no escape. And now, if my plans work, in a few weeks time I will reach the end of my road.

As I write this in advance, only imagining the steps ahead – holding the summit in view and knowing of the possible avalanche before it – I am dreaming of an act of love. An act at once of atonement and purification and to call out a warning to save the lives of my beloveds. An act that lights one small candle for freedom, the only vessel that can possibly carry peace.

When together we light enough candles to illuminate the evil of the Corporate State, they will be bright enough to guide us through the field of jagged shards strewn by this terrible organization of brute force.

There is yet much work in front of me: final communications, the last giveaway to distribute my small remainders, planning for logistics, and mobilization to a site yet to be found. If possible, my departure should be from a different jurisdiction than my present location, so that my hosts and friends will be insulated from official inquiry.

I aspire that the place, and if possible, the date, of my lift-off will have symbolic significance with respect to my message. Any interested person will have to undertake only a little research to get the point. First choice is connected to the work of Ven. Nichidatsu Fujii. Second choice is connected to a great historical personage of India who rotated his mind from warpath to Buddha Path. If my remains are not found at or near a place of symbolic significance, something went wrong.

Many things could go wrong with my plan. Time, snowfall, my body's reaction to water and airborne pathogens, government intervention and other events are not mine to control. The sails of the vessel carrying this writing might catch a wind much different from my present intention.

And, now in closing, I reflect with immense gratitude on the Benevolences of aspirations that I have been so blessed to connect with in this lifetime. May the bearers of the message of the Great Way be blessed with the requisites to carry on their work Forever.

The strength of these Benevolences can bring joy and happiness to this world and light the way to Goodness, Beauty and Truth. It is a mystery. It works in ways beyond understanding, yet it works.

*May all human lives abide in well-being,
in freedom from hostility
in freedom from ill-will,
in freedom from anxiety,
and may they maintain well-being within themselves.*

*May all beings be released from suffering
and may they not be parted from
the good fortune they have attained.*

*When they act upon intention
all beings are the owners of their action
and inherit its results.
Their future is born from such action,
companion to such action,
and its results will be their home.
All actions with intention,
be they beneficent or harmful,
of such acts they will be the heirs.*

May all love surround you
May you walk in Beauty
Now and Forever

All my Relations, Namaste

Jeff Knaebel

(Namaste is a Hindi greeting which in its highest spiritual context means “The part of me that is in God greets the part of you which is in God, and when we are both in that place, there is only one of us.”)