



# **On Freedom & Liberty**

## **An Anthology of Articles on Freedom & Liberty**

<b>1. The Road to Freedom</b>	<b>2</b>
<b>2. Freedom &amp; Responsibility</b>	<b>3</b>
<b>3. The Inner &amp; Outer Freedom</b>	<b>6</b>
<b>4. For the Triumph of Liberty</b>	<b>8</b>
<b>5. Liberty to be Earned</b>	<b>9</b>
<b>6. Liberty vs. Tyranny: Whose Responsibility?</b>	<b>10</b>
<b>7. A Model of Leadership</b>	<b>12</b>
<b>8. Freethinkers</b>	<b>14</b>
<b>9. Freedom from the Political Matrix</b>	<b>16</b>
<b>10. The Way out of the Matrix</b>	<b>19</b>
<b>11. A New Revolution</b>	<b>20</b>

# 1. The Road to Freedom

Yesterday has no power over today or tomorrow. The past has no power over how we live our life in the present or in the future. The past appears to have power only because we give it power. The power does not come from the past, because the past does not exist in reality. The past exists only as memory and memory exists only as reference. Memory has intrinsic utilities, but no inherent power. Without memory we lose the sense of temporal continuity and of temporal self-identity. Also, we use our memory to guide our present action. Yet, memory in itself has no power to dictate or determine our present action. We are in truth free to begin our life anew right now. And to know this is the beginning of freedom.

Authentic freedom is not a static condition which, once achieved, can be retained but a dynamic state which must be attained ever anew. The locus in which we attain freedom is always and only the now, which is never a part of time. The now in which we attain freedom is not a moment in time but the *momentum* arising in the eternal that produces reaction *past* and resultant *future* in the apparent flow of time. Thus, to be free is to be in the now—the atemporal and eternal now.

The question arises: How can we be in the now and be free? The answer is simple: We can be in the now and be free if we remain an agent of responsibility. Responsibility is the ability “to promise” or “to make a commitment” (*spond*) “anew” (*re-*). Responsibility thus implies the ability to create a future anew through making and acting from a new commitment. A new commitment here means a commitment that is made anew at every successive moment in time until a situation arises wherein an entirely new kind of commitment is called for.

Responsibility arises as intention not in time but in the now as the momentum of the eternal. Responsibility is the felt-intentionality that transforms being into existence and potentiality into actuality. In responsibility, we stand alone on the leading-edge of creation and emergence as a participant in the creation and a catalyst in the emergence. With responsibility, we become the generator of time and not are bound by it.

When we are not responsible, we react. When we react, our life becomes a repetitive extension or karmic reenactment of our past. Reactivity is of time, while responsibility is not. Reactivity arises as a momentum in time, while responsibility arises as a momentum of the timeless. The reactive mode of being is the basic mode of victimhood in which one perceives oneself to be helplessly swept away by the external forces of nature, society, or history. A victim is he who, having forfeited his innate responsibility, sees himself not responsible for his lot in life. A victim is first a victim of his past which, he thinks, has inevitably led him to where he is for which he claims no responsibility. A sense of being a victim, or victim consciousness, is rooted in the deep recesses of our psyche because we presume that the past determines the future while we know that we cannot change the past. Yes, it is true that we cannot change the past, but it is not true that the past determines the future.

The state of being an agent of responsibility is termed “agency.” Agency is the opposite of victimhood. The unpaved road to freedom is the upward path of transformation from victimhood to agency. If you find yourself powerless and unfree in some areas of your life, it is a sign that you are prevailed over by some victim consciousness. Regardless of the situation, so long as we perceive ourselves to be a victim, we are relinquishing our power to change the situation and to move forward with our lives. When we attain the state of agency, we become an agent of change. Even if nothing external can be changed in a

certain situation, we can still be totally free, because when we are responsible, we can intend the situation to be exactly the way it is. We thus become the master, no longer the slave, of the situation. When we intend a situation or our life as such to be exactly the way it is, we become filled with gratitude for all that is given to us and bestowed upon us. Then, we become completely reconciled and at peace with the whole of existence.

The most spiritually powerful expression of responsibility is the act of forgiveness. Forgiveness means to *give light for darkness, to give love for hatred, and to give awareness for ignorance. To forgive means to give truth for falsehood, to give goodness for evil, and to give beauty for ugliness. It means to give goodwill for ill-will, to give generosity for miserliness, and to give joy for misery.* Through forgiveness, we responsibly disrupt the chain reactions of darkness and hatred and intentionally transform them into evolving circles of love and light. Because forgiveness is an act of responsibility, the moment you forgive, you become free. You receive freedom, as it were, as a gift for all that you give in your forgiving. This is freedom as grace.

The road *to* freedom is the road *of* freedom. It is unpaved because it is a roadless road created only in and through your journey. Because of the nature of freedom wherein creativity essentially inheres, the road of freedom is the road you construct along your journey. You are fully responsible for creating your road to freedom. Freedom is thus conditional and you must earn it, even as grace, through your responsibility. If you claim full responsibility for the entirety of your life, right now you will be free to begin your life anew. And if we each claim full responsibility for the entirety of human life on this planet, right now we will be free to begin a new human history.

## 2. Freedom & Responsibility

*Freedom is the will to self-responsibility.* —Friedrich Nietzsche

### Freedom

*The God who gave us life, gave us liberty at the same time: the hand of force may destroy, but cannot disjoin them.*

— Thomas Jefferson

Freedom is the soul's ideal dwelling and proper destiny.

The soul is the highest principle of individual consciousness. Freedom is the state of consciousness in which the soul is not attached to or bound by any of the lower principles such as the senses, feelings, emotions, desires, and automatic currents of thought.

The soul's freedom does not mean that you are not bound to a Principle that is higher than your soul. The soul's freedom is found when you make all thoughts arising in your soul be bound to a higher Principle or a higher Being of which the Soul is the cosmic individuation.

