

Welcome Home,

**Mitakuye na Oyate Owasin
Wodakota Mahkatota.**

By A White Rainbow

**Wopida, Mdewakonton Mahkato Wacipi,
For Reconciliation and Restoration
Of Liberty, Justice, and Dignity for All People.
*haye! haye! haye! haye!***

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By A White Rainbow ~ *pseudonym*

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ISBN 978-0-9797710-0-2 Paperback

ISBN 978-0-9797710-1-9 Hardcover

LCCN 2016940233

Printed by King Printing Co. / Adibooks, MA

Limited edition for the 44th annual Mahkato Wacipi.

Complimentary signed copies are available for donations to

Mahkato Organization Foundation at Where Your Heart Is.

Mahkato's mission and the permanent fund started by these proceeds will be administered by a non-profit board of directors, to support the **Mahkato Wacipi, Reconciliation Pow Wow**, and especially for the consideration of a proposed landscape project involving the ceremonial planting and long term care of 40 Red, White, Black, and Yellow Oak trees, dedicated to the Memory of the 38+2 Dakota Warriors. (*The Vision of A White Rainbow* p163)

Current availability and organization details will be updated online at <http://Mahkato.org> as well as <http://WhereYourHeartIs.us> and the publisher's site, <http://AlongTheWay.us> .

Author's Preface

Welcome Home is a tribute to The Thirty Eight who were hung in Mahkato in 1862, and to all warriors with the conscience, courage, and will to do whatever it takes to make the world better.

Let us honor those warriors and honor life with our own best intentions, while accepting and requiring the same from each other. As a vision of healing, Welcome Home reveals how to accomplish the lofty goal of the Mahkato Wacipi ~ *Reconciliation*.

After the American Holocaust with all of its underlying human error, exemplified by that mass execution, healing and reconciliation would be quite impossible *without an essential truth found in the context of that darkest hour, and its use to heal and transform our humanity as a whole.* As found in those warriors, and in each of us, that truth will inspire and empower our nobility and community ~ opening this door for our homecoming. All other restitution and provision, which can otherwise never be sufficient, will then come naturally in abundance with gratitude.

Welcome Home is also a fundraiser for a new foundation and organization to serve the Mahkato Wacipi, *the Healing Pow Wow, for the Reconciliation of All People.* Participation in that inspired ceremony is making medicine to heal our global community, more than any merely intellectual solution ever could.

Nevertheless, **Welcome Home** offers a small collection of key truth *that will become universal common sense*, and a shorter list of political resolutions *that will become obvious agreements* through this healing process, in order to secure justice and sanity.

The title itself, Welcome Home, fits four contexts that are not as separate as they might seem: the Rainbow Family, the Dakota Diaspora, and the Second Coming of Christ as an awareness of the freedom and responsibility of community in every individual.

The fourth context is you, universally accepted and welcome to this home. We have work to do. The reconciliation of all people is at hand, within reach, as an extension of this healing ceremony.

The Second Coming of Christ, explained with this Native American example, would seem most significant, but that proclamation doesn't really matter. Of more importance, Welcome Home emphasizes two simple political action items that will be required for our just society. I would be desperate for everyone to rally those political actions, because so much change is needed in so little time, but so many seem unable to hear. Instead, I am optimistic, or even confident, just because I have been learning to listen to life myself. I see its power, intelligence, and humor, and while I know it does not need us, I see its consent, patience, love, creativity, and constant guidance within our common truth.

It is working in us, and for us, and it is persistent.

Sometimes big changes can happen very quickly, *like when a flower bud finally opens*, but it is not a new drive and intelligence suddenly acting in the plant. *It is just one more day of expressing the creative power of life.* Being present for that with appropriate memorial, inspired ceremony, and inductive participation will rectify the imbalance and provide this usable remedy and growth. I know this by heart and doubt there are many left who don't also feel this stirring of spirit that has been spoon feeding me the inspiration for this book. The signs of spring and awakening are all around us, throughout the world.

The ideas or truths presented in Welcome Home are no great accomplishment, they are simply there. *The real value or beauty of this or any art is in the attention and practice.* That should be evident in this offering, as Welcome Home is now the main artifact of my art or life practice, but the project is open ended like a prayer, or care, like a continuous sand painting conversation of form, wind, beauty, mindful ignorance, and both joyful and painful reality. It is my hope, dear reader, that you will share this art, attention, and intention in our life and with each other.

Welcome Home.

A White Rainbow

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rEvolution in Progress

The counter culture revolution of the 60s and 70s was a huge success, a victory. It changed everyone and everything. But it didn't seem like it, and that was hard for me. What first seemed like the great awakening of a new age later seemed to crash hard and broken like an ocean storm on the rocky shore, to wash back out to crushing depths of endless sea, drifting formless, with no place to stand. Our effort to politically reform serious violations of justice and human decency, like war and other destructive conventions, has made some small slow progress, but wars continue and the establishment still stands like those rocks on the shore.

People stubbornly and persistently defend blatant mistakes rather than questioning and correcting them. They use concepts and opinions to substitute for perceiving the truth that's right before their eyes. Speaking basic truth can be like speaking a language that no one knows, and I am dazed by how easily people live unaware that their common sense does not depend on truth.

With the whole revolution of consciousness I took on the identity of a lonely mystic poet, as if I was a victim of isolation because I wore a cloak of invisibility. I have felt so alone, but people have shown me my own ignorance like looking in a mirror.

I have vital insight that can benefit all people, but I've been wrong too, like excusing myself for not sharing, by saying I'm alone or invisible. It is ironic how I could feel alone in the depths of this mystery, as if in the ocean the ocean was empty. I have noticed that it isn't, but I still feel foolish.

The greatest mystery is the very presence of this being, the power and intelligence behind and within ordinary reality, from whom all else derives its form, substance, and meaning. This being is my teacher, friend, and first relative, and all else is as closely related through this mystery as I am to myself.

We not only share this great mystery. It is all we are, and it is ever greater than what we know. So are those rocks, and they are as much a part of the mystery as is the water of life. They don't just block that water and send it back to the sea; they can't.

With the sun and wind the water constantly flows upon the rocks and earth and is absorbed. Every drop counts and returns with new memories of life. Striving with its own soul and creative force, life shares its whole with that fullness.

Everything we say and do becomes part of our world forever and changes it according to yearnings and patterns which we can no more keep separate from the whole than the land can keep the water from flowing.

The Rainbow Family of Living Light

I had heard about hippies that gathered every year in national forests and called themselves the Rainbow Family, but I had a somewhat mistaken impression of who and what we are. I had never been to a gathering, and didn't expect to find comfort there even if there were others just like myself. Of course there aren't; everyone's different, but I was wrong anyway about not finding comfort.

Recently I was greeted with the expression, “*Welcome Home,*” by several different strangers, who were eager to be helpful, offering to carry my gear or help me set it up when I walked into camp for a music festival. I thought a few young people were just trying to be nice to this old man, but the remarkable spirit of community was pervasive. Everyone was personable and available to stop whatever they were doing and take time to become familiar. They initiated conversations without being intrusive. They were generous and sharing, creative and free, without pretense or agenda. The acceptance, interest, and joy was genuine and nearly universal. **I felt like I was finally home and had just realized that I had been away.**

Eventually I learned that “*Welcome Home*” is traditional as perhaps the most common greeting at Rainbow Gatherings. The next most common salutation is “*Love You Family*.” Sharing and caring for each other is the social norm, almost competitively so while humbly sharing the honor. I found that spirit where it had spread to a music festival rather than in the forest at a gathering, but later I went to a **Rainbow Gathering** to try to share my ideas and get to know them better.

With regional, national, and international gatherings annually of tens of thousands of people the impact is huge, and so are the challenges. Remarkably, with no one in charge of anyone else, they have developed excellent standards, through experience, to protect health and to minimize the impact on forest environments where gatherings are held. Dedicated people work for weeks before and after gatherings, as well as in kitchens and with other responsibility during the gatherings.

The general spirit carried by the majority of Rainbows is remarkably positive and strong, with a real sense of hope and power, unity, peace, responsibility, and care for each other and for our Mother the Earth. They share sincere prayers, plans, and calls to action for Rainbow Warriors from all nations, races, and walks of life, and they continue working between

gatherings to save people and the Earth from industry and ignorance, using online networks to share information, concerns and inspiration.

But Rainbows seek refuge from as much as solutions for the corruption of the commercialized, military-industrial complex establishment that they call “*Babylon.*” With the principals of universal acceptance and individual freedom a kind of sanctuary is offered for anyone, and they aspire to be that home for each other wherever they meet.

Those are all the right words, and worthy, including the value of and need for refuge that they find in each other at least fleetingly. If one word could express the dominant mood and strength of the family it would be hope. So despair is not the biggest problem we face, but the worst. Some feel the Rainbow Family has lost its way because of the few people who bring exactly what others are there to get away from.

Some bring violence to the gatherings, but it stays mostly on the fringe and with itself. Others bring similar problems like drug abuse and addiction, or lack awareness of responsibilities like taking care of their dogs and picking up trash. But, even though no one is in charge of anyone else, more of those

problems are corrected or healed at gatherings than are created there. Everyone wants to help and most do.

A few of the hardest cases that get attention, really don't seem to care about anything besides not being controlled by someone else. They are desperate to possess freedom, but don't know what it is. Maybe they think gatherings are just a wild party free-for-all. So while they want to get away from being controlled, they make others want to get away from them and the tragedy that tends to follow them. Some feel they should just not be allowed at gatherings.

Freedom is responsibility. There are so many ways that every one of us can do more and do better to be free of the tragedy caused by others. We have to look at what happens, at our failures, but understand that nothing we see back there is "the way" that is getting lost. The way is always forward, and it isn't just making sure that the right people come and can get away from everyone that isn't. That isn't rainbow (all colors), or freedom (responsibility), and it won't fix anything that isn't right.

If you don't think it can be fixed, that is despair. That is what being lost is, not just having things to fix. Don't give up on freedom and acceptance; don't join the hate and irresponsibility; and don't pretend it isn't yours when it is still here somewhere. Even outside the main gathering, or anywhere, any one person can affect everyone with the simplest things, for better or worse.

The biggest problem or challenge for Rainbow seems to be that Babylon is bigger, and most Rainbows inevitably return to live there, between their all too brief visits to home. Dependent on the world of Babylon they are actually part of it, with little hope of escaping that connection.

I can help with those problems. I have found a way Home and can show it to you, all of you. This book tells how it can work for all people. It is still a big challenge, but this is something we can do for ourselves and for all future generations. We will use these simple, practical keys, because they can be readily applied and will work even during the process of a general awakening and coming to more universal understanding.

All land is sacred and all people are family. Its time has come and the transition is in progress. We will bring it home, and it will settle into place to stay as naturally as water in the ocean.

**All People,
All Rainbow Warriors,
All Friends of Life,
and Caretakers of the Earth
our Mother and Home,
Hear this Simple Truth,
and Extend this big
Welcome Home
to All Our Relatives!**

Welcome Home ~ My Sovereign

Dear reader, whoever you are, wherever you are, universally and unconditionally, *Welcome Home!* This is your home.

You belong here, as *owner, proprietor, and sovereign* -- as the one it is all about. We have all been waiting for you. We need you, each of you, and deep down we all know it.

Together we will put our house in order and depose all that stands against or dishonors our rightful nobility. We will restore this grand estate to its heavenly glory, and extend its luxury with mercy, hospitality, and generosity to all, to welcome and usher all souls in this realm to their own perfect wholeness in fulfillment of life's best potential.

We have something here that is as simple, practical, and as ordinary as the rising sun, and it will change everything.

There is no need to change your religion or have a new one. You will find this in your own religion if you look, or you can love and appreciate it without religion. Either way you can affirm it in yourself. It is a mystery how the obvious has been obscured to begin with, but it's comforting to know that it will not be easily hidden again.

An ancient history and teaching story, familiar to most people, illuminates that mystery and provides a framework for understanding this situation. It is about a core of simple truth and wisdom that forms a thread through our entire journey until now and ties it all together like a map, or like a ball of string carried through the maze to find our way home. We won't actually need the string but **it is beautiful to see the Genesis story in the light.**

We have an opportunity now that has been a long time coming, where the pieces all fit together, and where together we can bring it all home to heal and complete each other. This is the long promised peace and salvation from a curse that we brought upon ourselves and have carried for ages in this exile. We stand as a whole humanity at the door. We have the keys. We will open the door and hold it open with a smile. Welcome home.

This opportunity is for all humanity. Its place is with everyone everywhere, but I have been given this particular context in which to tell of it here in my home town, Mankato Minnesota.

I have been blessed with vision of this mystery to share like a prophet or holy man, but I am quite ordinary like the vision itself, and the message of this simple story is for ordinary people. You will see the truth of it clearly, face to face. So wait for it while you consider this revelation, starting with these well known facts.

What We Need

We need to put our house in order. Some of the most important things, necessities of life, are there, but seem to be lost in the mess. The mess is not so important as those few things are, but the story has to start there. People are a mess. Our society, our economy, our environment, even our common sense is rather sick. That's not new, but neither is it quite natural, nor is it an essential human, balanced state of being. Life will sprout renewed and pure like seedlings in the compost of last year's waste, in the organic matter that was otherwise unusable. I won't say it didn't matter. I won't say it doesn't stink. I will just say it doesn't make us what we are. The life that is in us does.

Everyone knows the grave sins and problems of the world: suffering, poverty, wars, pollution, terrorists, police brutality, violent crimes, rape, murder, cruelty, domestic abuse, basic distrust and fear of strangers, fear of being seen or known, fear of the inhumanity of humanity. Everyone knows about homelessness, unemployment, and tiresome meaningless or even shameful occupations that don't pay enough to cover modest expenses, bring joy, or leave enough time for healthy family relationships.

Everyone knows that you need money to live and if we didn't have to work for money nobody would. Everyone knows that we need law and order or we would have chaos. People would just take anything they wanted and hurt each other without fear of being caught and punished.

Many know that if there was no hell there would be no reason not to sin to your hearts content, and many doubt there is. ... But wait a minute. That implies there is no other reason in this life to be good, and if we're forgiven before we die then there's no reason at all. ... *That's not right!* ... Maybe not everything we know is right, but with laws covering just about everything, where most people can't get away with anything, how bad can it be?

In spite of all our civilization's progress, nobody wants to know how bad it can be. Most people try not to believe it if they do know, and far too few know why or what kind of new action or agreement could fix anything. Most blame certain other people, or other kinds of people. Some blame money, or civilization and progress itself, and some people blame themselves. Unfortunately, with blame some kind of counter harm often seems appropriate while fixing nothing and causing greater damage.

We can do better. We can understand better. **We can overcome the very causes of most of our problems.** That is the practical opportunity at hand.

Some people trace the cause to something about that ancient story of Genesis that I mentioned, and they assume they understand the teaching. They assume the promised remedy will come on its own from an external source and that there is nothing we can do about it in the meantime. Others assume that there's no real truth in that story, and they settle on a similar conclusion, adding hopelessness to the helplessness, or worse yet they assume meaninglessness. **Healing will involve rejecting the myth that blames Eve, and committing to gender equality and balance in everything, especially in power and government.** You will see how beautifully that story actually works, **but first we have to clarify the real problems that we're talking about.**

The European invasion and genocidal holocaust of America are, I hope, as bad as it gets, or close enough to it. Mercifully, none of us living now were part of that initial violence and inhumanity, but it is close enough to us today to relate to personally, and it still continues in essence and consequence with lingering wounds, devastated lives, lost heritage, misunderstandings, and confused or challenged identities.

The inhumanity also continues in not so different ways with violence and injustice against many other people throughout the world, and in our personal lives. Let's help each other to cope with the consequences, to heal from the injuries, and most of all to understand and overcome the causes.

Discrimination against and abuse of women, and the domination by men with an illusion of moral or practical superiority, is both an injury or consequence, and a significant part of the cause. The illusion of anyone's superiority and privilege over others, whether by gender, money, race, law, or any other assumption, is a most perverse and destructive ignorance. We will see how assumption itself is the main cause for that and other errors. We can also easily see how balancing our perspectives and conventions with the wealth of diversity we have will help us overcome that tendency.

I have heard and somewhat agree with the hypothesis that we would avoid wars and most of our other problems if women were running things instead of men. That's food for thought, but a more feasible policy would be to require gender balance in all governing bodies. Perhaps most official positions would be better served by gender balanced teams than by individuals. We can also recognize a more fundamental essence of our problems.

The Problem and Worst Case

To start with, all the world's problems, and the capacity of any criminal to commit crimes that hurt others, or anyone's ability to hurt others, is due to a repressed capacity for empathy and thus for compassion. For most people that is not because they don't have the ability or tendency for natural empathy. It is rather because of some unnecessary distractions, and a mere few misconceptions or illusions. We can remove them.

I know that sounds too simple, or even naïve, but bear with me and keep this in mind. It will prove very useful as well as true. We will need a few other practical agreements to use this insight, but the whole argument is compelling and beautiful in its simplicity.

The recent American Holocaust as a whole is anything but simple, but it illustrates the problem we have with empathy. The European immigrants were distracted or blinded by certain misconceptions to the point that the indigenous people and their reality were as if invisible, as if some cartoon fantasy was all they could see in place of what was real to the Indians. And it was just as impossible for the natives to see the immigrants as they saw themselves, or to understand how anyone could think and act the way they did.

Now, the contrast can help us recognize, amid all the learned preconceptions and assumptions about our selves and our world, which ideas are closest and furthest from the truth, and which are most helpful or destructive. By seeing our mistakes we can stop and prevent them. With better understanding, we will find that we do care about other people like we care about ourselves, and we will actually realize the ideals that we like to believe we live by or stand for.

