



Sapiens Rising: The View From 2100

Beyond the Babel-factor

A Manifesto For The Children Of The 21st Century

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PROLOGUE

The present evolutionary crisis of humans on planet Earth is that of a final examination for their continuance in Universe. It is not an examination of political, economic, or religious systems, but of the integrity of each and all-individual humans' responsible thinking and unselfish response to the acceleration in evolution's evermore-unprecedented events.

Buckminster Fuller

Our planet, this agonizingly beautiful little planet, is on hold. Seeking relief and release, in a perverse ecology we recycle outmoded, primitive paradigms, shuffling our feathers-and-molasses confusion between hands. In a time when we are required to deal with the politics of non-overlapping alien realities, we are not able to resolve the separations caused by our overlapping intra-species realities. It has rendered us theologically inane, philosophically naive, scientifically cramped, socially isolated, ecologically damaged, politically challenged and intellectually bewildered.

This white paper brief is submitted as a metanormative scenario addressing the current planetary, species Sapiens situation. It is intended as a perspective from the leading edge of our species' development from which to view and understand ourselves now, socially, culturally, and evolutionarily, all these elements being brought to bear on the current socio-political arena. The primary focus is on how to overcome the obstacles and make the transition to the new human and new human society, how to bring about the transmutation of our species, how to

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step cleanly out of species adolescence and attain stellar citizenship.

I stand to speak for the planet, for all of us, the entire species Sapiens, because someone must, and soon. We are far into a time of profound, challenging novelty and stellar opportunity that we must recognize and understand for our and our children's sake. I ask for a crisis council of the entire world, not a trial, for we are also far into a time of planetary danger that no weapon can destroy, and there is no time for recriminations. We are already well into this century which we can recognize as the century of our transformation to the new human and a new human planetary and cosmic society or we can remain primitively and myopically terran centered and continue to slaughter each other and go down to self destruction. This is the time of individual declaration: each of us must decide and declare whether we are for our species' survival or not.

It is clearly evident, after thousands of years of trial and disastrous errors, that the relief and release from our racially adolescent immaturity we seek as individuals and as a planetary species will not come from yet another economic experiment, yet another U.N. negotiated conflict resolution, yet another religious ecumenical conference, new age vision, or yet another political format, much less some new twist on the MAD scenario, or some war to end all wars.

In the greatest overview, the current planetary state of the species manifests two main characteristics: we, the species Sapiens Sapiens, are being offered stellar citizenship by alien species who are, by now, quite obviously present around and on Earth. We have been given the rules: no weapons in space and we matriculate as a united, peaceful species or we do not get accepted. The major obstacle blocking us from peaceful species unity is a schizophrenic species identity crisis due most fundamentally to religio--cultural conflicts. Both of these major factors are being taken advantage of by human anti-species elements to manipulate world affairs for their own advantage. There is also a threat to the species, the severe to cataclysmic effects of the passing of the tenth planet of our system that is being suppressed that must be understood and dealt with because it can mean literal extinction.

The patterns of our brief history on this planet coupled with the evidence of our individual and collective behavior clearly indicate that we shall control and isolate the suppressive, predatory, anti-species element, attain a new human status, a profoundly new human planetary society

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and stellar citizenship. The perennial conflicts between religions as well as the religion vs. science, creationist vs. evolution conflicts can now be resolved due to our having recovered abundant information to restore and understand our history as a genetically engineered species by the Anunnaki/Nefilim, the alien species from the tenth planet in our solar system who colonized Earth and created us as a slave species to work their gold mines. Religion has been redefined as the continuation and sublimation of that ancient master-slave relationship. We can now attain a consensual, planetary understanding of ourselves as generic humans, beyond the "my god is better than your god" radically divisive conflicts, leading to planetary peace and unity.

A very fundamental, critical question, therefore: Is it even possible to arrive at an overarching new planetary paradigm so comprehensive and robust that it corrects, subsumes, completes and outmodes all previous partial paradigms, explains all our previous explanations, with the scope and power to unify and pacify the planet? Unequivocally, yes. We are not incapable of getting off "maybe". We are blocked only by primitive, antique legacies and the way to expunge them from the fabric of our cultures is now available to us.

I stand in planetary council to respectfully but urgently point out that there is, indeed, a new understanding of our beginnings and our history worthy of our collective wisdom which alone has the comprehensive power and truth to dispel our species bewilderment, restore our true history and dignity, and vaporize our divisions and conflicts by literally redefining us.