You will find that in the act and state of being bound to a higher Principle, which is Freedom itself, you experience authentic freedom all around.

Being bound to the higher Principle, you realize that yesterday has no power over today or tomorrow, that the past has no power over how you live your life in the present or in the future. The past seems to have power only because you give it a power. That power does not come from the past, because the past does not exist in reality.

The past exists only in and as memory, and memory exists primarily as reference. Memory has intrinsic values and utilities as reference but has no intrinsic power. Without memory you would lose the sense of temporal continuity and of self-identity in time. You use your memory to guide your present action.

Yet, memory in itself has no power to dictate or determine your present action. In truth you are free to begin your life anew right now. To know this is the beginning of your freedom—of fulfilling your soul's longing to be free.

## The Responsibility Principle

*The Now in which God created the first man and the Now in which the last man will disappear and the Now in which I am speaking—all are the same in God, and there is only one Now.*

—Meister Eckhart

*Be not the slave of your own past. Plunge into the sublime seas, dive deep and swim far, so you shall come back with self-respect, with new power, with an advanced experience that shall explain and overlook the old.*

—R Ralph Waldo Emerson

Freedom is not a static condition which once achieved can be retained, but is a dynamic state which must be attained ever anew. The locus in which you attain freedom is always and only the Now, which is never a part of time.

The Now in which you attain freedom is not a moment in time but the *momentum* arising in the Eternal that produces reaction past and resultant future in the apparent flow of time. Thus, to be free is to be in the Now—the eternal, atemporal Now.

Freedom is the soul's ideal dwelling and proper destiny. Life is the atemporal (timeless/eternal) present in the temporal (time). The soul is the cosmic medium of Life's teleportation between the atemporal and the temporal. Freedom is the state of the soul *being* that teleportation medium with conscious awareness.

You may ask: "How can I be in the Now and be free?" You can be in the Now and be free if you be an agent of responsibility. This is the Responsibility Principle. Responsibility is the Principle of Freedom.

Responsibility is the ability to "promise" or "make a commitment" (*spond*) "anew" (*re-*). Responsibility involves and implies the ability to create a future anew by making and acting from a new commitment.

A new commitment means a commitment that is made anew or recreated in every successive moment of time, in the Now, until an entire new situation arises which calls for an entirely new commitment.

When you are not responsible, you react to the past, from the past, in the present. When you react, your life becomes a repetitive extension and a karmic reenactment of your past.

Reactivity is of time, whereas responsibility is not. Reactivity arises as an *inertial* momentum in time, whereas Responsibility arises as a *generative* momentum of the timeless.

The reactive mode of existence is the mode of victimhood in which one perceives oneself to be helplessly swept away by the external forces of nature, society, or history.

A victim is one who, having forfeited one's innate responsibility, sees oneself not responsible for one's lot in life. A victim is first a victim of one's past which, one thinks, has ineluctably and inexorably led one to where one is, for which one claims little or no responsibility.

A sense of being a victim, or victim consciousness, is rooted in the deep recesses of the collective human psyche, the race consciousness, because we presume that the past determines the future while we believe that we cannot change the past. While it is true that we cannot change events of the past, it is not true that the past determines the present or the future.

The past also changes because you can change your present interpretation of past events. Your past is in your memory which only arises in the present. If you change the way how you view or interpret past events, you are in actuality changing the past or your experience of the past.

### ***Amor Fati* & The Eternal Recurrence**

Freedom arises when you *choose* your past exactly the way it has been and *love* your fate as it has befallen upon you. This is Nietzsche's *Amor Fati*, the love of your fate without any reservation. You love your fate and your life so much that you welcome the *Eternal Recurrence* of your life.

With *Amor Fati*, by choosing your past and your fate, exactly and entirely, you *remake* your past and thereby you free yourself from your past and your fate. A new destiny becomes open for you. And by thus accepting and welcoming the Eternal Recurrence, you reconcile with everyone in your life and everything in the universe, and thereby you free yourself from the cyclic karmic repetitions.

Thus, you have freedom with respect to the past as well as to the future, and freedom is always in and of the Now. You can become an agent, a causative agent, of change, and thus of Responsibility, in respect to the past as well as the present and the future.

The state of being an agent of Responsibility is termed "agency" in psychology. Agency is the antipodal, or the exact opposite, state of victimhood. Thus the road to freedom is the path of inner revolution from victimhood to agency.

If you find yourself powerless, helpless, or unfree in some areas of your life, it is a sign that you are being prevailed over by some form of victim consciousness. Regardless of the situation or circumstance, so long as you perceive yourself to be a victim, you are relinquishing your Responsibility, your power to change the situation for yourself.

When you become an agency, you become the agent of change. Even if nothing external can be changed for the time being in a certain situation, you can still be free, because when you are responsible, you can intend and take full Responsibility for the present situation to be exactly the way it is and the way it is not.

You therefore become the master, and no longer the slave, of the situation. When you consciously intend the situation, or the way your life actually is, to be exactly the way it is and the way it is not, amazingly, you become filled with gratitude for all that is already bestowed upon you. You become reconciled and at peace with the whole of existence.

Then, as if magically and miraculously, your life begins to actually change because you yourself have been transformed. You are no longer a victim, and you are in charge of your life which is blessed with all the gifts already given to you.

Your life, your destiny, is the out-picturing and the external expression of the inner state of your being. As you change, so does your life.

Thus the road *to* freedom is the road *of* freedom. It is unpaved. It is a pathless path created only in your journey of freedom. Because of the nature of freedom, wherein Responsibility, and thus self-generation and self-creation, is essential, the road of freedom is the road that you construct and pave along the way of your journey. You are fully responsible for creating your road of freedom.