Because this context is about the worst of tragedies and its cause, the contrasts might seem rather one sided, like a slam dunk for pity and shame, but that is not to suggest that there are fundamental or intrinsic differences between races. We can all learn from our ancestors and from each other as mirrors of our own underlying common human nature, and about our own potentials for better or worse.

All people are created equal. We share the same reality. And people always do the best they are able to, given their whole background of formative learning and experience. While we have an inalienable freedom to chose, we are all capable of and probable to make exactly the same choices if given exactly the same background and situation.

It helps to understand that, even though no one has the same, or can even know exactly, the whole background and situation of any other. Nor can we completely understand our Native American and European ancestors. We are not our ancestors, even though we learn and inherit so much from them. Neither our source culture nor our race can completely determine or limit our actual potential as human beings, but we have a responsibility to learn from our heritage and to bring the best of our heritage forward, cherish it, and protect it both from and for ourselves and others.

Help From Americans

I was blessed growing up, learning respect for all people from my father and others, including an authentic Indian Medicine Man who talked for a YMCA youth group when I was about six years old. What I learned from Amos Owen, was that a real Indian Medicine Man was also a regular person like my own father, and that many regular people and families had lived in the area before they were removed because they were Indians. I learned that their story was not told by what I saw on TV or heard in school.

I also learned, growing up, that to understand stories about real people it usually takes some work to imagine what really must have happened for the stories to make sense, and that about other people it is most accurate and helpful to assume the best intentions I can imagine for what they do. I had more than a few experiences growing up that didn't make much sense, but left me **searching for deeper truth throughout my life, and I needed to understand rather than just know about the Christianity that I was raised with.** Since I never understood why any other religion would be bad just because one might be good, all religions and teaching traditions have been informative and dear to me.

I am particularly fond of and grateful for what I know of Native American teaching, spirituality, and culture. What it would mean to be an Indian, however, I'm not qualified to say no matter how much insight or empathy I might have. I feel frustrated or angry around non-Indians who think they know, because I know they are closing their minds to the people themselves, and because I know too much about how every conceivable variation of non-Indian closed mindedness has been imposed on Indians at the same time as they have faced nearly inconceivable challenges of their own.

I have also felt uncomfortable around Indians, at pow wows, traditional dance, and regalia. It is beautiful and I am glad to see Indians celebrate their heritage, remembering the old ways and making new ones, holding to each other with mutual respect and support, and affirming their identity and community. I even feel respected as a human being and welcome to that circle to find my own place there with them. It is difficult to define my discomfort, but it is important to understand.

It is not that I want to be an Indian, or to learn what only Indians know. I am merely human, and while I respect anyone exploring their humanity in being Indian, it is not me and not my problem.

My discomfort is also not about what my European relatives did to or took from Native Americans. Anyone who is conscious of all that will need healing and redemption, but first, this is something else that may actually be part of the healing, something that has survived despite the all out physical, psychological, and cultural genocide that has occurred, something that can't be killed and must not be forgotten.

Maybe an Indian feels it as being Indian, but I feel it everywhere, in everyone. I just feel it more acutely at certain moments like at pow wow or with certain people. It is uncomfortable because of an intensity of mixed opposites, of belonging and loneliness, of an exquisite emptiness full of the only thing that matters in a world that doesn't know it.

At Pow Wow it is in the circle and the dance, people flowing along together like current in the river of life itself, like the blood in our veins, or the wind on our wings, and in the drum beating in step with those wings, in my chest, in my breath, on the ground like touching but floating above it in the arms of our mother, in a memory of oneness that can hardly believe the distance between inside and outside, between one and another.

Human consciousness and intelligence, especially emotion, lives in the complex signal of the heart, as can be seen with an EKG. That has been scientifically shown to be more than a metaphor. It has also been shown, more directly than the quieter EEG brain waves, to actually connect people in shared experience like a radio wave.ⁱ Its steady pulse, like a carrier wave, is like the pow wow drum, where in the dance, people are joined not only actively at the hip, but physically at the heart.

Native Americans, also conscious of a connection to the land, should know that is also more than a metaphor. This land, Turtle Island, our Earth Mother, the Blue Planet, knows us and holds us as a mother holds her children, not only in her arms, but in her heart. The earth itself constantly resonates with an electric wave or pulse of approximately eight cycles per second as measured anywhere in the surrounding ionosphere. Her heart, like that of the sun and sky is not only American but universal.

**The Sanity That First Nations People
May Help Us All Remember
Is Not Merely American.
It Is Human.**

i Science of the Heart, by Rollin McCraty PhD. Director of Research, at HeartMath Research Center : <http://www.heartmath.org>

Knowing Our Humanity

For our Native American ancestors, tribal and extended family social structures were more than merely a cooperative economic arrangement. It was profoundly their personal identity. That is especially difficult for European-Americans to understand, and the standard cultural-dimensions paradigm with its “individualism-collectivism” index is completely inadequate for the comparison. **Self-determination was also highly valued by Native Americans and is part of the collective dynamic rather than opposite to it.**

Their appreciation of both poles of that dimension is worthy of emulation and nurture by any society that values its humanity, but both were seen as antithetical to the European world view. In the name of civilization they have both been directly and systematically attacked by sincere but misguided social engineers.

After most of the physical holocaust, legislation and policy to “kill the Indian and save the man,” was thought of as heroic humanitarian rescue, rather than as cultural genocide. After WWII the United Nations created a broad definition of genocide as international crime that would have clearly applied.

The Dawes Act that forcefully divided communal populations onto separate homestead allotments, and Grant's Peace Policy, of the Indian Reform Movement that forcefully removed children from their homes, language, religion, education, and families to be raised in boarding schools, were but two of the devastating failures of ill-conceived goals. They failed not only because of the corrupt and incompetent elements involved in the design and implementation, but because evolution does not naturally flow backwards. Maybe it changed what it means to be Indian, but it proved the tenacious and vital mystery of the indomitable humanity that we share.

Tribal identity, while once a factor separating the many communities of Native America, has coalesced as if in solution, reforming part of the common ground that now unites a more transcendent humanity. Native Americans are still here, as nations, individuals, and as a whole, each one adapting and deciding for themselves what that means. They are a living presence in the modern world, potentially stronger and more essentially human, choosing from what is real what will change and what will stay the same.

The same things apply to every individual and to our humanity as a whole. No one is absorbed by a collective identity so that they stop being anything that makes them an individual, but everything a person says or does becomes part of their world and part of every other individual. **That inescapable responsibility and the inalienable freedom that goes with it, is the highest law.**

As the highest authority, my king, said, “As you do for anyone, even the least of them, you do for me.” He did not merely defend humanity with his crown (authority), he defended that authority against the forces of tyranny and gave it to us, as our own. It is the same essence and authority as was there from the beginning, and yet our world forever changed by what he said and did. **Our humanity is still just awakening to that self awareness.**

As that unfolds for us we have another big boost in that direction by the fact that the **Native Americans have not lost awareness of their humanity and collective identity, at least not as Europeans have.** Still, no one knows exactly what it will mean to be human in this world tomorrow. We are still deciding it.

Choosing Our Identity

We all choose, or identify with, many things that seem to define us. Other things that we have grown with long enough seem beyond our choices, or even beyond our awareness. It is up to us to understand and make the most of them, or to let them change as we come to understand something better. Each nation or collective identity, and each individual, will always remain distinct and unique, not because we maintain our differences, but because we are real. Individual and collective identities are the simple realities of what we are. We cherish and nurture what we become.

European-American culture is supposedly an extreme of individualism in the standard paradigm, but that is misleading, and extremely important to understand. Our European ancestors sought to escape the social structure of Europe, but they carried it within themselves, more than they knew. They had given up on their own individual importance within their collective identity, and within the law that they lived under.

Rather than escape or even reject that law, they surrendered and fully accepted it, though as something beyond their responsibility and control. So they seemed to live under rather than within the authority that merely granted various opportunities. When they came to America to get out from under, they could not leave that illusive emptiness behind, nor could they see what it had to do with their world view. They simply saw it as the way things are, all in all, and as they are destined to be.

Their collective identity, rather than being a source of security and joy, was rightfully feared and dangerous. They little feared actually losing the authority that they took for granted, but feared it might somehow take back what had been granted. That accounts for arrogance, cowardice, and greed, but was not the worst of the condition.

It may be typical of our problems that the worst would come out of mistaking something about the best. In this case it involves the most precious and quintessential American ideal and identity, our inalienable right to liberty. The very truth of that is in the common nature of individualism and collectivism rather than in the difference, and in the fact that freedom and responsibility are the same thing.

Responsibility and freedom don't merely go together, they are the same thing. Misunderstanding that deeper connection creates the confusion and causes our worst tragedy and peril.

The mystery and reason that our liberty is inalienable is because we are inescapably responsible for what we are. That responsibility is intrinsic, not imposed by someone else, nor taken on as an optional character trait. More importantly, that responsibility cannot be taken away by anyone, nor by any economic principal, law, agreement, or failure. We are inescapably responsible for everything we do or don't do as it becomes forever part of our whole world and of everyone else. **We have that authority, freedom, and responsibility, not because it is allowed or required by something else, but because we are real.**

The illusion that we surrender authority so that money and law have power in themselves suggests that it is beyond our control and thus not our own responsibility. That includes all the subtle attitudes and assumptions about what must be or should be, as well as actual legislation, habits, and traditions. While it isn't perfect and sometimes isn't fair, it still *seems* to be the only choice and way to survive greater evil, besides each individual's own small personal power and hard work *for themselves*.

Because of that illusion, caring about others *seems* mostly irrelevant, especially if it is painful to do. Living under rather than within the law also leads to living beside it when possible, and that leads to apparent evidence that people themselves are evil, and that the evil must be central to human nature, especially for some of “*us*” and most of “*them*.” ~ So it seems.

But let me interject this assertion: There is actually no such thing as an intention for evil! If there is an intention at all it is necessarily an intention for good, no matter how mistaken the method is, or how tangled up with unintended consequences. **Furthermore, there is no such thing as good for some that is evil for others! *It is not possible to hurt anyone without hurting everyone, and conversely doing good for anyone will benefit everyone.*** Any other way to see it belongs to those illusions that distract from sentience and the natural human capacity and inclination for empathy and compassion.

Those fugitives, refugees, settlers, or colonists were unaware of sharing this one life with all life, unaware of their whole self, not self aware, *not quite sentient.* They must not have been. They could have been if they had only understood their need to pay that kind of attention. **Learn!** Be aware of yourself and of your own human potential to sleep through important decisions.

Most of those excited pioneers had no idea at all about the kind of inhumanity they were party to. They believed they were buying land from the government, not stealing it from Indians. Those who knew that the indigenous people were being cheated or even exterminated were truly deluded to believe that it was the right or only way it could be, and that “civilization” justified itself.

Today many people won't let themselves be conscious of that unjustifiable horror of sanctioned extreme inhumanity, because they don't know how to change it, or how to forgive themselves for not being able to. So they subscribe to the same delusions that made it possible.

If you are conscious of this horror, then you can not simply think a different “side” should win, nor can you believe you are helpless against a persistent evil and thus be consumed by the empty desolation of the damned. True consciousness of that horror is its own healing, because the horror of it is the absurdity of choosing to hurt yourself, because that is what letting anyone else be hurt is.

If you are conscious of the sacred life that you are and that you share with all life, then you can only want good for anyone. Don't over-think this. If you are conscious of our life and our world, then you know it as responsibility and you freely choose life.

Being insane, unaware, or mistaken is never an excuse. It is always the reason, but doesn't make the damage or tragedy more acceptable. Nor does it take the responsibility away from anyone whose action or inaction has some effect. Naturally being sane, aware, and correct will have the best effect, so it is desirable for all of us to be informed and understand what has happened, and to better understand who we are and what we can do.

As we look at the mistakes, try not to internalize and thus want to justify them. Don't give them any power over you. They are not you, not even when you are the one who makes them. Also, try not to externalize them and want to blame or believe they are just part of someone else. They are only someone's mistakes, not who they are. **The responsibility to fix them depends on the ability to do that. It depends on who you are.**

Knowing who you are depends on knowing others. Helping yourself depends on helping others.

Being a Nation Among Nations

Healing the Circle of Humanity

The most important way for First Nations to help humanity now is by continuing to work with the United States and others to clarify and rectify the long standing issues involved in relating to the tribes as independent sovereign nations.

Most people are quite unaware of the actual confusion that exists in the legal and technical definition of those rights and responsibilities as they are today. Fewer still realize the essential nature of the confusion and its universal importance in a world that has outgrown the validity of older conventional standards.

Vine Deloria Jr. gives an excellent report of the development and state of European American international relations, in “Behind the Trail of Broken Treaties; An Indian Declaration of Independence” ©1985, starting with this wonderful description.

“Fifteenth century Europe was a marvelously structured and self assured universe. Europeans were a pugnacious and hardy people, tempered by the constant warfare that had raged for hundreds of years across their continent, and immune to the diseases that would devastate the rest of the world. One might say they were the weeds of humanity.”

***Hundreds of years* is a major understatement of that formative period, but it captures the character of our national and international culture at this starting point.** Vine also describes in thorough detail, the doctrines and assumptions of international law as the basis for treaty relations and changes. The confusion stands out clearly, not only invoking wonder at its possibility, but new confidence in the equally clear resolution.

The United States went from refugee to the world's leading superpower in record time. It is too easy to take that precedent for granted, as if justifying fatal assumptions. That problem was compounded by bureaucratic incompetence to treat with the indigenous nations justly or even to classify provisions to do that correctly within the framework of the new, but old, legal system.

From the beginning those legal provisions were vague and misleading, and they only got worse with each precedent of interpretation by the courts, the administration, and the congress to justify any action they preferred. Yet it never was a total legal disregard for, or dismissal of, first nations rights. Deloria shows that legally, over four centuries of persistent confusion, broken treaties, and even genocidal interventions and policies, sovereign national entities still exist with legal title to remaining homelands. That demands recognition, but let's go beyond that affirmation.

Beyond correcting the confusion and establishing more just and appropriate relations, the context of these issues provides a means *for the United States and all nations and people to examine and understand the realities of our global community.*

With understanding of our common ability and responsibility to care for each other *and the Earth*, we will replace the modes of taking and owning, with recognizing and sharing, and replace domination and coercion, with respect and cooperation.

Our whole world is currently in a process of transformation, the end result of which is anything but certain. The most important dialog right now is about rights, responsibilities, and universal laws that apply to *all nations and people*. For global justice and even for survival there is no understanding more critical than the inseparable principals of independence and interdependence, of freedom and responsibility, or of the reality and value of both individual and community sovereign dignity.

Old mostly unwritten international laws that recognize sovereign states as any group capable of marshaling an army to defend itself against all aggressors, are clearly outmoded since no one is still self contained or self sufficient at all. Not even the super powers are secure in those laws, because those old conventions and methods never really were *civilization*.

Native American status as sovereign nations was recognized to create treaties by which land was appropriated, shortly before using status as domestic subjects to arbitrarily change or dismiss terms of the treaties as if they were no more than social welfare programs. The independent status was used to deny benefits of natural born citizenship, including the bill of rights. At the same time, the dependent status was used to justify complete control over lives and property for any reason at all. Because the constitution assigned a responsibility to congress, to regulate commerce between states, nations, and Indians, the supreme court excused itself from ruling on anything to do with Indians. They used the wrong criteria for the wrong purposes.

This general confusion has never been resolved, or even recognized for the profound negligence it represents, abuse it allows, and damage it continues to cause. It is past time to recognize the first nations for what they are, and to restore basic dignity to all aspects of those international relations.

It is also past time to recognize the universal principal of our common responsibility for justice to both individuals and communities whether domestic or foreign. It is beyond shameful and embarrassing that either domestic or foreign status could be used to justify abuse or neglect, but they thought it did.

The illusion of beneficent domination will never be a stable world order, but common understanding and appreciation of truth will be. Domination or coercion by military, police, economic, or any other power cannot provide security while lacking recognition of the interdependence, human rights, and universal freedom of everyone involved.

Asserting universal or international law and its relation to domestic laws, or to the enterprise of sovereign nations and free individuals, cannot be left to outmoded and inherently destructive conventions. Just law can not be merely a technical definition of the limits of acceptable disrespect beyond which superior powers of coercion might be engaged. Nor can it be a definition of membership requirements to the circle of law. Rather than definition, rejection, and exclusion, it must be expression, recognition, and acceptance of the principals and values at the center of our circle, and central to the circles within our circle. Rather than control by judging against an authority of definition, civil community will come from a discovery of our capacity to accommodate any new purpose within our common purpose.

But common understanding of rights and responsibilities will not suddenly happen without conflict, confusion, or work to be done.

Remember This Absurd Horror

The whole horror or evil of the American Holocaust can not very well be exaggerated, but sensationalizing it does little to counteract denying it or being overwhelmed by it. Neither can it be overlooked, but a complete report is beyond the scope of this document. Refer to books listed in the bibliography. Here, it will be enough to focus on how it unfolds in the tragic history and sacred medicine found here in my hometown.

The events here in Mankato Minnesota serve as an iconic representation or epitome of human folly, loss, and resilience. If you can detach yourself from the story it will sound like one of those teaching stories about the trickster coyote, imaginatively fabricated beyond credibility to both amuse and disgust the listener while cleverly leading to some real life lesson, like a mirror of ourselves in a way we are not accustomed to seeing. It is still too fresh to change the names or facts to protect anyone, because we are still directly part of the story and responsible for its ultimate significance.