This world view only can activate all the elements required to achieve our transformation and will take us, in the light of a deepened knowledge of our species and ourselves, to a new level of species maturity and degree of freedom, unity, vision and peace beyond civilization and religion as we have known them. We must become an exosocial and exopolitical species. Some among us are already living even beyond that transformation as new humans. We will explore that now and future domain to sharpen our perspective and vision and get comfortable with our realevolutionary^[3] trajectory.

But how to transmute ourselves as a species to become the vision? What physical currency, what leverage, do we possess to enable us to transition through the radical social, political, economic, psychological changes and adjustments without major disruptions of the fabric of our every day existence? How convince the winners in this

primitive phase of competition to move to planetary cooperation that will afford them even more than they possess and covet now --- as well as provide plenty equally for the former losers, the poor, indeed the entire planet?

We have the means, the methods. Developments in science, free --“zeropoint”–energy and nanotechnology combined with artificial intelligence afford us the physical means of control, power, fabrication, distribution, response, remediation and education to provide for plenty for literally all on the planet. Economically, we have accumulated sufficient scientific and technical expertise in the sciences of nanotechnology and free energy to transition intelligently from the illusory primitive modality of competition for limited resources to a near leisure society with plenty for a 6 billion population or more without a great deal of transitional stress. A totally new economic of secure plenty for all removes the major obstacle of opposition by those who feel their accumulated wealth and control threatened. The educational system can be transformed by the implementation of advanced electronic communication devices and, eventually, by rapid direct information transfer to the brain. Immortality or, at least, highly extended lifespan will become a routine option and will radically alter the way human life is understood.

The engine driving the species to cosmic consciousness -- and, currently, crisis --- is the intrinsic collective consciousness expanding to understand, explore, encompass, master, experience and enjoy the universe as an integral part of it. The patterns of our brief history on this planet coupled with the evidence of our individual and collective behavior clearly indicate that we shall inevitably control and isolate the suppressive, predatory, anti-species element, attain a new human status, a profoundly new human planetary society and stellar citizenship.

To set this paper in historical perspective, in my natural view as a futant-futurist, we are still in the Dark Ages. Writing this paper has all the physical and psychological sensations of the twelfth century rather than the twenty-first. Our science and philosophy are only short stages ahead of the developments of the 17th century. Our planetary situation feels like a second rate medieval drama. The critical advantage and difference is that we have more than enough robust information and evidence to determine that this phase is really all over and some of us are not only ready to live but are living a whole other existence already.

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Whether we chose to acknowledge it yet or not, we are already well into one of “.... those Grand Moments when the whole scale of being is reevaluated” as friend, futurist John Petersen of the Arlington Institute has characterized it (<http://www.arlingtoninstitute.org>). To this point we have only cataloged the shadows and maladies in our collective psyche. While we have been focused on our problems in cramped terracentric myopia a set of profound factors has blossomed in our collective consciousness that contains the keys to unlocking the doors of our expanded perception and in which the resolution to the problems and obstacles deeply embedded in our species’ and individual psyches’ is to be found. These empowering factors range from the multidimensional to the econopolitical.

We are already into a profound transmutation of our species, which will characterize this 21st Century, and it is no longer feasible to think in partial terms of national, cultural, religious, or civilizational adjustments and solutions. The novel synthesis and world view advanced in this work subsumes partial glimpses of a new politic, humanistic new world order, enlightened eco-economics, a third culture, all knowledge united in a grand consilience, and cerebral turning points. We now have the keys to integrate our past with our present and future in the concept of generic humanity, the critical factor for achieving planetary peace, unity and matriculation into stellar society ----- planetary, peaceful, cooperative unity being the only adequate benchmark in these times of profound transition to a new human society and cosmic citizenship. The political problems and conflicts of even recent history are cold ashes, symptoms of the perennial divisive Babel-factoring standstill we have been at that has allowed the ruthless and the predatory to learn to beat, then buy, the house, economically and financially, manipulate the masses and bring us to this obscene state of affairs.

The overview presented here is meant to be the broadest possible and, perforce, is partially exosociological as well as sociological although I bring it down to the immediate details of survival and socio-political adjustments. This briefing may present material that may not be otherwise in your purview but it is directly and critically related to the national and cultural and planetary interests and security both short and long term.