Freedom, you must therefore earn and attain for yourself by being an agent of Responsibility. If you claim full Responsibility for the entirety of your life, right now, you shall be free to start your whole life anew. If we each claim full Responsibility for the entirety of human life on earth, right now, we will be free to write a whole new human history.

You will love your life, your fate, *Amor Fati*, while you create your destiny in line with your singular cosmic destiny. You will look forward to the Eternal Recurrence of your life, while you live in the Now in freedom as the momentum of eternity. Then and thus, your Soul's longing to be free shall be fulfilled.

### 3. The Inner & Outer Freedom

In 1996, I wrote "A Letter to the History Makers", which contains the following sentence:

"We human beings are at our best not when we are engaged in abstract solitary reflection or in our individual transformation for its own sake, but when we are engaged in the act of transforming the world, in the act of history making."

More than 20 years prior (c. 1974) when I was a 20-year old Zen monk, I realized:

"Even if the rest of humanity is in suffering, I can be in bliss alone, but unless the rest of humanity attains the same bliss, my spiritual awakening/enlightenment will never be complete."

In other words, in terms of freedom, we each can achieve inner freedom even if the rest of humanity is internally unfree and psychologically enslaved, but that individual inner freedom is never complete until all of humanity is free internally and externally. Humanity is human-unity, and we are all so intimately interconnected across space and time.

All spiritual teachings in their esoteric core teach this inner freedom, which is J. Krishnamurti's *First and Last Freedom*, and yet when they become organized and are reduced to belief systems, instead of being the teachings of inner freedom, they become a tool of psychological manipulation and enslavement.

We are each *A World* (or Universe), unique and singular, never to be repeated in the whole history of the Universe. That world can be an enlightened world and everything that exists therein can be experienced in the light of enlightened awareness.

*THE* World (or Universe) of which we partake is created through our communicative interactions. Hence, Buckminster Fuller states: "[The] Universe (World) is the aggregate of all humanity's consciously apprehended and communicated nonsimultaneous and only partially overlapping experiences."

Your World, You as a World, is a Monad\*. It is a case of Monadology. The World, of which you partake through communicative interaction, is a Society. It is a case of Sociology.

We are each a Monad and exist in a Society. When one becomes awakened, the whole Monad becomes awakened, and through communicative interactions, one can sociologically influence the evolution of human consciousness.

The Monad has no window because you cannot experience the experience of another person. Yet, in the enlightened world that is you, an awakened cosmic individuality (indivisible wholeness of being), each human being who appears and exists in your world is a *cosmic portal* through which you can uniquely understand him or her as a World.

Spiritual awakening is a monadological phenomenon, and hence it is entirely the matter of individual responsibility. Taking responsibility is the act of taking a quantum leap from the orbit of psychological dependency upon all forms of external authority (including the "God") into the orbit of internal monadological integrity and power—that is, internal self-authority and individual sovereignty.

Transformation of the world is therefore the act of spiritually awakened and awakening Sovereign Individuals (Monads) co-creating a Sovereign Integral (Society/World).

In the past, the East focused primarily on monadic individual transformation, while the West focused primarily on social collective transformation. Today, the East and the West must meet in the act of monadic and social, or internal and external, transformation of the Self and the World—of the I as a World and the World as a We.

\* Here and elsewhere I expand the meaning of Gottfried Wilhelm Leibniz's original conception of the monad from the atoms with individuality to the World of Experience/Consciousness of each individual human being.

## 4. For the Triumph of Liberty

A war is being waged between the destructive forces of Tyranny and the creative forces of Liberty.

This war is as much political as psychological. A tyrannical program has been enrooted and infixed into the governance and the constitution of human consciousness, depriving it of its innate longing for liberty, for freedom, and for evolution.

For millennia, the powerful forces of tyranny have triumphed over the feeble forces of liberty, politically and psychologically.

An entire new way must be created in the human mind and consciousness that will bring about a victory of liberty over tyranny. Nothing that has been done in the past will accomplish this victory, for the forces of tyranny know the human nature so well that every possible way of which we can think from the past is known and hence forestalled.

We, the People of and for Liberty, must understand that there is a pathway to liberty for humanity, but it is a creative pathway, not any kind of "resistance". As the adage goes, "What you resist, persists." Carl G. Jung goes even further: "What you resist not only persists, but will grow in size."

What is required, instead of resistance, is a conceptual leap, not in its entirety, but in its invocation and innovation of the novel framework that initiates the evolutionary vector of Liberty. It is a clarion call to the consciousness of those with the commitment to Liberty and the strength of character to stand up, alone, within their own consciousness, and decide, unequivocally, that the tyranny shall no longer be tolerated and ever allowed to continue.

Tyranny exists on the basis of a systemic lie. It survives because people are made to believe that lie to be true. The systemic lie of tyranny is that the power that controls and determines your life and your worth exists outside of you. This external power, the external authority, is called the "God" psychologically and the "State" politically.

Once you believe in this lie, you have only two existential choices: Either you be an agent of tyranny, i.e., of "God" or "State", that is, priest or minister, or politician or bureaucrat, under various designations and titles, on different levels of social status inside an artificial hierarchy; or you be a victim of tyranny, i.e., a psychologically enslaved member of the masses, suffering from the collective Stockholm Syndrome and serving the purpose of the powers-that-be as useful idiots or fools.

The truth is that you are cosmically responsible for your life, and that your true self-worth can never be authentically determined by the external authority or other people or society, but only by yourself. The truth is that the full recognition, conscious acceptance, and willful exercise of self-responsibility comprise the necessary investment that yields the ever-growing wealth of individuality, sovereignty, freedom, and liberty.

The polarity of liberty versus tyranny, with deep philosophical significance, corresponds to the polarities of truth (honesty and integrity) versus falsehood (mendacity and hypocrisy), morality versus immorality,



and rationality versus irrationality. The pursuit for liberty is thus concomitant with the pursuit of truth, morality, and rationality.