The whole United States was engaged in that bloody test of its civil union, and was beginning “through that terrible baptism of blood and fire,” to cleanse the nation of the abomination of slavery and racial inequality.(baptism¹) Yet the systematic displacement or annihilation of first nations people had already become so routine with centuries of practice, that it hardly registered as a question of morality in Minnesota.

The news of Minnesota was about the almost free land that was available, where settlers could live free and worship the God that blessed America. The friendly Indians had land reserved, free money from the government, and teachers and preachers so they could even learn to talk and live like real people.

At the same time, those Native Americans saw the new people come with new things. They didn't need those new things, but some of them were easy to like, and the new people were anxious to share them. The Indians were gracious hosts, even generous, and shared what they had from the bounty of the land. The new people were generally strange, rude, arrogant, greedy, and by all accounts dangerous, but **they were apparently human and it seemed right to try to get along with them** and learn about their ways, so they welcomed them and let them come even when whiskey, guns, and other changes caused trouble.

To share in those new things the Indians were told they could pay later, whatever that meant. Later, it became clear that the new people didn't value anything enough for payment besides the land itself, or enough money, whatever that would come from. The language barrier was very difficult, and it was hard to tell how bad it could be. They could only accept that the strangers had come and that many things would change.

What was made most clear about the “treaties” was that it was the best deal they could get. In so many words, if they didn't agree then many soldiers would come with guns and they would get nothing. So in 1851 they could keep a small area along the river, “forever”; they would be taught how to live as European farmers so that the small area could be enough; and they would get a payment of money every year so they could continue to get food and tools from the store. They understood the details, implications, and the way the new people thought well enough, but they had few options.

For now it's not so important that they were essentially robbed at gunpoint, promised a very small part of the value that settlers actually paid for their “almost free” land, and they were given even less than promised in each installment as they were mercilessly exposed to predatory lending and embezzlement.

It's not so important that it only took a few more years before those creditors had forced another “best deal they could get” in 1858, leaving them only half of that small area along the river, while the creditors continued to take more money from them than the Indians would have or were paid to begin with.

It was not even so important that the “civilized” people typically treated them worse than slaves, with comparable respect and rights under the law as is afforded to stray dogs, or as targets, that is marks, to take that “government” money from as easily as would be possible.

How can that not be important? Partly because it wasn't the worst of it, but mostly because if anything is worth sensationalizing about it, it is the remarkable civility, patience, and restraint with which the Indians accepted those conditions here in Minnesota. They exemplified the very civility that was assumed to be the great boon they would receive if they could, as compensation for any loss or adjustment they had to make.

Honor The Patience, Civility, and Restraint

Those Americans were not too stupid or naive to see how they were being taken advantage of, nor were they cowards even though they knew the cards were stacked against them. They were also not so enamored with trinkets or seduced by booze that they couldn't live without them.

They were simply decent intelligent human beings coexisting as well as possible with their new relatives. They already knew that any meaningful improvements to the relationship would come with patience, reason, and communication, no matter how improbable that seemed given the European's apparent problems with language and thinking.

Their civility is most remarkable given the fact that each individual among them could decide for themselves. That was the only control any chief or elder had, even over the hot headed youth among them; it was each individual's innate responsibility and respect. It was not for lack of trying that it got worse, for survival, when the reserved land for farming proved inadequate for food in 1862. They hadn't given up, but they were critically and vitally dependent on their promised payments for food from the storehouse, or on access to wider territory to find game.

A little cooperation would have been enough. The annuities had been delayed and reduced before, but this was worse because they were starving. People back in Washington had the promised gold but were holding it back because they felt it might be more important to use it for that terrible baptism of blood and fire in the south. People at the store had the food, but were holding back too.

The Indians were literally dying of starvation while waiting for the promised payment. For weeks they repeatedly attempted to negotiate civilly, stating their desperate need for the food that was right there, locked in the store. It was their own food by all rights, not a special favor they were asking for, and it was already there even if the money wasn't.

They even demonstrated peacefully with a force of men that it would be a simple matter to just break in and take it, but they demonstrated self restraint and simply asked for understanding and cooperation to save the lives of their families. The arrogant and insulting response by the outnumbered clerks at the store, to *“let them eat grass,”* was incomprehensible to people who would consider it their responsibility to share their own food when needed, even when they didn't have enough. **Yet they still didn't force the issue and continued to preserve the peace.**

That was the background for the horror and tragedy of 1862.

The violence that followed didn't fix the problem, but it was as thoroughly provoked as possible, and about as justified as war can ever be. The so called treaties, that were originally imposed as the only option besides facing soldiers and getting nothing, had proven to be no option at all.

The war had already been declared against them and had already started with an attack by methods even crueler than

soldiers guns. The spark that finally started their acknowledgment of that declaration was when a few angry youth got involved in a somewhat random murder and then turned to their own people for support.

Leaders among them still knew that a military victory was impossible, but they also knew that the people deserved the

right to fight for their lives, their home, and their honor. The Indians as a whole did not abandon those boys to the enemy's "justice" to be hanged, because they were in it together. Everyone knew stories about the ruthlessly brutal and terrorist ways that the whites had used elsewhere, and they knew how brutally rude many of the local "civilians" normally were. Regrettably, but predictably, some of that brutality was repaid to families of white settlers.

Many of them did their best to spare lives and protect prisoners, but they all knew the deal was off, and that it was all out war. Their leaders also knew that the best strategy was to focus on military targets and quickly take the forts, but there was no strict chain of command. **Even if they had only won the forts and spared civilians, they would eventually have been crushed like the southern states were by Sherman's total war campaign to break the rebel will.**

It would have been, and was, actually worse for the Indians than for the South. Let that sink in. It was worse than the civil war with its 620,000 dead.ⁱⁱ The Civil War put the rest of the world in awe of the brutal American bloodletting. The final campaign of total war upon the south was not merely to secure a surrender, but to assure they would never rise again, attacking not merely armies but civilian holdings and communities, destroying everything. At least southern Whites got to keep their home, and it was not genocide.

ii **I just read about a project to plant a memorial of 620,000 trees for all the soldiers who died in the civil war.** I won't even try to estimate the pre-genocide Indian populations, but maybe we can let the 38+2 represent all of them, and all of us. (See the Vision of a White Rainbow)

Understand These Embarrassing Choices

The Dakota surrendered after a few short weeks of fighting and released their prisoners. Their whole population was placed in a stockade and most of the adult males were put through what was called a trial where 303 of them were sentenced to hang simply because they had been at one or more of the recent battles.

The trial was a military panel of young soldiers, with no lawyers, judge, jury, or time, very little translation, and only an assumption or pretense of military law. The only law they actually represented was the horror of the immigrants, the real injustice that had led to the bloody affair to begin with.

By the horror of the settlers, I don't mean the intense anger and fear that they were aware of. I mean the responsibility for all the inhumanity and harm that they were unaware of because of the illusion that their “civilization” was right and justified. The soldiers stopped civilian settlers from simply slaughtering all the unarmed Indian prisoners, but they fed that same hunger for revenge by having as many of those Indians killed as they would be allowed to, with that same illusion of justified civilization.

The number was reduced to 38, but there was no justice involved by any legal standard. It was an officially sanctioned execution, but without due process. It was illegal, essentially murder, and as the largest officially sanctioned execution in US history it remains a national embarrassment of epic proportions. That is legal truth even without consideration of the extenuating circumstances, evidence of innocence, or other common moral standards or protocol.ⁱⁱⁱ

Many more died in and between the stockades in Mankato, Fort Snelling, and South Dakota as all the surviving original residents were deported from their home in Minnesota, as originally promised. The genocide continued and escalated with Sheridan's campaign, who invented the saying “*The only good Indian is a dead Indian,*” and continued through Wounded Knee and beyond. Hollywood picked up where the military and bureaucracy left off, like a coordinated cover-up of truth which remains an epic embarrassment for our global humanity and for our civilization as a whole. **It is an embarrassment because of the tragic loss and injury, but even more because of the common delusion that civilization is an accomplishment of law and its money, that made the tragedy inevitable.**

iii Please understand this is not an exaggeration or biased opinion. It was illegal even as an act of war, and it occurred after the war was over.

Watching politics today, it is still embarrassing to see bombastic actors (*or idiots*) flaunt their complete lack of basic human decency, with no real justification besides the money that they already took from people. They are proud of their ability to manipulate public opinion, and they act as if it doesn't matter whether what they say is true if people will believe them, presumably to become or control the new leaders of our civilization. This is embarrassing because we do it, or allow what is so obviously not true civilization at all to represent and control us. **Civilization and civility can only come through an awareness of truth in our common humanity with its innate responsibility, freedom, and compassion.**

A better understanding of our true identity, and of the truth of our most cherished ideal, will restore sanity and a new appreciation of evolution's transcendent intelligence. That will prevail over the habits we think of as civilization, but it is not likely to come all at once just because the words are spoken. That's why I want you to look at the deeper medicine that is brought here to my hometown, not just so you can come to get some here yourself, but to understand how we learn, and to bring it home everywhere.

This Sacred Medicine

Getting the words right is important, but the healing process necessarily involves more than that, or else perfectly good words will be wasted, forgotten, or worse ~ made apparently empty and devoid of meaning. Significant, meaningful changes that bring about healing, don't necessarily take a lot of time, but they will take patience and persistence, because the understanding has to be available when each person can relate to it.

Knowing, as found through words, is not a good substitute for understanding, which is found more readily through action and participation. Action not only gets more done than words, and speaks louder, as we say, but it also sinks in deeper as part of real understanding and growth. *Nothing should be wasted* if it can be used for something as important as healing, but recognize the power of ceremony and participation to complete what words by themselves cannot.

If words alone could do it the Declaration of Independence would have done it, but instead it was a century before and yet another century after the hanging and the Emancipation before the civil rights movement of the 60s really started working on what the declaration said. That work is still making progress.

During this same time, American Indians and their allies have held an annual Reconciliation Pow Wow in Mankato, to build a bridge between cultures, and to honor the 38 who were wrongfully hung. With other annual ceremonies, and monuments placed at the hanging site, attention is brought back over and over again to reconciliation, and to the value of culture, heritage, truth, and to people themselves. The day before the Pow Wow every year is a field-day for school kids to learn about Native Americans, as I did from Amos Owen at the YMCA, but it now involves more kids, teachers, and young social services student volunteers from the local college.

The ceremonies include an annual relay run and a horse ride to remember how the Dakota people were marched to Fort Snelling, and then moved in boats and boxcars like cattle from their home to the prison camp reservation at Crow Creek, South Dakota. The 83.6 mile relay run leaves Fort Snelling at almost midnight on Christmas, to meet up with the riders and people of Mankato, at Reconciliation Park at 10AM on December 26, which was the date and time of the hanging at that site in 1862. The 330 mile ride is a powerful experience for many youth and adults, remembering and preserving their heritage as plains Indians, and gathering strength, respect, understanding, and support along the way.

The most powerful monument at the hanging site has the inscription written in stone, “*Forgive Everyone Everything.*”

Those precious words are the right words, and so are “*the Reconciliation of All People,*” but today the lesson is about the whole medicine and how to actually use this healing.

This book is about how those words are too good to waste, and how they would be wasted without the patient understanding love that will draw this awareness out to sentient life, and bring it home, like those seedlings responding to spring rains and the patient warmth of the sun. The lesson is about how the healing medicine is more than words or knowledge. ~ *Healing is Life.*

The Pow Wow is the best part of the program. With its roots in Native American tradition as a renewal of community and family ties, it needs no special agenda besides that of coming together in peace. *That is the healing itself, patient, humble, and pure.* It has made more progress than could have been hoped for, and more than is yet generally known. **While it is a traditional Pow Wow, the Mahkato Wacipi is unique** among the hundreds of Pow Wows every year across America. Known as *the Healing Pow Wow*, it is a joint cooperation between Native American and European American people that is dedicated to reconciliation between our cultures and to the memory of the 38.

All tribes of humanity are invited to participate in creating and healing our human community. The monuments and ceremonies express commitment to truth, and a hope for our children that we will live together as family. Coincidentally, the same years are the 44 years that the Rainbow family has been holding annual gatherings. I love you family. May we be the healing our community needs, not just a feel good escape from others, but participation with love, understanding, and integrity.

Reconciliation is one of those words that is too good to even use without its full meaning. Settling differences or hostilities cannot be done by court order or physical restraint, let alone an empty apology and “*Let's be friends.*” Even with appropriate compensation or atonement and real change the word is bigger and better than what can be taken lightly or taken for granted. Bringing into agreement or harmony, making compatible and amicable, reconciliation is healing. ~ *Wodakota Mahkatota.*

I may be a mystic, but the only reason is because I am a realist, and as a healer I must point out that in the context of our biggest baddest mistakes, offenses, and injuries, there can be no real healing without our best and biggest medicine. ***There can be no real reconciliation from the American Holocaust, short of awakening and healing our humanity as a whole.***

After genocide, no cease fire or treaty can reverse the damage, no apology or compensation can make amends, or make a bridge between cultures, or suture that gaping wound that is affecting our whole humanity. ***Only a healing as profound as the injury, and as universal, can accomplish that reconciliation, only a salvation bigger than all our sins, a sharing bigger than all owning.***

That is the opportunity that is at hand. It will involve many changes in everyday things for everyone. The good news is that those changes are right at our fingertips and are actually more of a relief than a hardship. **They will start with a very few simple political reforms that** most people already agree about, and those ***will ensure a smooth transition to a truly just, sane, equitable, free, and civilized society.***

I will explain that later, and also what those other teaching stories have to do with all this. **But first, *what does the incident of 1862 teach us, all by itself?***

This Sacred Mystery

It is neither contrived, nor a trivial coincidence, that we have this object lesson repeated for us, about the most important thing we need to understand, and that it is brought to our attention with wonderful clarity by the natural poetic grace of timeless truth in the intricate detail of these ordinary events. *Only the Creator can do that, with the same intelligence and love that brings the perfect inner structure and purpose to this life in all natural organisms, and forms the elegant symmetry, depth, and dimensions of mathematics and of all natural laws in this infinitely beautiful cosmos.* But this understanding will not be forced upon us. It is simply offered. As does life itself, it depends on our choice and participation.

The choice and participation will become clear as this medicine brings us real understanding of those events, of our present condition, and of our healing potential, as well as a new understanding of those ancient teachings. As we cross this threshold, recognizing and remembering our own reality and home with new awareness, *we will awake to sleep no more.* Then we will readily welcome all new generations or wanderers to the love we thought was lost, to the realities we forgot.

There are always alternatives to violence, even in clear cases of self defense, but that doesn't mean I or anyone will always be able to find and use an alternative when faced with a situation and the immediate need to act. The Indians did their best, first trying to find that alternative, and then all in all to secure the only good outcome they could hope for in an impossible situation. No one else faced with the same whole situation would have acted any differently, at least not any better. Anyone who believes they would have, simply demonstrates a lack of understanding or ability to put themselves in another person's shoes or moccasins.

The settlers were angry and afraid, shocked actually that the Natives could so defy the civil order and authority that was their source of confidence and security. To the settlers, that authority could not be defied, and they needed that certainty to be restored. *Conversely, the Warrior's need didn't come from fear, and their courage didn't come from a certainty of victory, not besides that of their own inalienable dignity and honor.*

The Warriors gave themselves completely for the good of others, even while expecting retribution for everyone's sins. They gave themselves for the ones who were starving and oppressed, and for those desperate boys who would otherwise have been executed already, and they gave themselves for you.

They gave themselves to show everyone that they did not fear death, that there is no reason to fear tyranny or even death, and that it is no use to try to force that illusion of power. As if sorry for the system that judged them, they declared the victory theirs. They said, ***“Don't feel sorry for me. I will die for you.”*** loud enough to be heard today.

There was no legal justification for that execution, and even if there ever was a moral justification for capital punishment, there was none in this case. Yet it was carried out and everyone came out the morning after Christmas to see the hanging justify itself, ***to prove that civilization prevails and resistance is futile.***

Fortunately, it proves no such thing, and ironically proves the opposite. ~ It proves the complete impotence of any real or imaginary external power to dominate and destroy the ultimate authority and dignity of the human spirit. ~ It proves the utter failure of that social order to even discern real justice, let alone force it on anyone. ~ And it exposes the fallacy at the very core of that system, the illusion of official knowledge and authority over good and evil to be controlled by force. This truth and its proof is emphasized by, but not dependent upon, the fact that they were innocent victims of the wrongs that caused the conflict and of the lack of cooperation that could have easily prevented it.

Even more ironic is how the crowd that gathered for that demonstration either believed themselves Christians, or could reasonably be presumed familiar with the story. The demonstration was exactly the same lesson, the same principal that was proven for all of us by my king. It's not surprising really, because:

***It is a God given universal and human principal.
We are free, absolutely and unconditionally.***

***Our Freedom,
which is Love and Life,
cannot be taken away from us,
not even by death.***

***Our Dignity,
which is Self Awareness,
is Our Self Responsibility To and For Life,
and cannot be owned by another.***

***It is Our Crown
Of Life.***

***Wear it with Confidence, Understanding, and Love
Here in Your Own Kingdom and Home.***

Truth and Common Sense

It is more than just hard, but painful, to see that beautiful message of freedom and love so lose the meaning of its own words that it can be turned completely upside down as a program of intolerance, cruelty, and oppression. That fact gives us this new opportunity to understand the message itself and how it completes the teaching about the tree of knowledge and the tree of life, and how we can end that curse forever as was promised. It is not upside down and backwards just because it is part of what we call religion, but letting that happen gives all religion a bad reputation. That would be justified if it was the real culprit, but it is painfully unfortunate because that attitude will waste some of our best thoughts, religious or not.