As a philosopher, futurist, futant^[4] and contactee and primarily as a generic human, I stand aside, but not separate, so that I may speak of everything, as far as

possible beyond all totems and taboos. I speak here in the collective “we” and “us” to maintain the species’ vision beyond our divisions as we take council together in the name of the children and their future. As each in our turn rises to say, “I think that we must...” let the cardinal rule of right conduct be that the intended “we” embraces the species and the planet, no less.

This the end time of our species’ bewildered adolescence and our transformation into a mature stellar species has already begun. Let us reclaim our planetary identity, our own cosmic credentials and genetic wisdom, and prepare as a united planet, in the only adequate, truly planetary, new world order, to matriculate into the heavens, into space, into stellar society as, finally, Sapiens Sapiens, the truly doubly wise. I stand to speak for and to all of us, the species Sapiens, to urge us all to make it so for our children and ourselves.

Welcome, the new human.

1

SAPIENS RISING: THE ILLUSION OF STANDSTILL AT THE LEADING EDGE

Synopsis

We are a precocious species, puzzling even to ourselves because we are Babel-factored, divided and conflicted because of religious dogmas and cultural legacies, seemingly at standstill in our development into the future. Our children, us in the future, suffer because of this and we risk wiping ourselves out through wars, pollution, corruption, primitive competition. But we have recovered our true history, can arrive at planetary unity as generic humans and we have the memes and means now to achieve it.

Sapiens rising, staggering out of the mists of our puzzling past into the disconcerting present, facing a perplexing and awesome future. But rising, surely, inexorably, skirting the edges of various extinctions from our adolescent tinkering with nature and our nature itself, progressing in spite of mystifying retrogressive divisiveness and meanness, rising in greater and greater consciousness, evolving toward the stars in steady anticipation of contact with almost unimaginable, yet

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already familiar, alien rising Others.

Homo Erectus, by the paleontological records, took a million slow years to progress from rough flaked stone tools to smooth flaked stone tools. We, Sapiens Sapiens, have come from square one in east central Africa only 200,000 years ago, through a sudden blooming of civilization in Mesopotamia some 6000 years ago to hitting a golf ball around on the Moon a few years ago, considering an exploratory trip to Mars in the near future, and already having dispatched a probe beyond our solar system with a message of greeting.

Technologically, a measure preferred by some, we have come from living by our muscle, gambling on our skills to kill game, gathering the fruits of field and forest, transporting our possessions, protecting and defending ourselves, through the tool using stage, the machine age, are well into the electronic age and beginning to master molecule, microtubule and nanotechnology. To serve our needs we have progressed from the waterhole to Perrier, from taming fire to flirting with free energy --- in 200,000 years, less than a quarter of the time it took Erectus to advance from rough to smooth stone tools.

Sociobiologically we have traced ourselves from savannah and cave through rapid adaptations to lands of brutal sun, lands of ice, identified mechanisms in our nature that we consider primitive and those we see as evolved, come to see ourselves moving through a rapid history of genetic development measured in tens of thousands of years to a point where we are beginning to control even our genetic code. We have come from the council fire to the Constitution to the council of the United Nations to taking counsel with alien species.

We contemplate ourselves contemplating ourselves and all these achievements seem anthropologically precocious by comparison to any other species we recognize on this planet by far. We know ourselves, clearly, to be progressing, evolving, rising, from primitive to civilized, from brutal competition to compassion, from ignorance to knowledge, from footpath to space travel, from uncertainty to control. But there is this profound ambiguity that divides us as to just what constitutes progress. We sense a deep puzzlement and frustration at our seeming standstill at the leading edge. We simply do not agree about what the trajectory of our development is or we deny that there is a trajectory at all. The current phase of the radical disagreement is generally characterized as between those who are convinced that we are a static creature, not developing or evolving, who must only learn

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to conform to static laws of some deity and those who believe that we are evolving albeit by primitive Darwinian mechanism. This paper presents a third paradigm that supersedes both those primitive explanations.

By What Criteria Do We Judge Ourselves?

By whose criteria do we say “progress”? Ideologically, the four criterion bases which we generally use to determine the truth or falsity, beneficence or harmfulness, morality or immorality of information are theology, philosophy, science and “new age” principles.

Theological criteria, by definition, are principles and dogmas and rules taken as absolutes, issued by some divine being, which are beyond contest or question. Any reasoning in their regard can only come after the fact and is employed to work out the ramifications and application of those absolute principles. The human is seen, usually, as a non-evolving entity. Reality is taken as objective (things are as they are, usually as conceived by the deity, regardless of how they are understood by any mind) rather than subjective (dependent on how they are seen or understood or conceived by any mind).