The creative pathway to Liberty is developed by self-responsible sovereign individuals working alone in communication and partnership with other self-responsible sovereign individuals, in alignment beyond agreement, without forming any kind of herd with a herd mentality, hive mind, or groupthink.

The society consisting of sovereign individuals that synergetically emerges and develops is (what I call) the Omnicentric Sovereign Integral characterized by dynamically evolving individual responsibility and freedom, and politically constitutional rights and liberty.

The triumph of liberty over tyranny in politics will come when a critical mass of psychologically free sovereign individuals come together to responsibly express their internal freedom, demand external liberty, and act with courage, valor, and fortitude to construct an Omnicentric Sovereign Integral.

## 5. Liberty to Be Earned

The majority of humanity lives in a hypnotic trance, taking a simulacrum of reality as actual reality. They live in a collective dream wherein values are inverted, lies are believed as truth, and tyranny is accepted as security. They become entrained and even entertained in their metaphysical slumber and slumberous ignorance. Having long been victimized as a hostage, they cling to their misery and suffering that give them their identity and meaning.

"The Great Awakenings" of the past, starting with that of the 1730s, were all religious revivals, which means that they were all in the direction of deeper dogmatic beliefs, which in turn means that they were in the vector of internal unfreedom and slavery.

None of the American Revolutionary Founders and Framers was part of the Great Awakening. In fact, many of them were condemned as "infidels" by the fanatical leaders of the "Great Awakening" such as Jonathan Edwards.

The Founders and Framers who made the American Revolution possible were "Freethinkers" and they were literally a minority, uniquely exemplifying Arnold Toynbee's "Creative Minority". (Toynbee was a collectivist, and hence I used "uniquely" to give an ironic twist to his concept of "creative minority".)

We must not mistake that it was the Great Awakening/Religious Revival of the 1730s and 1740s that made the American Revolution possible, and we must not repeat the same mistake today.

Liberty is not possible without a critical number of people being internally (i.e., psychologically, intellectually, and spiritually) free, while internal freedom is not possible without the individual being an authentic freethinker.

Liberty, we must deserve and earn, which means that we each must be internally free and be an authentic freethinker. If there are a sufficient number of freethinkers constituting the creative minority, the great American Restoration is possible.

In today's world, we must find ways to bring to the fore the practice of free thinking and the products of our free thought, and must explicitly communicate our philosophy and engage in dialectical processes and discourses.

The radical revolutionary American philosophers—founders & framers—aimed not merely for the freedom of religion (as the religionists, the religious believers, or the “enthusiast” of the 18th-century revolutionary America) but for a ‘religion (philosophy) of freedom’ itself.

They sought to realize their freedom and govern themselves, individually and collectively, not through unthinking acts of faith but through thinking acts of understanding.

## 6. Liberty vs. Tyranny: Whose Responsibility?

### Liberty vs. Tyranny

“The supreme mystery of tyranny, its prop and stay, is to keep men in a state of deception, and with the specious title of religion [ideology] to cloak this fear by which they must be held in check, so that they will fight for their servitude as if for salvation.” — Benedict de Spinoza, *Tractatus Theologico-Politicus*

Fundamentally there are only two alternative systems of government: Liberty or Tyranny.

Democracy is considered the synonym of Liberty, but it usually turns into a system of Tyranny. The Constitutional Republic that the United States is, is designed to elevate Democracy to the system of Liberty.

Tyranny takes place when a society turns against itself, with one part usurping the sovereign power of the people and applying that power to control and exploit the rest.

One common feature of Tyranny is corruption: the misdirection of public deed or good for private gain. The government of Liberty strives to rid itself of corruption, whereas the government of Tyranny must introduce corruption, because it cannot subsist without corruption.

Government through fear is another common feature of Tyranny, since it is through fear that one part of the society can effectively control the rest, by imposing its will upon the rest and inducing it to betray its own rational interests.

Yet, the unacknowledged bitter truth is that the ultimate responsibility for the existence of Tyranny lies not with the tyrants but with the people themselves. Tyranny is the people's self-betrayal, arising from their misunderstanding and irresponsibility.

Sovereignty always belongs to the people and therefore under a tyrannical government it is the people that are tyrannizing themselves. Tyranny is people's ultimate psychological racket or self-deception to remain the suffering victims and maintain their victim consciousness and status, collectively.

Therefore, Liberty is for the people who are self-responsible sovereign individuals that understand what it takes to be free, whereas Tyranny is for the people who are the irresponsible victim collective that fail to understand what it takes to be free and sovereign.

Today a historic war is being waged between the insurgent force of Liberty and the intransigent force of Tyranny. What is unprecedented is the reality that the leader of the insurgent force of Liberty is already in the White House, while the intransigent force of Tyranny is transnational and globalist in nature and in political orientation.

Today there is no neutral middle ground. You must choose between Liberty and Tyranny, Freedom and Enslavement, and Sovereignty and Subjugation.

Think for yourself. Inform yourself. And be responsible not only for yourself but for the destiny of your nation and your world. Know that without the Freedom of Thought and of Information, there can be no Sovereignty, no Freedom, no Liberty.

## **Liberty and Quantum Logic**

The system of Liberty is the social-political framework in which Freedom of Thought and of Action is maximally and optimally allowed. Therefore, in Liberty multiple paths of sense-making or decision-making are not only allowed but also encouraged. In Tyranny no such freedom is permitted. Both sense-making and decision-making are dictated by the political power structure that monopolizes the political, economic, military, and ideological power-source centers.

If you correctly understand Lupasco's quantum logic (see "The Logic Behind My Thought"), his logical framework provides for levels of reality wherein the vertical observational vector (consciousness) crosses the observed horizontal duality or vectors (reality).