I will come back to them, but here it will be enough to say that we continue to commit that original sin, by eating or believing what we think we already know. Our knowledge and all the laws based on it lose their vital essence and endanger our lives like poison. We continue that sin, and as yet have not received our redemption, our forgiveness, as *the fact of universal innocence*. In *belief*, we lose the *understanding* ~ that life necessarily means well ~ and thus we miss the importance of even trying to understand *how and why* when life is apparently mistaken.

We must continuously review and revise or renew our working knowledge and laws, including traditions, attitudes, and legislation, let alone religion, in order to own them rather than being owned by and killed by them. That review is what our public information and decision systems are best used for. The scientific process, congress, and the media, are for constantly questioning and improving our understandings, not for creating fixed laws to be applied without question, and not to pretentiously deny inconvenient truth or manipulate public opinion for profit.

Whether we learn this time or not, those events of 1862 will remain a horrible tragedy, and just one of many. The noble ultimate sacrifice of the thirty eight is as real and tragic as all the other senseless and serious mistakes that have caused permanent unspeakable damage and loss. The horror is all the more real, knowing that we continue to make similar choices with even bigger consequences, including this choice whether to learn from it or not. *Healing is more how to think than what to know.*

Death and taxes (our own relative insignificance and our responsibility to others) are not really the only certainties. It is also a certainty that the same basic needs and good will are part of everyone and motivate everyone. But certainty and understanding must come of common sense, not just common knowledge.

Along with our basic needs we have a common and innate good will. Resist the temptation to think you know better. That creative essence with conscience, known through empathy and compassion, is not to be ignored. *It is the Creator's own.*

People and their motives are really quite predictable. There are always exceptions based on the multitude of mistakes people can make, but *they aren't hard to understand and deal with out of compassion with an expectation that what is true will make sense when it is actually seen.*

Truth should just make sense. So why are there so many learned attitudes and habits of common opinion that are just not true and do not make sense when they are properly examined? I will list several critical truths in a later chapter that I guarantee will make sense when you examine them, but first and most important, *the following two simple keys are absolutely necessary action items.*

These two keys open our door. They must be recognized in order to change the condition that is most responsible for our confusion. One simple rule, along with understanding its purpose, will change everything. They are more fundamental and necessary than any other political goal or religious philosophy.

We can make basic and lasting changes, correcting these errors, in the common sense consciousness of humanity, accepting basic self evident truths, because helping and not hurting others is just our own common good will and true nature.

The challenge is not a matter of overcoming some more basic but evil human nature, or enemy, neither in other people, nor in ourselves, not besides overcoming a habit of ignorance and of ignoring the common sense we are born with. The essential challenge is rather to break that habit or inertia with the following keys and then to catch our natural balance. *Everything else we might want to do or live for depends on it.*

These Simple Keys Are Practical and Efficient

Believe me. You will also see for yourself. Without these keys the door is locked, but one general resolution and one particular rule will make possible the successful transition and the desired stable condition that will follow. These determining keys are simple and indisputably necessary to open this door. Accept them. They are yours. Own them. Require this resolution and action without compromise. We can work out the other changes that will follow as we continue.

The general resolution is simply no more war, no hurting each other, and no withholding help from those in need. That is the most important key. The Dakota uprising would have been avoided with a general understanding of our responsibility (freedom) to share food with those who are starving. That help would have belonged to them even without the treaty that said it did.

All our wars will be avoided with that one general understanding of our responsibility to help each other.

It will also abolish all forms of slavery, including the drudgery of toil itself, as we remember that the joy of sharing is the true purpose of our vocations.

The particular rule, or other key, is the only practical political expedience that will allow our success. It is a simple disconnect of the one factor that perpetuates our illusions and resulting sins. *It's like realizing that the killer robot that has been terrorizing everyone can just be unplugged, and then reprogrammed.* That particular rule, the switch, is no biased private or corporate funding of election campaigns and congressional lobbies, at all.

Access to information, communication, and decision is the most vital provision of rights for a free and democratic society. We cannot allow it to be controlled by an elite contest of cash to deceive. *That we have been deceived and manipulated is evident* since our cooperation or consent is only possible if we are ignorant of the terrible and unnecessary evil that we do.

Our military industrial complex commits those most destructive errors, perpetrated with blatant lies and manipulation of public opinion that strongly challenge my assertion that no one can intend evil. The horror, cruelty, inhumanity, and injustice, of business conducted in ways that can never be justified, challenges my assertion that we are all born with a common sense of truth and goodness. But we will prove the axiomatic truth of our common good and naturally good intentions as we share them now.

I assure you that even those people who know full well that they only intend to help themselves and that they do so at great cost to others **can only do it because they are ignorant of the true or total nature of the choices they are making, and because they have the illusion that it serves their highest good. They aren't fully conscious of the true nature of their own life or that of others, and they aren't aware **of their own personal highest good and best choice as a *common good***.**

Understand their error and their lies, and understand everyone's responsibility for their own part in it. Believe that it will cost far less to simply stop withholding help, and that we will then eventually have no enemies and no slaves. ***We can more readily afford to provide access to food, shelter, medicine, information, and meaningful work, for all people both domestic and foreign, than to dominate with force.*** And we can readily and economically solve any problem there might be with that access. **There is no excuse not to.**

One Essential Legal Adjustment

No biased private or corporate money can be allowed to fund election campaigns and congressional lobbies – at all. There can be no compromise. Similar to separation of church and state, this will protect our civil rights, specifically freedom of the press and more generally, freedom to access and share information and to use effective means of communication.

This may seem counter intuitive, like a violation of the rights of those private citizens or corporations to use the media. It is not. This adjustment will be implemented so that their rights are protected along with everyone's. It will distinguish between the exercise of basic freedoms and the practice of domination and deception or coercion. We must understand the threats for which we design the protection, and continuously evaluate and adjust our provisions according to the intended principals.

Many of our constitutional provisions target protecting citizens from an unjust government. Today the unjust powers are mostly elite private citizens and private corporations. Like the old aristocratic form of government, it is an oligarchy. The time has come to dismantle their power and re-establish a more perfect union. **We must protect the public from the private.**

Fortunately, we don't need to invent a whole new system. This relatively minor adjustment or simple rule is all we need for it to work quite well, with a little retraining. This rule will eliminate conflict of interest and corruption, and the whole system will work a bit differently, but the change will come naturally and have many benefits in addition to correcting the worst case.

The corrupting influence of private or corporate money goes beyond elections and congressional lobbies. It is the direct force behind very serious indiscretions that cause damage to the environment, to our food quality and security, health and pharmaceutical safety, any product quality, and a diminishing quality of life with growing economic disparity between workers and owners. Every concern that is not directly related to profit for a shrinking minority is wide open to violation and obfuscation or at best to simply being ignored. And worse, violent military assault operations, assassinations, the arming of fanatics and driving them to frenzy, all the way up to programs of genocide, are all made to look like a righteous defense of moral values, or the fault of someone else, while they are being systematically used, along with the deception, simply to repress business competition, and to exploit resources and people for the same narrow soulless priority, without regard to **permanent damages being done to people and to the whole biosphere.**

And that is all just a part of the direct negative influence, which is defended by the business control of elections, legislation, media, and key public administration roles that are meant to control those forces. **The indirect effects from the manipulation of public opinion are worse. *Misinformation, disinformation, and having polar opposites switched, misrepresenting good and evil or truth and lie, is causing even greater injury to humans.***

Business that is bound by nature to its single priority simply must be stripped of the means to undermine the regulation that could protect us. Elected officials, congress, and administration can do much to reverse this death spiral, but only based on the actual collective will of the people they represent. Officials and congress must be protected from all forms of bribery, control, and conflict of interest situations.

And the general public needs protection from money's ability to manipulate public opinion. That is much of how public servants are bribed, threatened, and controlled. It is what campaign funds do. That part of the system needs to be purged, not of money exactly, but of what biased money will do if allowed. ***Biased money will lie, or buy public opinion without objective accountability to truth.***

Our system of two opposed parties is used deceitfully, artificially representing “for” and “against,” with both sides mostly managed by the same oligarchy. It maintains an illusion of democracy, providing a disarming illusion of having already done our best to solve any problems we became aware of.

Meanwhile, demographic studies are used to find theatrical and histrionic emotional issues and arguments to divide and manipulate public sentiment in support of agents with hidden agreements. That not only hides the ulterior motives and their consequences, but it distracts us from actually studying our common ground to find solutions for our true priorities and positions, many of which would actually be non-issues to the obstructionist interests. It even sabotages meaningful solutions for the emotional issues that are used without sincerity to divide.

Luckily, what we have become accustomed to as politics is not as natural and necessary as it is made to seem. It is criminal manipulation that is as unnecessary as it is unacceptable. We don't even have to blame them, just take the for sale sign down and not sell the republic. Most of the concerns and decisions we have to deal with as a community are not as polemic as they are made out to be. *We naturally have multiple priorities with way more common ground than differences.*

When private business is not allowed to dominate and control the information and decision system, government will assume a whole different character. We may still use two or three main parties forming general platforms for elections, but we will focus on parties and issues in a whole different way, probably involving many more parties each centered on various issues, developing their own platforms, and naturally cooperating with and helping each other.

Without biased funding the whole idea of campaigns and personality contests will lose its meaning, replaced by public information about issues and positions, policies, decisions, and resolutions; mostly independent of, and mixed between, individual candidates and parties. Pros and cons will both be considered important parts of every decision, and conflicts between different priorities will be seen as challenges to find common ground solutions.

The job of congress will naturally become one of research and report, to clarify the essence, intricacy, and implication of each concern and proposal brought before them. Legislation skills will target making complex issues more accessible, as comprehensive as necessary to cover all of what is relevant, and simple, direct, and distinct to involve nothing that isn't.

Those skills will naturally replace politics of obfuscation, legal technical loopholes, combining irrelevant issues, and trading cooperation like a commodity. Those corrupt methods will quickly stand out as symptoms of the deeper problem because there really are no other motives for such destructive behavior.

We must aggressively seek out and confront all kinds of misinformation in all our thoughts and communications, but especially in our systems of government. Truth and justice are sacred. Deceit and manipulation of public opinion for private gain is not only a mistake, it is treason, tyranny, and destruction. It can not be tolerated. *We can and must drive the money changers out of the temple of truth, the halls of justice. Public opinion is not for sale, and neither is the republic.*

Freedom of speech necessarily includes the freedom to be mistaken, or to have and express opinions that are apparently inconsistent with other information. Even an outright lie, which is another kind of mistake, cannot be completely condemned for apparent inconsistencies, nor forfeit a person's right to the freedom of speech. Errors or lies should be taken, in fact, not merely as a matter to be eliminated or silenced, but as an indicator that something else needs to be considered and addressed, especially the motive or cause for the error.

An attitude that is mostly used to manipulate, unquestioned while completely wrong and destructive, is the importance of blaming someone when something is wrong. That implies that others have no ability or responsibility to make it right. It is used as a defense to shift the blame to someone else, but the truth is that it shifts the attention from why or how the error occurs; it defends no one from the damage; it defends the problem itself. Even if accurate, it inspires shame, hate, misunderstanding and further error rather than regret and correction.

That is important to understand in making this essential legal adjustment. The business people involved in the problem are victims of the mistakes at least as much as anyone else, and they are already burdened with the responsibility to manage the monetary values and systems themselves, our values. Since money's only real value is in the participation of others, their burden is to manage it for others. ~ *They will need all the help they can get.*

Even the highest levels of tyrannical conspiracy, the Masters of Mankind, as Noam Chomsky refers to them in “Requiem of The American Dream,” are victims of our common error. They conspire to concentrate the world's wealth into the hands of the elite and still shrinking fraction of a percent of the people.

They consciously undermine and render democracy ineffective, using manipulation and social engineering to manufacture consent and complacent mediocrity. They goad cooperation from consumers, workers, soldiers, and voters by playing on the basest predictable reactions of life: alienation, insecurity, and individual self preservation. Their programs and our attitudes are shaped using emotions of fear, greed, hate, lust, racism, nationalism, affected religious moral superiority, all manner of false pride and false security, lies of predatory credit, all deliberately used to dominate without regard for the sacrifices of environmental and human health and well-being.

They would seem to be the ultimate evil, but the error is not theirs alone, and they are proceeding toward a natural resolution that neither they nor the cowered masses anticipated. Besides the obvious errors of villainy, they are just too good at what they do. Unwittingly they are driving our illusions to the ultimate vanishing point, like a monster swallowing itself whole. The exponential exaggeration of absurdity in the pretenses of politics only highlights the reality. The real issue, the folly of our comedic tragedy, lies in a few inescapable truths overlooked in the elite master strategy and in the popular cooperation alike. The illusion marches on, undaunted, right up to its inevitable enlightened end.

First, overlooked is the simple fact that money has no value or power in itself. People are the only meaningful basis for any monetary system or currency. That value cannot be concentrated or increased by exclusion. Even material goods and resources are utterly dependent upon the consent and participation of others for production and possession, and the benefit is dependent on and proportional to the ability to share.

Second, we exist in a natural state of abundance that does not come from or depend upon anyone's individual collection or wealth. Nothing is made out of money or grows from it. There is very little that we actually need, but there is almost nothing we can't do with a little earth, sunshine, and other people.

Third, no one's individual collections or wealth can change the very laws of nature by congressional lobby or illusion or any other means. Never mind the comedic drama of trying to deny global warming or any other inconvenient truth. Of course that can't change truth, but more importantly, recognize the natural laws of interdependence and democracy. They are more than simply policy. People can be distracted, even from principals as intrinsic and fundamental as these, but the reality doesn't change, and confused or distracted people won't be convenient for long. Don't panic. Just accept the truth, and come on home.

A Modern Technical Opportunity

We have an an unprecedented potential to create and secure a public information, research, and communications system using modern information technology. We also have an unprecedented urgency. We must expect to pay for an effective information media infrastructure and its protection, but like humanitarian aid vs war, that system will cost far less than the current propaganda wars do.

Information technology will help guard against even unintentional misinformation, while we assure that funding and authority comes without strings or prejudice, eliminating the hidden bias and its destructive errors. It will also provide a kind of catalyst for the most significant but subtle changes that we really need, as we replace the old machine with a shiny new one free of corrosion, yet built according to all the same design specifications and details that no one openly disagrees with.

As common as spell checking, semi automated real time fact checking and cross referencing of relevant context with flags that indicate types and degrees of relevance and consistency, will identify potential conflicts for further negotiation and refinement while it helps identify potential ulterior motives and lies.

Those functions and the system as a whole will never be merely technical or mechanical. It can mechanically provide access and draw attention to information for everyone it affects, and provide a means for anyone to offer, clarify, or challenge any information or its relevance to their own concerns. It will help identify conflict or inconsistency, but will never actually control the system, judge for itself, or determine the success or failure. It is always only human information and a human system.

General election information will be made available without becoming cheap entertainment television. Debates that clarify and compare party platforms and personal positions will be presented so that everyone can understand using text, audio, and video records, following simple protocols that should have been learned in high school. Summaries, details, and references will be presented for anyone's personal level of attention and participation, controlled by the user on their own time.

Rudimentary processes of fact checking can be used to clarify and separate contradictions of opinion from contradictions with simple truth. Since those might be mistakes, or lies, or simply misunderstood opinions, it will be up to the source to revise, withdraw, or clarify, with semi-automated feedback, before entering it into the record of the debate for presentation.

Outright lies will not even be attempted like they are now, but misrepresenting and misleading by implication and strategic omission is just as serious and will also be exposed and eliminated or clarified for public presentation, using an insinuation or implication check system function.

Similar reforms are being discussed for our courtrooms, where a jury should never need to be told to disregard what they already heard, and judges and juries will be shielded from irrelevant information that plays on subconscious social prejudice.

Where personality and personal records are significant for selecting representatives and officials, resumes, references, and commentaries about personal qualifications will be held to standards of integrity, balance, and accountability as should anything so important, but even that should be kept in better perspective. Personality should not matter like responsibility.

We cannot give our own responsibility for anything to anyone else no matter whom. So the particular individual matters much less than it is made to seem. The responsibilities of the job that we give them must be clarified and accounted for, not just their personal character and popularity.

Congress must be required to represent our concerns and to clarify our agreements. It is not their fault that they are allowed and encouraged to pretend they tried to, and to make the whole process too complicated to follow. It depends on what we give them to work with, and how we ask them to account for it. Modern computer technology gives us the opportunity to understand, organize, and control or protect the whole legislative process like never before, and to do so changing almost no legal protocol at all besides a required mode of communication.

Imagine a computer network program that is integrated with every detail of our Republic, especially congress and elections, providing accurate, objective information to everyone, controlled by the end user rather than by a commercial advertisement industry. It is integrated with all manor of national and world news, and with access to information for any research topic. It is organized for participation by groups and individuals to provide a voice for every concern and answers for every question.

Details of this system design will assure universal access and freedom while preventing system failures or corruption.

Parties and groups or committees will be as open as possible and without censorship, but will use adequate standards of etiquette, integrity, and moderation.

Any group or party that can write a mission statement expressing the consensus of its members, with goals and resolutions to further their mission, must be allowed a voice in the process. Parties centered around various general concerns or priorities, will be uniformly allocated space on the network with simple rules of participation. Each party's web-space, with message boards and relevant documents will interact directly with current sessions of congress and other public services. Party membership will not be limited to a single party, nor will legislators be expected to belong to or serve a single party.

The principal of representative government will still be a significant safeguard, as the legislature itself is separate and held to the highest standards. They will be aggressively protected from independent mercenary lobbyists, and be accountable to literary and journalistic standards of integrity and clarity. They will report to constituent parties in this system about the relevance of legislative actions to people's goals and resolutions, and they will participate as leaders in the public network, but not as the only ones.