Philosophical criteria are logical principles worked out by human reason as primary tool and taken as general rules inherent in the universe. The human is understood in many, often radically different, ways. Reality is understood from the extreme of objectivity to the extreme of subjectivity.

Scientific criteria are based on a philosophical assumption that there is an objective, lawful order of reality, the laws of which are discoverable. The modality of discovery in the precise sciences is the scientific method: carefully controlled, duplicable experiments producing results that are statistically analyzable to determine validation or negation.

New age criteria vary through a range according to how much emphasis or credence is attributed to one or all of the above, with the emphasis on expanded consciousness, from personal to the paranormal, as a deciding factor.

It is painfully obvious that these traditional criteria bases rattle around in a criteria vacuum with little overlap and major conflicts because each tends to define a human being and the meaning of human existence in a quite different way.

Among some of us, there is a slinking cynicism, an often unspoken, viral attitude in human society that holds the view that it is impossible to get out of the criteria vacuum, to initialize a common ground; impossible to get past the

communicatory barriers of turf and custom, belief and taboo. When talking about the human we are largely ineffectual because we are, literally, talking at each other about a different entity.

We tell ourselves, at this turn of yet another millennium, that this is surely the vengeful end of time Armageddon, while anticipating a challenging singularity of such radical novelty that it will bring a revolution of our species' consciousness lasting well into the middle of the next century. What is the most fundamental cause of our conflicted, Babel-factored alienation? It is by the intrinsically irreconcilable absolutes of religion that we are most absolutely divided. Ironically, however, as will be elucidated, it is not primarily because religions are flawed, as we have been conditioned and taught to understand them: *it is because the religions are not what we have been conditioned to conceive them to be.*

How Primitive Are We?

Just how primitive are we still, how antique are our legacies, how adolescent a species are we?

We are barely out of the time of human sacrifice and are still filling our stadiums to watch virtual gladiator games. Slavery in various guises is very much with us still. Dueling is out of fashion but war is the daily horror in our lives. We can trace our proud, precocious progress and achievements only on records saturated with the brother blood of hideous wars without end. We jostle each other for fledging space and foul our planet nest with radiation, toxins and our wastes while praising the beauty of our home, always blaming the other. Our children, often only a handful of years dry from the womb, more and more often resort to suicide in revulsion, preferring hope of oblivion.

We sacrifice our children to the hideous slaughter of war at the word of politicians who are foisted on us in popularity contests structured to appeal to the bright ten-year-old mentality. We do this in the context of a primitive economic, competitive mammalian politic based on territory and the defense of limited survival resources when national boundaries have been rendered meaningless and free energy sources are already available. The least evolved among us, in a perversion of the word "conservative", preserve their wealth, built on competition for limited energy supply, by deliberately suppressing developments that would make it limitless. Politically, we have created governments peopled largely by the cynically devolved, many sincere, perhaps, but myopic, in a time when sincerity alone is tragically inadequate. We are still working through systems of

representation by strangers when direct, instantaneous input from the entire population is quite possible. Technologically, we are eager and close to being able to create artificial intelligence and consciousness, when we cannot agree on the nature of our own consciousness.

We have barely walked on our moon, are represented only by smart golf carts on Mars, know little of the giant planets. We cannot venture outside our solar system except in primitive science fiction projections. We are only now coming to a general recognition of the obvious alien presences around and on the planet and throughout the solar system and the universe. We are still generally handicapped by the primitive attitude of looking to authority for validation, in this case the very patronizing authorities who are keeping the information from us.

How primitively adolescent a species are we? Most fundamentally and amazingly, we do not have a consensual, planetary, generic definition of what a human being is. We disagree about how we really came into existence, and what the nature of our developmental process is. We disagree as to the facts and interpretation and understanding of our species' history. We have treated the sociobiological event of our beginning as a species as if we could never be sure if it ever really occurred. We have not resolved nor integrated our genesis and our history as a species and, therefore, are at a loss to understand our real nature and future trajectory. That we do not see this as a profound puzzle is further proof of our species' primitive naiveté as is the fact that we deny and suppress entire segments of reality from scientific knowledge that contradict our religious beliefs.

Most in the scientific world are familiar with the scientist, Galileo, having to capitulate to the Inquisition to save his own life, dying while under house arrest for holding to a heliocentric view of the solar system, claiming to see planets through his telescope. Fewer are aware of the fact that the monk, Jordano Bruno, was burnt at the stake in Rome, through the sollicitousness of the Roman Church, only thirty six years before the founding of Harvard University, for holding to the Copernican view and claiming that there had to be other planets and other civilizations in the cosmos.