When applied to the macro-phenomenon, Liberty constitutes the upward vector toward a greater dimensionality, complexity, and degree of freedom, while Tyranny constitutes the downward vector toward a lesser dimensionality, complexity, and degree of freedom.

We can exchange the term 'liberty' with 'evolution' and the term 'tyranny' with 'devolution'. When you align your consciousness with the Evolutionary Liberty Vector, you tend to choose thoughts, ideas, and actions (sense-making and decision-making included) that are conducive to the movement of individual life and society whose vector is that of increasing freedom.

One of the great values of Lupasco's quantum logic is its applicability to the macro phenomenal reality, though it originated in the effort to understand and explicate the quantum phenomena. It is a dynamic Logic of Liberty and Freedom in which our thought is no longer confined to one level of reality or a static duality.

When Patrick Henry said, "Give me liberty, or give me death," on March 23, 1775, in his speech to the Second Virginia Convention, he was asserting his total commitment to the Evolutionary Liberty Vector, precisely because the downward devolutionary vectorial alternative, Tyranny, was tantamount to the descent to death.

The Founders and Framers of the United States vigorously argued and rigorously disagreed, and yet they were all aligned with one another in the Evolutionary Liberty Vector. Freedom of thought and expression thereof is essential for a dynamic evolution of society. Liberty is born out of this Freedom, while Tyranny suppresses that Freedom, while unfreedom leads to devolution.

The existence of dualism or duality, of disagreement or difference, is not the issue at all. The real issue is Freedom. The Freedom to allow duality and difference needs to be present in order for society to thrive and for people to pursue happiness, which was and is synonymous with self-realization and the virtues that make happiness or self-realization possible.

## 7. A Model of Leadership

"How do you understand the requirements for and preparation of leaders right now, under current conditions? You have studied leadership, and your insight is valuable."

A critically important question. And a subject requiring a book.

The leaders of today and tomorrow must be freethinkers with moral and intellectual courage, honesty, and integrity.

While studying the history surrounding the American Revolution, I was struck by the fact that the major contributors to the creation of the United States were all such freethinkers with practical experience—the Founders and Framers such as Benjamin Franklin, George Washington, John Adams, Thomas Jefferson, James Madison, and Alexander Hamilton plus the radical thinkers and activists such as James Otis, Ethan Allen, Thomas Young, and Thomas Paine. And many more.

None of them were traditional and dogmatic Christians. In fact, most of them were more than once called infidels by orthodox Christians. The most radical amongst them, Thomas Young was all but forgotten, while Thomas Paine was ostracized from the country which he had helped to create. Yet, without a group of freethinkers like them, the independence and the establishment of the United States of America was not possible. These men were revolutionary freethinkers before they were revolutionaries.

In the history of ideas, they were in the Age of Reason under the influence of the (Newtonian) Scientific Revolution. Their freethought in intellectual integrity with the principles of reason made them what is called Deists, which was basically identical with Pantheism, developed by Benedict Spinoza, translated and modified by John Locke (and many other British-Scottish philosophers), and further developed in the American soil by the founding philosophers such as Thomas Jefferson.

Freethinkers disagree with one another but aligned in their commitment to and orientation toward truth, rationality, reason, and philosophic-scientific inquiry. In the history of humanity, there has never been a

time when so many brilliant freethinkers with practical experience came together and became engaged in creative action. What we need today is the same.

That is, the leaders of today and tomorrow need not only be authentic freethinkers but also be skillful in creative collaborations with other leaders. President Trump is a brilliant freethinker, but unlike George Washington, he is not surrounded by many other freethinkers who can complement him in alignment. He needs more freethinkers who are leaders in their own light. He needs more world leaders who are freethinkers with moral and intellectual courage, honesty, and integrity with whom he can work.

The challenge is education. Our education systems do not produce freethinkers but (mostly) mediocre believers and followers. And the revolution in education involves a whole community because it is not only children and youth but also their parents and teachers that need to learn and unlearn in order to develop into freethinkers.

As you know, I am not a Christian. In fact, I have never been to a single Church service. I have never read the whole Bible. And yet, I think the United States of America is (or at least was) the greatest nation in the world and in history. Without reading "The Declaration of Independence" and Thomas Paine's "Common Sense" and appreciating and loving them, I do not think that I would have become a naturalized citizen.

Buddhism, and Eastern religions in general, in their esoteric core, deal with inner freedom. Freedom or Liberty can be negatively defined as the condition of absence of compulsion (inner) and coercion (outer). Eastern spirituality made it possible for dedicated individuals to attain inner spiritual freedom, and yet no Eastern society ever achieved outer social freedom on its own.

Lao Tzu teaches the Way (道) of achieving inner freedom, but Confucian ethics and politics never have gone beyond external authority-oriented statism. That is why the Chinese have been better at creating a hyper-statist communist nation than the Russians.

Thomas Jefferson, arguably the most well-read and scholarly of the Founding Fathers, was also a radical freethinker who in his heart agreed with his friend Thomas Paine in his radicalism and revolutionary philosophy. He did not believe in the supernatural "miracle" parts of the Bible, and famously compiled the "Jefferson's Bible" consisting of the Christ's moral teachings. Toward the end of his life, he called himself "Epicurean" in the tradition of Lucretius whose "On the Nature of Things" he had read not only in its Latin original but also in translations in other languages he knew. In fact, the discovery of Lucretius in 1417 marked the beginning of the Scientific Revolution that later flourished.

One of my intellectual heroes, Giordano Bruno (who was more ahead in his cosmivision than his famous disciple Galileo), was profoundly influenced by Lucretius, and so was Benedict de Spinoza, whose radical theological, ethical, and political philosophy John Locke emulated and modified, along with other British and Scottish philosophers, which in turn profoundly influenced the Founders and Framers.