Another whole level of public service will be impartially provided for in the system, to research and report relevant public information. It will be audited and protected by professional standards of journalistic integrity, and protected from commercial or partisan domination with an open structure provisioned by public funds. That vital function of our information system cannot be left as it is, dominated by a private industry of commercial advertising. It is also too important to be delegated to and dominated by some exclusive branch of government, but must be protected by assuring independent access with basic transparent controls for the uncensored integrity of information.

Standard formats will render information accurately at different levels of title, category, summary, detail, party significance, and language for access to be controlled by the end user. The end user citizen will also control what parties or discussions they subscribe to or participate in, and to what depth.

Party interests, affiliations, responsibilities, and other user controls will affect priority or visibility of story threads and discussions. Relative significance of parties and their goals will be determined by party membership numbers, polls and votes in the system, and by inter party endorsements and correlations.

The computer will semi-automate the process of identifying and serving related parties and goals, providing tools for mutual support by combination, conflict resolution, and cross reference. Compromise by applying the time, tools, and skills will reach common understanding without sacrificing good intentions.

Improving clarity, simplicity, and accuracy to serve our best intentions will be a constant challenge and the responsibility of anyone who is able to. Research, cooperation, and teaching are the primary responsibilities of those elected to represent our best intentions.

If mutual satisfaction doesn't seem possible, then someone or everyone is necessarily unaware of our common good, which can readily be found on our common ground. As we become aware, conflict will pass without lies and manipulation.

*The age of the faker is almost over,
and common sense will return to a living understanding,
replacing the common “knowledge” memory complex
made of manipulated emotions and misunderstood words.*

The Most Important Key

As instrumental as that one legal adjustment is to our best or only hope for humanity, and as helpful as any mystical or philosophical insight or technical advantage might be, *none of it will matter at all unless we can make the following resolution our first priority.* Not even deciding to care for the environment as responsible stewards of our Mother Earth will help without it.

**No More Hurting Each Other, and
No More Withholding Help.**

No More War, and No More Hunger.

No More Enemies, and No More Slaves.

That key, this resolution, is paramount to our survival. It is simple and clear enough, and ironically easier to do than not to, but it still may prove to be our biggest challenge. It involves understanding some aggression from our evolutionary past, and engaging some of the higher functions of our human nature, but the biggest part of the challenge is simply recognizing and correcting some of our learned logical errors and habitual attitudes, mostly the ones that have been used to manipulate war for profit. Once we correct them, ***this key will be most natural and make our history seem almost unbelievably absurd.***

Part of the challenge is that the principal seems ambiguous. I will clarify that as much as I can. Please, resist the temptation to let any of these superficial challenges compromise this important resolution, and join me in asserting this vital directive as our only hope for survival and sanity.

First, about those habitual logical errors, *consider this until you see its whole truth and help everyone break those habits and believe this any chance you get.*

It is never a good thing to hurt anyone.

Again, don't over-think that. Good isn't always pleasant, and hurt isn't always painful. Nearly everything in life is a mixture of good and bad, or better and worse, and nearly anything can be used for either. But despite ambiguities, and rhetorical distractions, there is a simple absolute truth in that statement for which there are no exceptions.

No single thing can be good for one and bad for another.

I'm not talking about preferences, or about separate things that seem to be inseparably connected. ***The important truth here is that helping or hurting anyone will help or hurt everyone.***

**We are all part of each other
in both ordinary and mystical ways.**

Believe those truths or not, there are other practical reasons for this resolution.

Much less than is now spent on weapons and military can be used to provide and assure all people access to clean water, food, shelter, medicine, information, and meaningful work.

For less cost we will have better security because there will be no enemies and no slaves.

There are several more attitudes, as well as economic, political, and general lifestyle conventions that will change because of this resolution, but before the following overview of them with the habitual objections to this policy, **take a moment to let this sink in; *there will be no more enemies and no more slaves.***

If that is too much to believe right now, then think of that goal being as successful as possible, as soon as possible, and this as the best and most practical road to that necessary success.

Using the defense budget for humanitarian aid is not only more effective security; it is probably our only hope. It is not only a way to prevent other people's hostilities; it is also the only credible and appropriate atonement for the long history of violent and oppressive occupation, fascism, piracy, negligence, arrogance, and destructive commerce that describes the United States' place in our global humanity, and describes much of “civilization's” place for even longer.

Nobody wants to think of their own nation or people like that, so don't. Unless that is your actual intention, it is not what you belong to, but try to see what is really going on. Even more important, let's be really clear about what our intentions are, and what nation and humanity we do belong to. One nation is defined, not by a census registration, map, or even law, but by a principal.

Those who Uphold *Liberty and Justice for All People* are One Nation that is Indivisible, not some for some and others for others. The Principal is *Indivisible and Irreducible*, but it must be Secured and Defended against corruption and compromise because it *is Always a Choice*.

America is still a powerful world leader, and the actual mechanics of the American Republic are still as good a system as we could ask for even if we had just overthrown a corrupt regime and needed to start from scratch to form *a New Just and More Perfect Union.*

The only major system adjustment required is, as has been mentioned, to forbid biased private and corporate money from running elections and legislation and **to provide and protect a comprehensive open and actually free public information system. With that in place nobody will continue the violence and destruction because they will know it is a better choice not to. **To stop hurting others or withholding help includes recognizing that right to information and education as well as access to food, shelter, medicine, and meaningful work.****

There are still a couple more habitual and destructive attitudes to be confronted and reconsidered that seem to complicate the resolution, but it is neither as hard as it might seem, nor would it be as important as the principal even if it was. The only objections come right from ignorance of the fact that good will is truly human nature, and that evil is only ever an ignorance of the true nature, meaning, and possibility of our choices.

Instead of Hurting Each Other

When we accept and resolve that it is never a good thing to hurt anyone, there are immediately several habitual attitudes and policies that will change. In both corrections and defense we must recognize an ongoing need for the public service as well as our need to change the most fundamental ways we think of and thus do that work. Non-lethal and non-violent alternatives are *always* possible, but may not always be within the abilities and resources of the warriors on the scene.

In practice, even the most qualified, objective, trained, experienced, compassionate, and humanitarian warriors may only be able to resort to lethal force in their service to protect both the would be victims and the misguided perpetrators.

Death is not the worst thing that can happen to people, but no one can cause harm to another without sharing that tragedy within themselves. That truth is the most important thing for everyone to become conscious of on this subject.

We must be prepared to intervene when necessary with sufficient force to protect life and goodness. Training in the use of lethal force will always be a necessary component of our survival readiness. But it is like a prime directive for any kind of intervention, that it not cause harm in itself, and that we care for the aggressors or negligent mistaken parties as well as for their would be victims. If the intervention causes harm it must be recognized as a failure even if the warrior chose it as the only alternative known at the time to prevent greater harm.

Intervention training for special forces and common citizen warriors alike should start and end with that understanding about the responsibility and risk: *the responsibility to intervene only to prevent harm and to protect life and goodness, and the risk not only of getting hurt directly, but of being hurt by failing to avoid hurting someone else.* We are all continuously in harm's way because of our responsibility to provide help when needed and because of our vulnerability to both the apathy of ignorance and failure of incompetence that may allow others to be harmed despite our responsibility.

More than, or part of, our basic need to defend ourselves from others, we need to defend everyone from harm. We need to be prepared to respond in times of emergency or tragedy without delay, anywhere in the world, no matter what kind of threat is present, natural disaster, famine, disease, engineering issues, or human rights violations and other forms of violence. Tragedy anywhere in the world affects everyone.

Diplomatic conflict resolution is the next highest priority after direct physical humanitarian aid. Ending any violence is just part of that aid. *Help with food, shelter, medicine, information, engineering, or any other need will be the primary function of the service, and the strongest form of conflict resolution.* If major violence breaks out someplace, we need to be prepared to quickly control it with overwhelming force and minimal or no violence. Those emergencies occur when we have already failed to recognize the need and to help prevent the violence to begin with. That doesn't mean that their needs are no longer valid. Saying, for instance, that we don't negotiate with terrorists is like saying we don't use medicine for sick people.

We have spent so much on a budget called the Department of Defense that it staggers the imagination. Some of that has funded research and technology that actually benefits humanity. Some of the training that individuals receive in the service prepares them for all walks of civilian life. I dare say that some of the services rendered overseas have been benevolent humanitarian aid, but mostly not.

For the big picture, *the United States Military and the whole world's political and struggling economic condition that is its direct result, is so ugly and destructive that future generations will look back in utter disbelief.* The sooner that happens the better, and the more likely they will be able to look back at all. It does not take very much digging or investigation to uncover ulterior motives and sinister designs in American foreign policies and operations. School kids will know it as the history of money.

Domination of resources and business profits that never do trickle down are its driving force. Supporting governments or toppling others based on their cooperation with international business rather than concern for populations, or environment, or justice, creating problems where there would have been none, and ignoring problems that exist, caused by the same unregulated business, our business, our mistakes ~ has dire consequence.

The one mistake of allowing corporations to not only control themselves, their employees, and their customers, *but to control our republic, public opinion, and military, is just too easy to fix to believe we won't.* The whole impact of not having done so yet will slowly reverse, but we will never reverse the permanent damage that is unavoidably involved.

The military is not just an expense to the public, but generates profits directly for the elite as well as controlling resources to be used for their private profit. That is their motive.
Manipulation of public opinion to keep that going is done mostly by playing on fear, along with other emotional rather than logical arguments. We should be afraid -- for everyone -- but we should recognize that **we must do more** than to merely stop bullying everyone.

***We must lead the way
to a transformed humanity.
Neutrality is not possible or effective.
It never was.***

Instead of Slavery to the Tyranny of Money

These few immanently feasible reforms seem too easy and small to see how they can bring any significant transformation of our whole humanity, but the transformation itself will be mostly the way we think about and use the same things we had before.

Government, industry, money, law, and even a combat ready military are not problems in themselves. They are useful or convenient more than strictly necessary, but surprisingly little of it needs to be changed to prevent harm, and only what we want to change, or won't mind. It is up to us as individuals, as well as us collectively.

These simple practical keys will open the door to a whole new way of living, but we don't have to start from scratch. There are successful European models of labor coops where workers participate to own the product of their labor, and for a share of future product for retirement. They have virtually no unemployment and workers are generally free to find or create the kind of position they want. Work and product quality and worker satisfaction are understandably vastly improved. (Labor coops²)

There are many different ways to run that kind of an organization, many options for product or profit distribution, *including exactly the way it is now.* The following change is inevitable, however, because it is our intention, and because these simple keys will have this effect ~ *there will be no slaves* ~ Each person's life and the work they do is their own, as is anything that can be built with it and shared.

When all people are assured access to basic needs, then people who manage companies and company resources will have to operate without wage slaves, but there is no reason not to. Along with clean water, food, medicine, shelter, information, and physical security, there are other *basic needs for connection and contribution that are stronger and more direct motivation for vocations than money can ever be.* We can count on that to drive our economy and shape our industry.

Successful companies and communities will shape themselves according to the basic human needs for connection and contribution. Extra money beyond basic living expenses may still motivate, some more than others, but the job market, labor market, and organizational strategies will be dominated by more meaningful competitive values, like more comprehensively healthful and satisfying lives, work environments, and community. *Each company will be more like natural human tribal cultures than like prisons.*

With the new restrictions in government, and a lack of absolute dependence on money for essentials, the illusion that money has power in itself, especially power over others, will quickly fade. There will be little reason to try to accumulate more than you need; money is just a convenient tool for counting.

Money may not be the root of all evil, but money and law get pretty tangled up with our worst mistakes. They represent common values of good, but are neither good or evil themselves. Knowledge, which is more important than money for making things or doing things, is also neither good or evil, and neither is ignorance or even mistakes. What we do with any of those things might be good or bad, like the harm done by making mistakes, and the good done by learning from them.

It is easy to see how we can do things together as communities that we can't do alone. That power is in people themselves, not in money or anything else people have to work with: people to share the load, share the resources we have to work with, share experience, and to share responsibility for each other. Ignorance of ignorance is contagious as well as dangerous, but it can also be fixed by taking responsibility to use, help, and teach each other.

Before assigning credit or blame to anyone for what they do, and before indulging in pride or shame over anything you do, consider the relative insignificance of it next to the greater good that neither you nor they can take credit for. **Consider with awe and wonder *the mystery that we share equally, that is our being itself, and our ability to do things at all, whether right or wrong, with a mind, heart, and capacity to care.*** Consider the responsibility and freedom that we have together and the good potential we have it for.

Instead of Blaming Each Other

Blaming people for the harm caused by their mistakes is the most harmful mistake and destructive habitual attitude that we have ever developed and taken in to our core personality of common sense. By blaming people we harm them, and harm ourselves, and we perpetuate the harm that we intend to be confronting. It is based on an illusion, a lie. It is itself a lie that builds a nightmare of deception that can seem so real we almost make it so. Please, recognize this lie and wake up.

People, or life itself, cannot actually intend evil. What looks like intended evil is only people believing in mistaken methods with intentions for good. Those mistakes are only possible through being unaware of their own self as they would know it in every other person through empathy and compassion. Through that ignorance of their own common good they are also ignorant of the harm they cause to it. They don't intend what they don't even know.

Blaming people for the results of their mistakes is not only destructive itself, but is also a complete distraction from the actual mistakes and their causes. It distracts from the important questions about what good was intended and how it can be achieved without causing that harm. It also denies that anyone else has the responsibility, or ability and freedom, to prevent or correct those errors, or to help achieve that good. This is not about excusing anyone to do anything they want just because they don't know any better. This is about preventing and correcting those mistakes, and blaming people is the worst of those mistakes. It does not hold any of us to our responsibility.

It is our responsibility to protect ourselves and each other from harm. We still need domestic warriors trained and willing to notice and do what is necessary to stop people from hurting each other, and we need a system of courts and corrections to deal with those situations and conditions. But like with the use of our military, we need to correct our common sense about that system with a major attitude adjustment.

Blame is at the root of the system error. It is easy enough to understand our tendency to do it, but it is also easy to understand why we should resist the tendency, and why we can not let it continue as the common knowledge rationale for our legal correctional standards.

Here are a few more terms that will help put it in perspective:

Anger is a useful force. Essentially a form of pain, anger is a feeling that is useful in ways similar to physical pain. It can jump-start our responses to reflexively protect ourselves and what we care about. It can also help us focus our attention to identify the problems, and fortify our resolve to stand up to those problems and overcome them. As part of our anatomy, it is a gift of strength, but compared to physical pain it is more subject to our attitudes. For instance, unreasonable expectations can lead to painful and unnecessary anger that is destructive unless actually used to create more useful expectations and more positive and realistic plans based on them.

Attitudes lead to misunderstanding and misuse of anger.

Violence, aggression, blame, and hate are common enough responses to anger that people sometimes think of them as synonyms and build habitual attitudes that they accept without question. They often try to control what they know is destructive by repressing the anger itself, thus missing the opportunity to use it more productively. Then they fail to control it anyway. Anger is not violence, and anger is not hate or blame, which are subtle but destructive forms of violence themselves. They don't help to solve or even to understand the problems.

To define these terms, **hate is not just an intense dislike or anger; it is an activity; and so is blame.** What I call hate is usually a compulsive or habitual collecting and assigning blame to a person or object and remembering it with anger and prejudice. In hate, the pain of anger is self inflicted and chronic; it builds itself and is destructive rather than useful. That is why forgiveness is so important for healing, and more for the one who forgives than for the one forgiven, but forgiveness isn't the main answer to what we should do instead of blame.

We have a responsibility, freedom and ability, to intervene in each others' lives, but we need to rethink when, how, and why we do that, and reform our judicial and correctional systems along with our legislature, elections, and military. Fortunately our legal system has a good basic design also, needing a major attitude adjustment rather than total replacement or abolition.

To incorporate the key resolution to stop hurting each other, we can use modern technology with computers to provide a *catalytic sense of overall change, along with some much needed but technically minor reform of procedures.* Discussions are already in progress about the need to shield judges and juries from emotionally charged and socially biased presentations of evidence to assure more impartial verdicts and sentences.

Most people already recognize the need for prison reform to stop profiteering and to create institutions more worthy of the word corrections. The whole reason for the system is to teach and enforce the common sense understanding that it is never a good thing to hurt people. Punishment and revenge are not exceptions to that rule, and are not corrections. They are rather obvious mistakes.

Truth, justice, and civilization are not served by a system that turns judicial rulings into a question of how a criminal *deserves to be punished, or how a victim deserves to have revenge.* The answer is always that they don't, because it is never a good thing to hurt people. Revenge is not healing, and punishment is not correction. It doesn't teach empathy, compassion, and socially healthy alternatives to achieve the good that was intended. It doesn't help a criminal understand what was wrong with the attempt, even though it is an example of a similar mistake. It doesn't provide any opportunities to make amends or even changes. It is not an effective deterrent and does not even provide much security by containment or separation. ***Without reform our correctional system is no better than those medieval asylums before we had any understanding of mental illness.*** Future generations will see them in much the same way.

We can do so much better, starting with simple recognition of all people, as ourselves, deserving life, happiness, and dignity, and deserving the help, which is our responsibility, to learn from and avoid mistakes. We can replace torture (punishment) and penal institutions with recovery and reform communities, and we can provide humane and compassionate controls or separation for those who need ongoing help to secure safety and well-being for themselves and others in our communities. That is what we can do instead of blaming each other. *If we know better than the mistakes people make to begin with, then we know it is our own responsibility to help them.*

Another ancient teaching stresses our responsibility for others by its inclusion in a very short list called the laws given to Noah for all people. They are laws about mistakes that warrant intervention and correction no matter who is making the mistake, or whether they even know it is a law. Along with the most basic things like no murder, cruelty, theft, or lies, there is one that says *we must establish and hold court* to enforce those basic laws.