Fourteen years after the founding of Harvard, Bishop James Usher published his "*Annales Vertis Et Novi Testamenti*"^[5] dating the beginning of the world at 4004 B.C. One could be condemned as a heretic for contravening this doctrine by decree of the Church in 1654 and the stricture was not removed until 1952 by Pope Pius

XII when I was in seminary studying for the Catholic priesthood. The arithmetical wonder of this fact is that was only little more than half a century ago. Consider that almost everything written in this paper would have been branded as “heresy” and who knows how DNA research would have been branded only a short time ago.

Scientific Archaeology is younger than our Constitution. There was literally no such thing as the discipline known as Archaeology in Western culture until the 1800’s. The Roman Church controlled and determined the view of the past. The scholastic world, dominated by the Church, followed docilely. Not until paleontological findings of millions of years forced that view to be reevaluated and Schliemann, a wealthy German merchant, refusing to believe that the ancient cities and peoples were legend, dug up several stages of the city of Troy, was a window into the past opened and the mythic view questioned. Scientific Archaeology, as we know it, came into existence only when academics reluctantly had to acknowledge the past being dug up and collected by amateurs in the Middle East.

How primitive are we? It has been said that the world’s most complex mechanism comes without an owner’s manual. We have many different and conflicting definitions of what a human is and a number of conflicting “owner’s manuals” by which a human is supposed to operate. The word “owner” is the key: there are two major “owner’s manuals” in the form of Bible and Koran, two in the form of The Book of Changes (The I Ching) and the Book of the Tao. The I Ching and the Book of the Tao are instruction manuals in which the “owner” is understood as the human consulting them. In the case of the Bible and the Koran the “owners” are not the humans but the deities associated with the manuals. This relationship of “owner” to subject, deity to servant or slave, is understood by the vast majority as “religion”. We hardly question this concept. Those who do question it have often been killed by those who do not. Those of one slave-code religion have often killed those of another slave-code religion over whose owner is the only real Owner or which code of conduct is the correct one. Ultimately, these slave-code definitions determine our cultures and their legacies and traditions and are the most basic cause of the separations, divisions, conflicts and wars between humans. The major primary clue as to why we are still hindered by primitive self-contradictions manifests when we add to our self-adulatory history of progress, from gods to Gods to Armageddon. It does not fit the trajectory. It not only

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stops the forward momentum but also reverses it. The appallingly primitive status quo is revealed, therefore, at its most fundamental strata, to be simply a continuation of the archaic theo-political conflicts that we have known for the past three thousand years. The major obstacles that are most fundamentally influencing and hindering our planetary understanding and progress are cultural legacies, cultural lock-ins that are with us as the deepest dyes in the tapestries of our cultures, locked in legacies that influence our thinking, our science, our logic, and our concepts of ourselves. We are too close to them, or think that they do not influence us, or that they have been dealt with in the scientific or academic world long ago, or that we can just ignore them. We deal, furthermore, with all these problems in a Paleolithic, turfsh manner from the isolated towers of Cartesian-Newtonian oligarchies.

These problems translate to the problems that are related to our children and their education. Currently, we matriculate our young, these amazing, parallel processing, relativistic, quantum jumping, multi-dimensional consciousnesses, semi-illiterate and naive for fear of them questioning our shambling senilities. In a time when we need to stretch our historical sense to allow for the visitation of our planet by alien species from before our origins, we teach them drum and trumpet mammalian history fleshed out with desiccated, parochial, political platitudes. We teach our own children, privately, generally the same platitudes and clichés we were taught and brand them with the same religious, scientific, and intellectual taboos we were tattooed with as children and expect that they will somehow be ready to do better than we and perhaps even step into stellar society. Whether we deny it or not, our children show all the signs of being ready; they are underwhelmed and overqualified. We feel it. Nevertheless, we do not teach our minors philosophy although they are capable of calculus. We do not allow a teacher in the public school system to teach our children anything important about anything important because we do not agree about what to teach them, because we do not agree about who and what we are. We do not educate our children in the management and refinement and evolution of their personal spectrums of consciousness because we do not agree on what that spectrum includes. And the children are literally our future, we in the future.

This chapter began with a self-congratulatory accounting of our rapid, amazing rise from Mesopotamia to the Moon to Mars, from stone to steel to silicon; from clubs to a second Constitution; from swords to guns to the U.N.. We,