The "God" of the founding freethinkers and philosophers of the United States was not the traditional orthodox Christian God but the "God" of Spinoza and Bruno, which is closer in meaning and virtually synonymous with the concept of "Nature" in Natural Philosophy. In The Declaration of Independence and The Constitution of the United States, the word "God" by itself was never used, except in the former as "Nature's God" and the "Creator" in the sense of "Nature = God" and "Creator = Creation = Creativity".

Christianity and all other organized religions can become (and historically have become) a mental tyranny in their dogmatism and a mind-control mechanism in the form of believing and beliefs. No one religion, if given a political power, will ever allow "religious freedom" and heterodoxy. It is only a philosophy of freedom and the mentality of freethinking that is extra-, supra-, or trans-religious that can allow such freedom and heterodoxy, while recognizing the essential importance of morality and ethics at the foundation of society about which Plato, Aristotle, and Epicurus all agree.

In the history of humanity, such freethought philosophy and freethinking mentality never played such a decisive role as in the American Revolution. Although Jefferson, Paine, and many other Founders were called infidels by their religious opponents, they were not like today's atheists, because atheism is a form of dogmatic belief system. The Founders' and Framers' "God" was not an object of blind belief or faith but of Reason (which they knew was fallible) and Understanding (which they knew was never complete).

"Nature's God" can be used as the term of translating "Tao (道)" into English. The difference between the Eastern understanding and the Western understanding is that in the former the unknowability thereof as a whole is emphasized, while in the latter the inexhaustible knowability thereof by reason is emphasized. That which is eternal and infinite, Tao/Nature/Nature's God, is never completely knowable and yet with the use of reason the possibility of knowledge is inexhaustible while the progress of knowledge is never ending.

The leaders of today and tomorrow thus need to be not only freethinkers but also original philosophers, that is, the 21st century version of the Founders and the Framers of the United States of America.

## 8. Freethinkers

"Freethinking/Freethought" and "Freethinker" are more commonly used terms for what I used to call "Authentic Thinking" and "Authentic Thinker" for the development of which I created and conducted the course "Authentic Thinking for Creative Evolution" in 2006. The term "authentic" was used in the sense of "self-authorship" and "internal authority".

To be a freethinker means that you are the author of your own thought and that you think from your own *internal* authority, and not from any *external* authority. To be freethinker means that you are the originator of your thought and the generator of your own ideas. This implies that you do not accept or believe any thoughts or ideas coming from any form of external authority without re-thinking them for yourself.

Therefore, to be a freethinker means to be a scientist in life and to live life in the scientific spirit. For the freethinker Life as a whole, Nature as a whole, and everything existing therein, are objects of inquiry and subjects of study.

The freethinker categorically rejects all forms of external authority in the matter of acquiring knowledge and developing ideas—in the matter of knowing and thinking. The freethinker is a *pious non-believer* who questions everything and think everything through for oneself.

The freethinker re-thinks and re-knows that which has been thought and known before. Therefore, for the freethinker, in terms of ideas, there is no mimesis but only noesis—that is, no memorized knowledge but only earned knowledge.

The freethinker also originates new thought and develops new knowledge and introduces them in to the Ideosphere — the sphere of ideas and ideation. The freethinker is thus original and generative, and bring originality or novelty to that which is re-thought or re-known.

For the freethinker, even the concept of “God” is not an object of belief but of inquiry and examination—of re-thinking and re-knowing. What is God? What does the God need to be to be “God”? What is it that makes the God “God”? And how should one approach this question concerning God to begin with? How should one think and ask about God? Where can one seek and find the answer to the question concerning God?

God is defined and understood as the Creator of the Universe. “Nature = the Universe (the Known) + the Unknown (Universe).” Therefore, God is Nature’s God. That is to say, God is the Nature of Nature itself, or God is Nature’s Nature as such. God is Nature’s Nature that makes Nature what and how It is, which is the eternal process of Creation.

When we observe Nature or Existence, we realize, unequivocally, that *nothing is created out of nothing* and that *nothing is de-created in to nothing*. Therefore, Nature or Existence is eternal and infinite, no beginning and no end in time and space. Thus, the formulation above (the above paragraph) concerning God and Nature is logically consistent with the observed fundamental generalized principle.

This does not mean that the above formulation is the Truth. It is a philosophical hypothesis or theorem concerning “God”.

## 9. Freedom from the Political Matrix

“Question authority. No idea is true just because someone says so. Test ideas by the evidence gained from observation and experiment! If a favorite idea fails a well-designed test, it's wrong!” —Richard Feynman

For a thinking person, any kind of involvement in politics is an unpleasant experience, because thinking is essentially a solitary individual activity, while politics is always a collective group activity. In politics, crowd psychology forcefully takes over individual psychology, collective unintelligence over individual intelligence, and collective unconsciousness over individual consciousness.

“The principal strength of socialism lies in the fact that it is championed by minds sufficiently ignorant of things as they are in reality to boldly venture to promise mankind happiness. The social illusion reigns today upon all the accumulated ruins of the past, and to that illusion belongs the future. The masses have never thirst after truth. They turn aside from evidence that is not to their liking or taste, preferring to deify fallacies, if fallacies seduce them. Whoever can supply them with illusion is easily their master; whoever attempts to destroy their illusions is always their victim.” —Gustave Le Bon, *The Crowd: A Study of the Popular Mind* (1895)

“The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society. Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country.” —Edward Bernays, *Propaganda* (1928)

Since these books were written, nothing has changed. We who are on the path of awakening have a challenge: that is, to individually resist the force of crowd psychology, collective unintelligence, and collective unconsciousness, and to think and act authentically on the basis of our individual intelligence and consciousness.