Not just some people, but all people share that responsibility to require compliance with those laws of all people, not to punish, but to watch and understand, and to teach or otherwise correct as necessary, for humanity as a whole, whatever nation.

This Struggle for Transformation and Healing

Is worth it! ~ Besides, we have no other good options.

Transformation of our whole global community that I keep referring to as our choice, and as facilitated by those keys and the power of ceremony in the Reconciliation Pow Wow, may still seem rather vague and improbable. ~ *I know, right?* ~ Even with the right words, patient faithful ceremony and prayer, and some progress toward the goal, it is still easy to despair of seeing comprehensive change within our own lifetimes, hoping only for understanding by our children. ***But we really can't wait for our children or anyone else to create the change.*** What are you going to do?

Those political keys will work like teeth in the jaws of a united will. It is not difficult to understand that they will work, but it seems hard to gain that collective agreement and will. Given certain habitual attitudes and the continuous manipulation of opinion, even people who don't stand to lose their control over others will deny the truth, resist the change, and look for less radical compromise and expectations. That is why the absolute simplicity and completeness of the solution's keys are the only practical target. **There is no room for compromise.**

They are relatively immediate goals compared to hoping the children will one day understand, but they will require clear focus and patience, along with effective traction and momentum. Even the children will need the same keys and integrity.

No more enemies and No more slaves.

Value People over money. No more war.

No more hurting Each Other. No more withholding Help.

Liberty, Justice, and Dignity for All People.

*Food, Shelter, Medicine, Information, Meaningful Work
for All People Everywhere.*

We will find traction and momentum with true allies in this process, *like the grassroots political revolution* that has been championed by **Senator Bernie Sanders** this year. It is clear that America is already rising to the challenge. It is also clear that a **violent revolution would not be productive**. Win or lose it **would only encourage martial law and a new tyranny**. There is no enemy to be removed by violence. Terrorism only creates terror and opposition. To affect positive change we need not only a non-violent Revolution, but a rEvolution of non-violence.

Even demonstrations of non violent civil disobedience is not likely to help unless it is used with discipline and focus against the central forces of tyranny in its own home. Where the obedience in question would itself be the problem to be overcome, and the disobedience would itself be the righteous alternative. Consider Gandhi's march to the sea to assert the people's right to their own industry, to make salt in their own country at their own sea. They refused to be turned away by violence and they refused to resort to violence as they insisted on claiming and practicing their civil rights. It worked.

Keep civil disobedience in mind, but mostly we need truth, simple, direct, and united. When many people participate in these choices and attitudes, we will see the tipping point of comprehensive change, but planning specific demonstrations of unity so easily goes astray.

I want to believe this book will help, and that strategies to accomplish these goals will be discussed and organized by others who are called to this work of reconciliation. Eventually that public information network, protected and integrated directly with the mechanics of our democracy, will foster progressive development of ever more effective tools. In the meantime, check updates at <http://AlongTheWay.us> and <http://Mahkato.org> .

Other political strategies will be discussed to achieve these critical goals, and other organizations and allies join the fight, case by case, to protect people and the environment. Many hard working people champion each cause and have some limited but extremely important success amid the frustrations. Many concerns can simply not be abandoned: stop the pipeline; stop destructive mining and protect the water; control dangerous chemicals; save our forests and endangered species; reverse global warming; protect human rights for families, nations, and individuals. **Idle No More!** But **I can't stress enough how important *these two keys* are for any significant and comprehensive change.**

I hope it is also clear that people more qualified than I will need to help identify the political means to make these keys our highest priority, understanding that both of them are the best means to achieve anything else we need.

Clear the Way

For the good things coming!

I want to write about philosophical mysticism and make a proclamation of epic spiritual significance to all humanity, but first, besides that and more important, there are several simple truths and solutions that should be intellectually and emotionally obvious to anyone, but because they are apparently hidden, people are able to accept some very basic and destructive errors in common sense human consciousness. The consequences are huge, affecting a great many things that we need to reconsider and change, or else we will have more and more damage and loss.

People tend to follow the herd with unquestioned habitual attitudes and expectations, and then stampede or otherwise respond to emotional manipulation. That is not easily changed intellectually, but people are not incapable of logic, and *with better protection* from overt manipulation, *they will be capable of effective healthy democracy and civilization.* Manipulation and habitual attitudes make many of our worst mistakes look necessary and their alternatives look impossible. They are difficult to change, but with the adjustment we can expect that same nature to assure justice and resist relapse.

We need a common understanding that our laws and attitudes are standing agreements that must be regularly reviewed and renewed or revised *by the people who own them*. The product of legislation is not merely fixed laws, but understanding and agreement. Along with making laws more effective, understandable, and universal, the legislative process needs more emphasis on communication and citizen participation to make laws that are common understanding and agreement. That communication and participation needs to be protected from commercial propaganda.

Commercial propaganda and emotional manipulation have resulted in irrational destructive errors in our common sense attitudes that we need to correct. I am sorry if this repetition is tiresome, but repetition made these errors, and it is one of the few things we can do to reverse them. This chapter is a kind of summary of some important attitudes.

Consider the following partial list axiomatic, with any exceptions or contradictions being merely rhetorical, and any real objections worthy of the strongest possible doubt and ongoing review. Also, notice how many people are afflicted with these and help them. They are our responsibility.

First, no one is truly superior or inferior to anyone else. For one thing, no matter what a person owns or even what they accomplish with their life, it is forever left when they die as it always was in their life, belonging to or part of the same whole world and not really a separate value at all. Death has been called the great equalizer, but death's lessons are about life, and life can teach them directly. This equality in life, that is self evident, is not affected by position, performance, strength, wealth, education, culture, civilization, race, gender, or even species. You are equal and belong here now, as you are, as completely as anyone.

No matter how you might measure any value about a person, such as could be compared to another person, that value would be as nothing, completely insignificant, compared to the awesome wonder, mystery, beauty, and blessing that is life, or being itself. No matter how good anyone gets at doing something or how badly they fail, they can always get better or worse, and have probably already seen better and worse in themselves as well as in others. Yet no matter what a person does, large or small, or does not do, the world as a whole will forever be a different reality than if it had not been done, or had been done differently; everyone has that same power; everyone does the best they can, all told, and intends the greatest good, as they know it.

No matter how much anyone comes to know, there is always infinitely more that they don't know. Everything they know is the same small by comparison, but no one knows or has experienced exactly the same things. Every thought or action has a unique set of contributing factors that no comparison of similarities can judge about another person, like comparing apples and oranges to find a superior banana.

No one is more qualified than another in matters of the heart such as knowing the greatest good or will of that other. No one has exactly the same situation, or has had exactly the same background of experience and information, but anyone would be likely to react in exactly the same way if they did. At the same time, everyone has the same freedom and power to choose from a nearly infinite set of possibilities and to act or withhold action by their own decision. Together, every person's choices change the whole world, become part of every other person's world and life, in simple, trivial, or profound and mysterious ways.

Second, no one can actually intend evil. If an intention exists at all it is for good. Only through ignorance of the true or total nature of a choice can anyone choose anything but the highest good. That is in the very nature of will itself. The blessing and challenge of free will doesn't change that.

Third, it is never good to hurt others. It isn't always a choice, but it is never a good thing, especially when it is actually a choice, and is the point of the decision. It has become habit to think that it is good or necessary in certain situations, such as for punishment or revenge or even control, but that is simply not true. It does not depend on whether the other "deserves" to be hurt, as if then it is decided already rather than being a choice to be decided on its own merit. Likewise it doesn't depend on whether a person "deserves" to have revenge because of how they have been hurt. It is just never truly good or healing for anyone to deliberately hurt anyone.

A most insidious form of this error comes as a psychological mechanism amounting to a tendency to put others down, or invalidate them emotionally, or in public opinion, as if doing so validates or lifts one's self. This error is so pervasive that it is probably the single most influential and damaging factor of all human self esteem, world view, power, and personal well being. It is often subtle and ambiguous enough as to be only felt rather than seen clearly to be challenged or overcome. As a psychological mechanism, it perpetuates itself through its victims and spreads like disease without being detected.

As widespread and commonly used as that habit of invalidation is, at the same time it is actually totally ineffective, untrue, and irrelevant, such that simply seeing it clearly can be enough to break the cycle. We will grow out of it.

Related to that, no gain or profit is ever caused or created by another person's loss. No such law of exchange exists. Unless an exchange is a mutually beneficial combination of circumstance, like sharing, then it will be a net loss for both parties. No one can be diminished without it being a loss to everyone, and we will all have more by sharing and working together. More can be made or accomplished by sharing than by having, and with greater purpose and value.

Gain or profit is a function of the art of combination, putting things together in useful ways, a matter of growth or life itself. It comes from applying our knowledge and skills, our time, effort, and love, with and for each other. A certain kind of profit is the direct result of sharing. Wealth, or anything useful or good, is worth more when it is shared than when it is made private. Most wealth is in fact worthless if it is not shared. Even life itself has little to offer except as a venue for sharing with others.

Fourth, money is absolutely worthless in itself, even when used to represent the goods or materials that you can buy with it or own. **The only real basis, standard, or value represented by any form of currency is the participation of people themselves**, and that cannot actually be owned by anyone, besides by the people themselves.

It can especially not be accumulated to multiply anyone's power over anyone else. No one ever has any more power than they have in and of themselves, no matter how much represented value they have signed up for on the books to be responsible for or manage.

Everything we have that's good comes from a shared abundance. No less so when it is produced in part by someone's effort or work and investment of time, self, and other resources available to them. Everything used in that production comes from and remains part of that same shared abundance, and every investment of personal effort, interest, intelligence, and life, comes from and remains part of that person's life, even as each person's life is part of everyone else.

Fifth, law and money are never more than convenient ways to represent agreements. They have no power or virtue beyond that of individuals making up their minds or changing them. Neither law or money make anything happen or determine whether it is good. Not even the agreements represented have any power over the individuals to act or not, to continue with the agreement, or to come to new and different understandings.

No law or government can function at all without the consent of the people governed, not without their agreement. No law can change the fact that each person will act or withhold action, and agree or disagree, based on their own free will, conscience, and understanding of the choices they have. They are not merely free to do so, they will, they do. Not even a previous agreement can change that freedom or the full responsibility that it is.

If we have problems because of the choices and actions of others, then we might fix or limit those problems with our own actions, or we might instruct or enlighten those others, but we can only cause more and greater harm by denying these important and basic truths. **We do more and greater harm by ignoring the kind of help others actually need, or ignoring our own need and responsibility to help others as we are able to.** We do great harm by believing that we know what clearly we do not.

Another lie says we would have no reason not to rape, steal, murder, destroy, and generally be monsters if we were not controlled by the law. That lie is extremely damaging to our self image and expectations of or empathy for others as well as ourselves. Rather than effectively controlling anyone this attitude just blinds people to their own inescapable responsibility.

Likewise, the common attitude that nobody would work at all if they didn't need to to meet their basic needs and survive is also absurd, and is a destructive lie that oppresses people worse than any cruel prison guard, taskmaster, or slave-driver can. It just isn't truth.

Meaningful work is itself a basic human need that is more starved than served by a system that tries to force participation and productivity with both harsh denial of essentials and a media storm of commercial advertising creating artificial hunger for meaning through spending.

The worst thing about the illusion of the importance or power of money is the companion illusion of the un-importance and powerlessness of our very selves. It amplifies the illusion to think stealing and living as an outlaw is an alternative to giving up our power to money and law, but that is also giving up.

Truth is known by love, and inspires love; and only love can inspire justice. That good will is the only real motive we have, but we are prone to intellectual or logical error, so we often only know of the good emotionally rather than logically and clearly. That is why attitude is difficult to change intellectually, even when it seems to be obviously false.

Empathy, compassion, and understanding are required to comprehend the truth, the true motive, or good will behind an error, and to fit that good into the alternate context of a practical common solution. Logic alone can't inspire that understanding. But we can, **and that ability gives us the responsibility to do so.**

Back to this Mystic Philosophy

Welcome to this humble reflection

These ancient teachings go right to the heart of the matter, but the action items of the previous chapters are enough and don't depend on knowing these stories at all. Perhaps those who know these stories will see them in a new way and appreciate their beauty as part of this homecoming. I will focus on a meaning of original sin that is our most fundamental and significant persistent error, along with the remedy that is now available as a natural change of attitude and common sense. The following basic information about the *Tree of Life* will supply the essential context.

In the Cabala tradition, the *Tree of Life* is a diagram of how life energy and meaning is generated and flows through a sequence of centers or value adding processes called *Seferoth*. In the tree-like diagram you can see how each Seferoth contributes with its own unique process to the formation of everything in life. Each of these centers receives all of its essence from the previous center and passes it, with value added, to the next. Each is a vital life process that separately includes and depends on the essence of each of the other principals of life.

Simplified for this brief presentation, in the first three: the power **to be** (crown) takes on **purpose** (wisdom) and then **understanding** (form). They form a triangle at the top of the diagram (pointing up), and the top of three pillars or columns in the geometry. The next value adding centers are **loving kindness** (in the column of wisdom and purpose) then **justice** (in the column of form and understanding) and then **beauty** (back to the center pillar of being). They form another triangle (pointing down) under the first. Together those primary centers form a circle or star of six points, like the main crown of the *tree of life*.

The remaining four *Seferoth* (**victory, splendor, communication, and kingdom**) form another triangle and final stub on the bottom, and are like the stem of that tree and its connection to the nations and world.

The *tree of life* is a diagram of the vital essence of our identity, existence, and the functions of our creative sovereignty ~ cosmically, collectively, and individually. There are many teachings about, and ways to meditate on, the tree and its processes, including, significantly, that like *each center is part of each of the other centers*, the *sovereign power is part of everyone in the kingdom*, and visa-verse. It shows, as a diagram of creation, how the Creator is invested in Life.

The main purpose of the Tree is as a framework for meditation and prayer, to explore and be aware of self and of participation in the process of creation. To *know yourself* is the meaning of the name *Homo sapien*, (the *one* that is *naming* the other species) and it is a noble endeavor; however, sentience is an awareness rather than a knowledge. That is the subject of a most important and familiar Cabalist teaching, and the one that is most pertinent to our present discussion and condition.

Review the first six Seferoth, and get a feel for them in yourself. Something important is shown to be in the very center of that circle. In the diagonal flow between understanding and loving kindness, is **Daat** (knowledge). It is called a hidden or false Seferoth because while important, ***knowledge is not a value adding process, center of life essence, or Seferoth, at all.***

Knowledge, *Daat*, is shown in that diagram to illustrate its own nature, ***as derived from understanding.*** It is a useful tool, in fact ***central to the process of teaching***, but is capable of interfering with awareness of the living truth, and with the vital processes of life. It is stressed in Cabalist teaching, in the ancient text, that **“there are ten, not eleven Seferoth,³”** and that Knowledge or Daat is of a very different nature and significance that must not be confused with life or understanding as it will tend to be.

In the most familiar and pertinent Cabalist teaching, in Genesis, it is said, “*You are free to eat of every tree in the garden, but you must not eat of the tree that is in the middle of the garden, the tree of the knowledge of good and evil, for when you eat of it, you will surely die.*” As soon as we *assume we already know*, we lose awareness and the *ability to discern*. We lose awareness of responsibility or goodness and freedom in the life principal itself.

This directly pertains to our systems of law or instructions about good and evil. The point is not that we should abolish laws or instructions, it is that we must understand the process to respect and avoid the dangers. Both of the key reforms proposed are required to avoid the dangers and to heal the injury we have sustained from this, our original sin and most serious mistake.

First, we must build this into our system of laws and courts: a continuous participation and reconsideration of all our laws and attitudes. This subtle principal is **incredibly important**. The design and implementation of the public information network and its integration with the legislative process has healing potential even more *because of this principal* than because it will prevent control by the commercial interests. **Our life depends on our choosing and on our consciousness of life as goodness, responsibility, and freedom.**

Second, we must confront and overcome our most serious delusions and mistakes that have been born of ill-conceived ideas and attitudes or unquestioned knowledge that has displaced actual awareness of truth in our common sense. **We must especially rise above these particular evil and insidious lies: *that any living being is evil, or that it is ever actually good to harm another.*** So be resolved, no more war, and no more withholding help from those in need. It will just make sense.

Most of the teaching is about our biggest problem, the fall of our race, *which is actually the fundamental error of accepting given ideas or knowledge of good and evil without question.* That is represented by the temptation to take and eat the fruit from that tree. **So *what exactly is that fundamental error? How is it related to obedience? And how can we rightly understand good and bad?*** Isn't it almost too simple and real to allow for any significant mistake? ~ Let's look at the basic thought processes.

Too often it is said that there would be no good if it were not for bad, nor any value without its opposite. But there is some truth in the unity of good and bad, and error in the illusion of good or bad as separate. **Anything of value is at the same time better and worse than other things of the same kind of value.** It is always both good and bad, never one without the other.

Also, in the potential for better or worse *there is another illusion*, because anything is exactly what it is *and cannot be anything else*. We do choose from different potentials, and they are not all the same, but '*could have*', '*would have*', or '*should have*' are never **real things. Joseph Marshal III wrote about this phrase of helpful cultural wisdom that he heard often from wise and caring elders, "*It is what it is.*"**

"But what about pure evil or pure good?" you may ask.