The century-long, systematic, systemic "liberal", that is, collectivist, education has created a massive Stockholm Syndrome amongst the victims. As the result, the "liberals" have become not only the victims but also the perpetrators of the indoctrination program and promoters of the collectivist ideologies of the oppressor.

At the heart of tyrannical extremist collectivism— "liberalism", "progressivism", socialism, communism, fascism— there is self-hatred in various forms, expressions, and manifestations such as envy, jealousy, guilt, shame, rage, inferiority/superiority, and so on. This deep self-hatred inextricably coexists with the 'victimhood consciousness' and the introjected identification with the perceived victims and projected hatred toward the perceived perpetrators.

The Matrix (of the movie "The Matrix") is a world in the language/symbol-mediated secondary reality with the secondary cognition/cogitation/perception that is ruled and run by the globalist collectivist elite who do not care about their herd but only use them to perpetuate their power and control. Even if you are consciously anti-Matrix, once you become recognized, famous, or successful in the Matrix world, the psycho-structural matrix of the Matrix will subconsciously capture you and hack you, and sooner or later you start serving the purpose of the elite of the Matrix.

We can transcend the world of the Matrix only individually as a sovereign individual by taking self-responsibility. Collectivism subverts this very ability, which is the essence of human dignity.

We each needs to be authentically committed to self-honesty, self-integrity, self-responsibility, and ever-greater truth. We each needs to be free of victimhood consciousness. We each needs to know his/her self-worth and has real self-respect, independent of other people's opinions. We each needs to let go of the temptation to be recognized or successful according to the Matrix's hierarchical social value system. We each needs to have the courage, valor, and fortitude to be true to "thine own self".

This is a lot to ask of other people but not a lot to ask of yourself, if you are committed to be free.

One feature of the new trans-Matrix individual consciousness is its freedom from believing as such. There are countless many different belief systems existing in the world and yet the mechanism of believing is common to all.

Friedrich Nietzsche in Nihilism (15) in *THE WILL TO POWER* writes about belief:

“What is *belief*? How is a belief born? All belief assumes that *something is true*. Every belief is a *considering-something-true*.”



On belief and believing I wrote the following:

*All beliefs are pretense; they are pretense of knowledge where real original knowledge is absent. All beliefs are borrowed; they are borrowed from others belonging to the same community of believers who share the same belief.*

*All believers are collectives, not individuals; their self-identity is defined by the collective to which they belong, while their relative self-worth, their sense of pride and superiority, is determined by the socially agreed-upon esteem of the collective.*

*There are many different belief systems existing in the world; yet the mechanism of believing is common to all. Genes are replicated; while memes are recreated. This recreation of memes is what believing is. The mentality of believing is the mental metaprogramming wherein believing, memetic recreation, takes place as mental programming, mental conditioning.*

*The potential creativity of humanity is 99% entirely and exclusively used for memetic reaction. This is why there are only very few who are truly creative or imaginative. And only the individual, not the collective, can think, create, and imagine.*

*The mental metaprogramming and programming take place collectively. The awakening, the liberation from the believing and beliefs, takes place individually.*

*Alone you become awakened and free. You are alone, but you are never alone in your aloneness.*

The Matrix is multi-layered. Even those who are cognizant and aware of the first layer, become easily captured by the second layer, a meta-layer. This is the reason that it takes a real intransigent lifetime commitment to and vigilance for liberating ourselves from this world of illusion-delusion-collusion.

One dimension of this commitment to the trans-Matrical movement of freedom toward freedom is to attend to our own cognitive dissonance. When we hear or read something that goes against our beliefs, we experience a cognitive dissonance. Most people reactively dismiss or deny the validity of it to stay in their mental comfort zone wherein they will remain metaphysically asleep.

The cognitive freedom from all forms of beliefs and from the mentality or the metaprogram of believing starts with questioning everything, including and especially our own beliefs, assumptions, and worldviews. This questioning is the primary function of philosophy as a discipline while it is the essential feature of the scientific attitude.

“Question authority. No idea is true just because someone says so. Test ideas by the evidence gained from observation and experiment! If a favorite idea fails a well-designed test, it's wrong!” —Richard Feynman

When we can learn to make political science (and in fact all the sciences) a real science, and when we can use the scientific method in politics, and when we can bring the scientific attitude to politics, we will become far more efficient and effective in the management of political and societal affairs. Only then, we will become able to create a trans-Matrix, extra-Matrix, and post-political society and civilization.

## 10. The Way Out of the Matrix

(from *HEALING THE SELF, HEALING THE WORLD*)

In the movie “The Matrix” there is a conversation between Morpheus and Neo that captures the essence of the Matrix, the errant world wherein humanity is stranded:

*Morpheus: The Matrix is everywhere. It is all around us, even now in this very room. You can see it when you look out your window or when you turn on your television. You can feel it when you go to work, when you go to church, when you pay your taxes. It is the world that has been pulled over your eyes to blind you from the truth.*

*Neo: What truth?*

*Morpheus: That you are a slave, Neo. Like everyone else you were born into bondage, born into a prison that you cannot smell or taste or touch. A prison for your mind . . .*

Humanity has long gone astray into and within the world of delusion that is of its own making—the Matrix. The Matrix is a prison of the mind, by the mind, for the mind.

The contemporary physicists use the conceptual metaphor of (computer) *simulations* to describe and explicate the *phenomenal* universe, the world of *appearance*, which the Vedantic philosophers called *Māyā*—illusion. The Matrix is the secondary universe constructed in and from *Māyā*, the primary universe, through delusory thought (*deludere* = ‘play false with thought’). The Matrix is constructed through delusion and maintained by delusional belief in the “truth” of the delusion.