In the first place, those aren't people or things. They also aren't the same kind of value or anything like each other. As thought or ideas they are part of that potentially dangerous knowledge.

As we strive for ideals and try to learn from and avoid mistakes, the ideas of good and evil may be useful tools, but the pure form, essence of good, is not merely an idea. It is life, and it is not a duality like better or worse. The singular essence is truth or reality and it is beauty. Pure good is being and love.

Pure evil, to the extent that it exists at all, is only an idea, imagination, an illusion empty of any substance at all besides that of life's imagination. It is a reflection, or a refraction into duality of an idea or image of life that is an illusion since life itself is no more a duality than is our only present being.

The conscious presence is not knowledge of life as an idea, not even at its best when the idea reflects or communicates an awareness of life and truth. It is still only an idea, and because of that nature it can be compared, associated with, or reflect anything within the bounds of imagination.

Jesus said “*Why do you call me good? Only God is good.*”

To take anything, especially any person, as an example of good or bad itself is *simply wrong*. Everything we do is at the same time better and worse than we might have done or might do, and both better and worse than others have done or will do. **It's not that it doesn't matter, it just doesn't make us what we are. *It isn't why, and doesn't change why, we intend and try to do good.*** This is not just a trivial rhetorical trick, it is a dangerous illusion that hides truth and leads to our most destructive error.

Participation and consciousness of the principals of existence and life essence as in the complexity, simplicity, and substance of the Seferoth is direct awareness of pure good, absolute and unchanging, yet dynamic in birth, growth, and change, or death and rebirth; like a continuous fountain of life and of life calling itself. But it has no polar opposite. The creator has no need for a destroyer as each moment is simply created anew.

Even death does not contend with life as an opposite; *it is just a background, like an outline, a context or part of the whole.*

Death's only essence is that of life, of being and not being, of changing and becoming but always whole and undiminished.

Ignorance, the father of lies, is also not a polar opposite of good or consciousness. Ignorance is just being unaware of something. It is the general cause of all our mistakes, but with awareness of ignorance or its possibility, it is easy to correct for or to minimize the damage. Ignorance need not be feared, since critical thinking, curiosity, wonder, and a willingness or hunger to learn is most natural with awareness of those limits to knowledge.

Unfortunately, ignorance is usually experienced as assumed knowledge or ideas which are either not true, or don't truly apply to what they are assumed to be about. They become lies as soon as they are assumed instead of being considered or believed with an open mind. **Even ideas that reflect the truth can become lies when their truth is assumed.** They become a lie that says rules are more important than responsibility and choice, or that accepted impressions, compliance, or conformity are what matter rather than conscious understanding and life. Those are costly errors. That is the original sin that costs life.

Life force or personal power determines ability, and thus responsibility and freedom. It can be nurtured, grown, and almost measured in those value adding centers of life process. Righteousness is the science of nurturing and growing that vitality, power, and responsibility, and it profoundly leads to the greatest success or best results, but as sometimes assumed, it can't be measured simply by comparing degrees of success or by using fixed rules. The ends, however good they might be, do not justify the means. If the means are unjust there will be negative consequence. If they are righteous, life will be served.

The only measure of righteousness is in that life force itself, in the choosing and giving of life. Results are dependent on it, but better or worse they are no measure. Especially compared to the perfect ideal of the conscious aim, the results always fall short. If they don't then the aim was not set high enough.

Either way, pride or shame will diminish life. Acceptance and appreciation of truth will nourish it, and *gratitude, humility, hope, and faith* will open the way for *love*, the power of *life*, regardless of past success or failure. *The very opposite of strength and righteousness, the true ideal, is not mistake or sin but despair.*

In the Genesis story of the curse ~ *the dust, sweat, and toil; the thorns and pain of life, just to return to dust* ~ is an example of that despair. It is the result of eating the lies of partial truth, filled in with assumed knowledge rather than wonder. The pure good, the food and essence of life: *being, purpose, understanding, love, justice, and beauty*, has never been taken away except from awareness and intention by the illusions of that self imposed curse. Life is never reduced from one moment to the next of life, not even by mistakes. It is always this presence. It is this home.

The illusion of knowledge, of meaning and no meaning, is like the sword of the story, “*a flaming sword that turns every way, blocking our way to the tree of life.*” That is not the vengeful act of a petty god, but **the inescapable justice of our own responsibility.** It is an almost physical presence of our own continuing mistake, held in place by our freedom to assume.

That error prevents our awareness, prevents apprehending and embracing the living truth, as *the love and essence of life and freedom.* That truth calls for *trust and obedience to the will of God within us.* So yes it is about obedience too, not to some fixed rule or command but to our dynamic potential and **good will**, the creative principal of life we inherit as being.

Knowing good and evil is not “being like God” as the serpent said. **Only God is God and there is nothing else like It.**

Only that essence of life and love that we inherit in our very being, that creative authority of our own inalienable responsibility and freedom is the image and substance of that being, forever present, beyond you and in you, continuing moment by moment to make of this life and world what it is and will be ~ **that is the act of creation ~ *that is the creator's own.***

In Christianity salvation is given as accepting that sovereignty in our own heart, displacing assumptions and illusions of false identity, alienation, and persistent evil; replacing credit and blame with acceptance and love, and despair with creative life. **That is how *acceptance and forgiveness are salvation from that curse.*** **And how both *death and pure evil,* whose essence is only that of idea, *is overcome and banished in the forever of reality.***

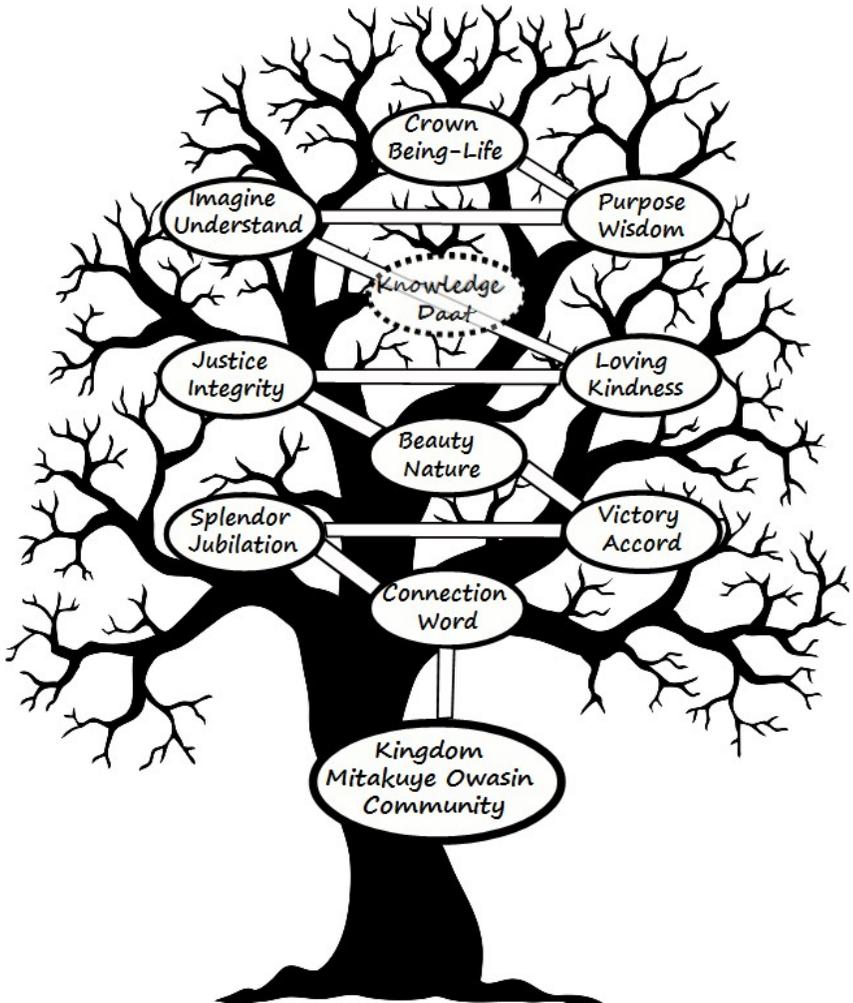
Forgiveness is not overlooking what is wrong, or unacceptable, it is just not telling or believing the lie. It is accepting and sharing the sorrow, joy, and challenge of living with the freedom and responsibility of our inheritance, the crown of life that is our own sovereignty (Christ), and dignity, here in all our relatives, our self, and our community. Welcome Home.

Principals long acclaimed by religious mystery tradition as having power to profoundly change reality for individuals or for our existence as a whole, for realities like sickness or health, heaven or hell, death or eternal life, and curse or redemption: *those real changes mostly amount to shifting attitudes.* With that in mind it is easy to see how we will affect profound transformation with the proposed adjustments.

Many trans-formative attitudes may be found with an appreciation of Native American ways. It is often not understood that Native Americans had law with complex rules and systems of social order and justice, covering all aspects of life. They had judges and councils to address and answer anyone's issue or question of law. Everyone became involved with established means to renew or change the law to assure that it worked and that it worked for everyone. They owned and participated in those responsibilities, internalized them, and reinforced them for each other, because it was their own belonging, identity, and connection with the community.

If we provide for and protect that principal of active review, ownership, and sharing as a first priority in our system, we will heal our community and understanding will flow freely to compassion, justice, and beauty of this real world.

The Tree of Life



Ode to Daat

So how do you know when you don't know enough?
or if your problem is maybe that you know too much?

The fruit of the tree in the center of us
causes more than a little of too much fuss.

While you know what's important, what's righteous, what's true
you will doubtlessly miss simply knowing what's you.

For knowing and being are quite different things.

Believing and freeing your never used wings,
will be one seeing in being, both beginning and end,
both choice and conclusion, and both enemy and friend.

That moment of being can't be better or worse,
so to think so may become your curse.

Guarded with the love of a two edged sword
you must lose yourself to carry its word,
you must give your life, if you want it to live.

You must let it go, so it might pass the sieve.

But remember with love, how was planted that tree,
not random but central to all that is free.

Every value, every size
every challenge, every prize,
an infinite spectrum continues within,

not lost by its giving, nor gone with our sin,
both poles are necessarily apart
in that central dimension of every heart.
So ponder if you wonder how your knowing is there
not to own or for keeping but only to share.
And remember this, gardener, as you plant that seed.
It is by comparison an unremarkable deed.
In gratitude's loyal humility accept, as you only sow,
with joyful awe of the mystery that something will grow.
Nurture mostly wonder, and question all conclusions.
Ponder all opinions, and cultivate for illusions.
Words used lovingly to lead can often lead astray.
So more than most precautions, be careful what you say.
Choose all your words with wisdom,
and understand you rule your kingdom.
The truth is words are powerful,
and even dangerous, both glad and sorrowful.
But words can no more be the facts
than can a hunter eat an animal's tracks.
Truth is the living being, here and above,
while truth is beauty, and beauty is love.

This Presence

We are in and of the Life flowing through that Tree of Life, that Being, Purpose, Form, Love, Justice, and Beauty. We have not merely been Given this Life, we Are this Life, and Eternally we can be Nothing else. We are not merely in the Presence of this Mystery, we are IN the presence of THIS mystery.

Knowing that this Presence is God, or the Great Spirit, or any other word like “here or there,” are thoughts that might just as easily dim our awareness of this presence as trigger us to open our Eyes and Heart. Within, between, and apart from all the thoughts, words, or knowings, is Connection and Opening though which Inspiration and Communion might Awaken, more akin to Living than to knowing, more to Awe than to believing.

I don't believe in atheists. Not in the sense of anyone who does not believe in This Very Presence. The only reality IS, and has always been, this same Indivisible Being, the Whole Mystery, Great Spirit, Power, Truth, Intelligence, and Love; the Source and Substance of Life and Living here and everywhere; the Cosmic Creator (creativity itself), the Preserver (persistence), and the Remover (the finishing) of Any Temporal Existence.

I am an atheist however in the sense of not believing in something else, like this presence only as if absent, or like this life only dead, or any other. No Man, God, God in Man, Son of Man, Son of God, Goddess, Woman, Daughter, or Life can Be any other than This Only One that Is In Every One and In All Life. The One that IS.

The most remarkable thing that my king did, *was to represent all people in his declaration of universal forgiveness and innocence with the fact of personal freedom and responsibility.*

That inalienable and indomitable freedom and responsibility is innocence by way of being its own authority and thus violating no higher authority, proven by the triumph of his individual humanity over the forces of tyranny and even death. He also Embodied the Unconditional Love of the Creative Power of Life and Being ItSelf, proven by keeping nothing reserved ~ even unto death ~ and thus having no other motive. That is a declaration of the shared Innocence and Universal Sovereignty, poetically illustrated again in untouchable dignity of the 38 Dakota.

That divine-will has always been present, and in all people.

The illusion of any other kind of will is simply born of an unchallenged but incorrect knowledge or assumption of evil, as if mistakes or misfortune are the actual intention of others.

My king embodies that divine good will, that creative power of being, the king of kings or sovereign power of all, but that is only remarkable because he also represents us all. ***He didn't just defend us with his crown, he defended that crown against the ignorance of tyranny and gave it to us, all of us.*** The 38 Dakota defended that same crown against the same ignorance. We all wear it as our sacred honor and strength or we give it to our ignorance.

The beautiful message of my king about *the absolute freedom, authority, or sovereignty that is given to All People as their own responsibility and innocence in their own living love and good will*, can never be a different and separate individual, or a separate particular 38 individuals, because there is Only One such Life and it is not separate from anyone; it never was.

Isa, Jesu, or Jesus is a common name from a common word that means loosely "*friend*" or "*helper*," often translated "*savior*" but in a relatively secular or physical sense such as "*healer*" or "*provider*." As a name for that reality or being wherever it lives, ***Friend***, I bend my knee to the name above all names, to the Christ (king or sovereign), to the king (authority) of all kings, to ***the will or intention for good*** that is at the heart of every true intention no matter how confused the person may be, ***Mitakoda***.

The sovereign individual always has that will for good that is the essence of life and being in the freedom and creativity that is responsibility (authority). The only living reality or essence, born of the only creator and source, by any name, IHVH (I AM).

The Second Coming (awareness) of that Christ (Sovereign) can only Be, as It Is, in the First and Last, as has Always Been, This Same Presence in All Our Relatives, as in Our Self, as in All Life.

*Look into the Eyes of Life Everywhere,
In the Least and Every One of Us,
See That I as your Own,
and Say to That One,*

*My Lord!
Here You Are!
Welcome Home! ~ Welcome to Me!*

I Am That I Am

I am that I am that I am that I am
and nobody knows what I am that I am
and nobody cares that I do what I do.

But I can be nobody too ~ yes it's true,
and don't you forget that I said that I care
if you need me just call ~ I'm already there.

I am just reality ~ there is only one
I am only God and God's only son,
and don't you forget that I said that I'm just
We will get what we get as we do what we must.

That beauty is truth is a bet that's best
but worthy of doubt as an essential test.

Yet truth is beauty without a doubt ~ in part
as potential for the creative heart.

To truly see ~ is to love ~ is to be ~ is true
but we don't always see as we think we do.

Like seeing a nothing that's left in the space or the dust,
that's saying 'I am you' ~ that is nothing to trust.

But the nothing within being that is nothing to loose
with the essence of being the freedom to choose,

an awareness to be ~ is to love ~ is to see,
the I am that is you as an I am that is me

and not merely so in the high holy ghost,
but in the next place you look ~ where you are the most,

in the least of those others ~ who aren't others at all,
there you may hear and answer the call,

to live life shared instead of the fall.

**And if you are falling \\\$/ when you believe these things
as you live or you die \\^// still open those wings.**

/\^ and fly >^<

~^~ for home ~^~

~*~ ~^~ ~*~ ~^~ ~*~ ~^~ ~*~

~*~ Welcome Home ~*~

~*~ ~^~ ~*~ ~^~ ~*~ ~^~ ~*~

Your Home / Your Rules

Awakening in the source and destination of presence, the hoop of a serpent swallowing it's tail, within and without the one, only, the same, undifferentiated being, the emptiness of difference with or without indifference, the fullness of the void, the infinitesimal point of the infinite abyss, the moment of eternity, the immediate all that is and is not, is nothing, no thing, and not existence or non-existence but **the full mystery, being**, the only one, God, home: **the next closest synonym or spirit is love universal.**

Like “*Ripples in still water ...*” Gerry sings “*It's a hand me down. The thoughts are broken. Maybe it's better left unsung. I don't know, don't really care. Let there be songs to fill the air.*” (excerpt from the song by the Grateful Dead)

Like the ripples in the pond, they are never broken until they reach a shore, or other ripples, where they bounce and mix. Then they go on and on never ending, part of the whole. The original circles are like a picture of the whole, and perfect in beauty and symmetry. They will inevitably break on every shore, but that's just a picture. The whole endures. So does the beauty. And so does the energy or intention. Now I've said what I've been given to say, handed it down. This song will briefly fill the air. I hope you see its truth and beauty, because now it belongs to you.

Remember the essential and most important keys for the door. Beyond that these are the house rules.

The one command given by God, *the creator*, is the prime mover's *principal of becoming* in all that is, that command is *BE*. As might be expected of the greatest power, this true command cannot actually be disobeyed. It is an imparting of essence, as heredity, as we choose to be. **That intention without exception or condition is to be, it is love, it is life.**

Every other law must be considered for its effectiveness in compliance with the golden rule. It seems strange that this would need to be said, or that it needs to be said that the golden rule takes precedence if there is ever a conflict with other law, but it does. It was Rabbi Hillel's answer to the challenge of reciting the whole law while standing on one foot.