The Buddhist philosophers had another name for the Matrix—*Samsāra*. *Samsāra* is aptly called “that which has been constructed”. It is the nature of any construction that it is always on the verge of collapse and hence it prompts people to engage in further constructions to pop up their fragile initial construction, which has the effect of getting them frantically running around in a maze of their own making. The Japanese Buddhists called this state of affairs *Mayoi* (まよひ/迷)—literally, *going astray*.

The human mind is a vast universe unto itself. It is the complex and intricate, multidimensional and multilayered inner world that is filled with thoughts and images, or ‘sounds and furies’, of the past, from the past, certain dimensions and layers of which remain in darkness and hidden from view—Sigmund Freud’s “the unconscious” and Carl Jung’s “the shadow”.

In the Matrix, the mind does not know itself, nor is consciousness conscious of itself. Yet, when we shine the light of conscious awareness upon the shadow, the shadow shifts and is no longer the same. When the unconscious is made conscious, it is known only in terms of the conscious, not in terms of the unconscious. The Matrix conditions the light, and hence seeing the self or the world with it further traps us inside the Matrix.

We need to develop the ‘third eye’ (of the Yogic traditions) to see the world of the shadows in the dark and the ‘third ear’ (of Friedrich Nietzsche) to listen to the silence that sounds and resounds in the unconscious so as to be able to know the shadow or the unconscious in its own terms and in itself. We need to transcend the boundaries of intellectual and spiritual “enlightenment” and awaken into the darkness before and beyond the light with which the Matrix is constructed.

Light left entirely unto itself is pure darkness. A space filled with light but without any objects is pure darkness. When objects are introduced, we can see the objects but not the light itself. The light is dark unto itself and remains invisible to the observer.

True clarity does not arise from seeing the self or the world with light but from knowing *as* light before we know *with* light. What blinds us is not darkness but light upon which we depend for our seeing. What we can see with light is only a reflection of reality but not reality itself. This is the reason that darkness brings us closer to the source, the origin, and the truth without interference from phantasmagoric distortions.

The Matrix can exist and persist by way of impeding and denying the human imagination. In the Matrix, people are programmed to only recreate and repeat the thoughts implanted in their mind from without, and are conditioned to believe their thoughts to be true and delusions to be real.

In pure darkness imagination becomes reawakened. To imagine means to self-originate thought-objects—visions and images—*as* light *with* light, without merely reflecting upon existing thought-objects of and from the past. The reawakening of imagination makes people the creators of their own destiny, their own world, in Reality beyond the Matrix.

Thus, the way out of the Matrix only makes itself revealed to those who have grown used to the dark, and developed the third eye and ear to *imperience* and *innerstand* the darkness by becoming darkness unto darkness, that is, light unto light.

The real world outside and beyond the Matrix becomes home and the exile into the Matrix ends. The exiled meet in Reality with their imagination emancipated and reawakened. Light no longer deceives them, but rather becomes the supreme instrument of creative play and enjoyment. Now the self is healed while the world is saved from itself.

## 11. A New Revolution

Virtually all critical problems that we have today arise within the framework of duality (e.g., the haves vs. the have-nots) and virtually all discussions that we have in order to solve those problems arise within the framework of duality (e.g., capitalism vs. socialism).

Thus, the problem, the diagnosis, and the solution come to exist inside the same dualistic paradigm and the same antagonistic framework. Therefore we see two parties come together to fight over how to bring peace to the world.

The American Revolution took place as a societal expression of the Newtonian Scientific Revolution in the Age of Reason. We still think in the language of the 18th and 19th century. The language used and the logic expressed in economics and political science are still that of the Newtonian Age, and it is the language and logic of duality.

The next societal revolution, the societal revolution of the 21st century, will need a different language, a different logic, a different paradigm. As the American Revolution of the 18th century was an extension of

the Scientific Revolution of the 17th and 18th centuries, so will be the next revolution an extension of the Quantum Revolution of the 20th century.

A new revolution that defines the 20th century began on December 14th, 1900, when the physicist Max Planck presented his work on black body radiation at the German Physical Society in Berlin, which led to the development of quantum physics that has had a profound, epochal, and lasting influence not only in the fields of physics, science, and human knowledge, but also in the very logic that underlies thought: “quantum logic” that transcends the seeming contradiction of quantum particles being simultaneously particular and wavier (in the quantum, not the classical, sense).

The ternary logic that transcends duality has existed for millennia in the East and the West, in the esoteric philosophical traditions, but the inquiry into this “quantum paradox” brought to the fore the transcendental ternary logic of ‘the included middle’—into the domain of rational discourses outside and beyond the obscure ancient esoteric spiritual philosophies or metaphysics. Transcending duality is no longer only a matter of individual spiritual/philosophical enlightenment but an urgent issue of collective societal transformation and evolution.

What I call the transparadigmatic omniscient state of mind or consciousness and the omniscient synarchical world are possible only when a significant percentage of humanity begins to think and act transdualistically. There are 6,000 distinct languages and 10,000 distinct ethnic cultures, and in-between there are 8,000 academic disciplines to study everything. It is utterly ridiculous and futile to try to centrally control the destiny of humanity and the world (“world government”). What is required is translanguistic, transcultural, and transdisciplinary approach for which the transparadigmatic mind is essential.

For this reason, within this transparadigmatic framework, I support everyone’s attempt at creating a new world in the spirit of alignment beyond agreement, while pursuing my individual path that is the creation and advancement of the omniscient and synarchical freeorder in the world, for which *laissez-faire* free market economy is a partial precursor. Those who share the same orientation can join me. Those who do not, I support you wholeheartedly so long as you do not interfere with my/our path. An open and rational criticism is welcome. And I/we will not interfere with your path, while I/we will reserve the right to offer you a constructive criticism.

There will arise a cooperative competition amongst various approaches and we will continue to dynamically integrate and improve what works from our and your approaches, while we will continue to discard what does not work. And thus we participate, in alignment beyond agreement, in the continual evolution of the world.