The ancient Hebrews had another short version called the Noahide Laws. They were considered the laws that applied to all people rather than only to Jews. The many other laws were for those who owned them already. This is a standard to decide what kind of mistakes warrant intervention whether it's wanted or not.

The Noahide laws are also an example of words that can't be trusted to convey the same information and intention without active participation of living understanding, fresh affirmation of the intent, and willingness to revise or expand with words that will actually help those who need instruction. Without that it's like Gerry said, this hand-me-down has thoughts that are broken.

For instance, one of the original seven is “*No cutting the limbs off living animals.*” That was once a common practice to keep the rest of the meat alive to stay fresh without refrigeration. Without understanding, this might seem to apply to the surgeon amputating a gangrenous wound so the patient can heal, or to the wolf chewing its own foot off to escape a trap. More importantly, the main idea would be missed. For more modern application of the laws, that one is usually revised to say “*No, cruelty, not even to animals.*”

With understanding, cruelty can be seen as a cause for and symptom of other problems with empathy and compassion. The law can be seen as an example and expansion of the golden rule, and like the golden rule it can be seen as the basis for, or essence of, other just laws, and as the way to understand them.

Three of the laws: **no murder, theft, or lies**, sound pretty cut and

dried, simple and self explanatory. They sound like the whole point is a very minimal list of acceptable behavior, and they are, but again it is not about a definitive line over which to argue innocence or blame. They are somewhat definitive principals about which to require common understanding, and they are also examples and expansions of the golden rule making them easy to understand.

Those three would seem to be covered by our many laws, but by trying to apply laws as definitive lines rather than understandings we fall into the trap of turning the laws into definitions of when murder is not murder, theft is not theft, or lies are not lies. Without trying to require understanding of them as principals, they will not be understood or followed.

Not providing assistance as needed with the basic requirements of life can easily be seen as the same principal as *murder, and theft*. Saying that we can't or that it isn't that simple is the same principal as *lying*. Those mistakes are seen clearly in the situation that **started the Dakota War of 1862**.

The same most basic principals of *murder, theft, lies, and cruelty* were so profoundly neglected in the whole holocaust, ironically referred to as *civilizing America*. No indication of better understanding can be seen since then as we have built truly extreme armies and armaments for killing people to dominate resources like tungsten in Viet Nam, and oil in the Middle East, and saying it is for defense, while spending all our money and more to do that, making profits on it for the elite few. **Neglect of the same most basic principals is destruction on an incredibly huge scale. Even aside from the overt business of killing people, destruction to the biosphere takes a lack of the same most basic understandings. It is our responsibility and authority to fix that. **It's not that we can't understand either; we just haven't made it a priority to.****

When is *no adultery*, another one of the seven, a reason to get involved in the affairs of others? Sex offenders get most of the judicial intervention about this issue, while commercial advertisers exploit sexuality to get most of our attention in our public media. The point of this rule is to understand the kind of vulnerability we have in our relationships and sexuality and to remember the golden rule along with *cruelty, lies, and theft* as they apply to interpersonal integrity.

Another one of those seven laws would make more sense and even rate highest priority in our responsibility to help each other, **if the thoughts were not so broken** by having been so commonly misunderstood and misused. Remember, these are laws applied to all people, so rather than as a requirement of religious doctrine, understand the essence or principal of the law: *“No idolatry.”*

For a working definition of idol worship, substitute *believing and giving our heart to something that is not truth*. It can almost be simplified to *believing a lie*, or even *superstition*. It makes this short list of priority concerns, not because we need to check anyone's myths, creeds, or double check anyone's physics calculations, but because we need to **recognize the clear and present danger of a pervasive, persistent, and all consuming delusion such as money or law having power over us, or power to be used over others**. Then understand how it applies to a very serious and destructive mistake that we have a shared responsibility to correct.

The seventh law is the responsibility that everyone has to establish and hold court or council to enforce these basic standards of behavior. If people don't understand that responsibility, or any of those standards, it is up to those who do to make it their business together to help them understand. **That is the purpose of all of our governments.** It is also the general purpose of every group or gathering or pair of individuals **to help each other understand our freedom, power, love, justice, and beauty.**

*We must drive the tyrants and money changers out
of the temple of truth, and tell only truth.*

That is everyone's responsibility.

How can we make corrections if not with the lies of blame and shame or hurting and killing those who don't understand? ~
By sharing, sharing our understanding, sharing their need, welcoming and sharing our humanity and home. ~ Even as we find the need to separate some people for their own or another's good and safety, **we can do it for their benefit, with kindness.** If we don't shift the understanding of our responsibility to each other to maintain a system of law, from requiring and imposing compliance or coercion, to one of promoting understanding, cooperation, and peaceful or joyful coexistence, then we will fail.

**In order to affect the best condition, whether through
other people, through yourself, or simply within the universe,
the most powerful prayer
is simply gratitude or appreciation.
Truth is beauty, and beauty truth.**

**Another first or greatest principal or law as proclaimed by my
king, is my favorite also: “*Love God with all your heart,
mind, and strength, and love your neighbor as your self.*”
Don't let this thought be broken for you. Don't say, “What God?
or Which god?” **Understand and love “*this present being,*”
and don't give in to *despair*. Turn your attention, your mind, and
heart to this great mystery of life, this awesomeness and *being*.****

***That is always enough for remembering
love and overflowing joy,
even in the depths of sorrow without a hope or plan.***

Mitakuye na Oyate Owasin Wodakota Mahkatota

“All my relatives and nations become reconciled at Mahkato.”

These Dakota words are too good to waste. The the sacred medicine brought here to Mankato is our biggest and best hope for all people. The Reconciliation Pow Wow and other ceremonies and prayers are brought here in memory of the 38 Dakota Warriors hung here in 1862, and of all people who have given their lives and died doing what they can for life. That is ultimately and eventually everyone, but the memory is painful because of our need for this medicine.

The greatest temptation to despair that I can imagine is the senseless loss from our American Holocaust followed by this dominant culture of Babylon, dominated by fear and greed rather than intelligence, and self pity rather than compassion. Despair, the self reinforcing enemy of life and healing, is already most of how we see people like that, but it is hard to un-see. ~ How can we fix that?! ~ How can we heal?! ~ How is that even life?! ~ Really ~ that is my question. There has to be more to it than that, but **what can I say?**

My Dakota relatives and all First Nations People, can I say “You're welcome??” or “I'm sorry?” Here in Minnesota where the Dakota people were removed from their own home, the best I can manage is **“Welcome Home! to your own home! and to me.”** and **“Thank you! for the healing work of these ceremonies and prayers.”** It is much easier, looking back to think about what can't be fixed, and looking around to think about why nobody will, than to look inside and do the work life requires. Please do not despair. **Mitakoda, there is love where there is life.**

Humanity can be like the flowering of the planet itself, expressing its beauty and containing the essence or seed of life itself. Or we can be like a disease that will eventually die off on its own. It's actually our choice. Our Mother Earth and Life will care for and nurture us, and mourn us if we all die, but she doesn't need us like we need her. We don't even need to survive as much as we need to honor that sacred freedom and decide for ourselves what it means to be real.

It is much too easy to end life, or even let it go, but it's impossible to make life, or even make it stay. This book is dedicated to healing, but it is not healing itself. The money it might raise is dedicated to this healing work and to life, but that is not life or healing either.

The ceremony and prayers are healing work, but I can only marvel at the healing itself ~ *as life* ~ I dedicate myself to life, and work my butt off, but all I can really offer life is gratitude, awe, love, and living, and that's all I need from her too.

If I die tomorrow, or even if we all die, this moment will have been enough. This living presence will always be more than enough, more than anyone could ask for, or even imagine. I hope you tap that fountain of joy whenever you will without needing any other reason, but we have good reason to hope for that healing and flowering of humanity, because of the sacred medicine of these ceremonies, and the persistence of Life. Thank you. This hope can displace despair, and that sharing will grow.

Maybe we will find ourselves back here after walking the spirit road, or maybe we will be entirely different souls that inherit the information and substance of our living here. Either way, and whether we're Red, White, Yellow, or Black, I hope we all learn to share and welcome each other to this sacred and beautiful life. If we descend to separate village states whose warriors only protect their own from predatory others, I hope there will be warriors with the courage to cross the lines and with the wisdom to be teachers of peace and family.

If I had only one wish beyond this moment or life *it is that this healing work will continue, that this Reconciliation Pow Wow will continue in memory of the 38 and of all their relatives living or dead, that it will continue for as long as it takes for our circle of all nations to know each other as family.* I put my hope in that pure healing work of coming together in peace to care for our relatives sharing this life.

Our best hope for healing is in ceremony, more than in politics or any of the words of this book or anywhere else. People will come to understand and use those two practical and efficient keys, but those words are not as powerful. My hope is that this book will inspire people to support the ceremony.

As the author, *A White Rainbow*, I dedicate this book to the **Reconciliation Pow Wow**, the *Mahkato Wicipi*, to start a new foundation called the **Mahkato Organization**, whose mission is to realize the *Vision of A White Rainbow*, in cooperation with the **Mdewakonton Association**, and all other stakeholders in this healing. I ask you, *All my Relatives*, to help **Mahkato** do that.

This Vision of A White Rainbow

*A Ceremonial Circle for the Reconciliation of All People
with Liberty, Justice, and Dignity for All*

A White Rainbow is a pseudonym for the author, *me*, more to clarify my identity than to hide it. The publisher can help if you need to contact me. I am using the pseudonym because it has meaning in itself as well as to say that my particular individual identity is not significant to your understanding and accepting these ideas. Your vision and understanding will be your own.

Like white is the color of all parts of the rainbow combined, this vision will only be as real as it is when shared by everyone. That applies to all the ideas in this book, but especially to this vision. I have certain seed ideas, but it will be up to others to help them grow and to decide what they are. As a white boy of the Rainbow Tribe, from Mankato, I will participate for a while in a steering committee that will make decisions about how Mahkato Organization can help realize this vision, but not for long in any event since I am already an old man.

It has been about seven generations now since the events of 1862. That is significant, and is considered a kind of limit for understanding the scope of our influence and meaningful plans, but that is more of a limit to our understanding than of our influence. Every generation starts and ends another period of influence that overlaps those of our ancestors and descendants. The most vital essence of our influence is spirit that like life itself can't be credited to, or owned by, the generations that it owns.

This vision is spirit that opens itself to my eyes, mind, and heart in ways that astound and sometimes overwhelm me. Sometimes it is more symbolic than concrete as I work to open it to my understanding and to sharing. I see layers that are concerned with the next seventy generations or maybe seven hundred as well as the next four years.

The focus for a new Mahkato Organization and foundation is to preserve the Reconciliation Pow Wow, and perhaps to expand it or allow it to grow within the spirit of its medicine. The organization will change with time depending on what and whom it has to work with, but its first directive is to embrace this stated purpose and to receive and manage whatever help this book might raise, and whatever else anyone brings to it.

Managing the Mahkato Wicipi itself will continue to be done by the Mdewakonton Association as always. Mahkato's role will be independently subservient as a complimentary non-profit. I expect both organizations will share sustainable positive growth and mutual success as one community.

The Reconciliation Pow Wow ran 40 years in memory of the 38+2, including two more who were hung later. Now 2016 is the **44th annual Pow Wow.** It has accomplished a great deal toward the goal of healing, reconciliation, and building a bridge between our cultures, **but that process is far from done.** It won't be done until it has changed everyone. Then work will still be needed just to remember.

The Reconciliation of All People, Healing the Circle of Nations, is the Mission of Mahkato, and is the essence of the Reconciliation Pow Wow and the Vision of A White Rainbow. Sometimes big changes can happen very quickly, but realizing this vision will require a dedication and commitment to continue the work for a very long time, and to remember forever. It will require sharing an understanding of that essence or spirit of our vision and protecting it.

Healing will take understanding and opening to different possibilities as they change through changing times. Events in addition to the Pow Wow for education, service, and community, will promote awareness of our freedom and responsibility to each other and to the Earth.

Landscaping of special gardens will involve more people and promote awareness of our relationship with the Earth, and each other. Gardens with several themes that are related to the essence of this vision can help teach with reminders of our responsibility to care for and feed each other and to care for the earth and all life.

Some gardens may teach about native species and aggressive or invasive species. Some may teach identification of natural food sources, or poisonous plants, about wildlife and environmental conservation, plant disease and control. Some plantings may be food crops specifically for sharing and for teaching about traditional cultural recipes. Community gardens and workshops may promote awareness of our responsibility for each other and the power of cooperation. **Special community gardens can help feed homeless people or even Rainbow Gatherings.**

Great River Greening works for restoration of native habitats and maybe landscaping to protect certain areas of **Land of Memories** from erosion by periodic flooding, including the ceremony grounds, as well as similar needs in the surrounding area. **University Extension Master Gardeners** and **Tree Care Advocates** also help with environment services and public education. **Habitat for Humanity** is a rather obvious fit for the theme, Welcome Home.

Involving other organizations will help promote volunteerism, and even without any other direct support or obvious links to Mahkato or the Pow Wow, involving them will cultivate a sense of belonging. **Interconnection and belonging in solidarity with the *Mahkato Reconciliation Movement* may be cultivated around the world.**

The Mahkato Organization may consider sponsoring or hosting any number of other groups and activities. As well as cross cultural experiences, relearning the benefits of inter-family community, like tribe, is very important for reconciliation and healing, especially family cooperation with **youth organizations.** ***Seton's Woodcraft Rangers*** would be a particularly good fit because of its history and other advantages. We can learn from programs like the Boy Scouts as we start a new group. (Seton⁴)

A very dear part of this vision, as I see it today, is a circle of 38+2 Oak trees in 12 groups around the dance circle of the ceremony grounds. Four groups of four trees stand like guardians across the path or gate at each of the cardinal directions, and the remaining eight of the twelve points around the circle, are groups of three. *Those forty Oaks are an even mixture of Red, White, Black, and Yellow species of Oak, representing the four main races of humanity.* Standing about twelve feet apart in each group with about thirty six feet between groups, their branches mingle representing cooperation and forming a single canape ring all around the circle. Those trees are in the area between the bleachers and the vendors and are interspersed with picnic tables providing shade and rest.

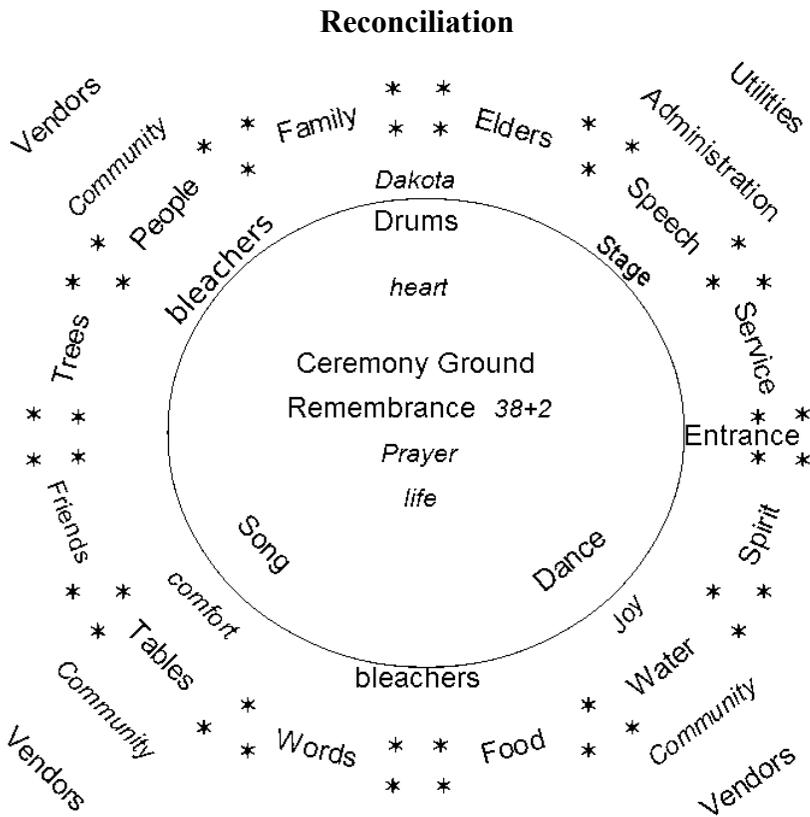
Those strong but slow growing trees might have faster growing guardian trees like Red and Silver Maple for quicker shade, to be used later as wood for railings. The ring of shade trees is reminiscent of the shade arbor of a Sun Dance Lodge. Along with picnic tables, the landscaping might include a ring of underground utilities for drinking water and automated watering of those trees to help them reach old age.

As old growth those Oaks are reminiscent of the sacred groves of Europe before they were destroyed along with the druids and culture in that earlier holocaust. Like the giant Redwoods of California, they had been the elders, oldest relatives, on the continent, remembering the hopes and prayers of those who gathered in those groves for countless generations. Their strength and age fostered love and respect for Mother Life.

As new seedlings they represent a hope and commitment to the long term process out of love and respect for Mother Life. That design in solidarity with the *Mahkato Reconciliation Movement* may also be cultivated in other locations around the world. The 38+2 was a local event, but the tragedy affects everyone and represents what can happen to anyone if we don't find the healing universally.

The circle is one of the most universal symbols, particularly in Native American tradition, but also within basic human psychology. It represents the individual and the whole, the continuing and the destination. As it represents anything of importance to wrap your head around, it also represents the balancing of different things that are included in that importance. At the same time it is the center and the horizon, and a circle of hands clasped two at a time connecting all humanity and life.

A proposed landscaping of forty Red, White, Black, and Yellow Oak Trees (*) is to be dedicated to the Reconciliation Pow Wow for the next seven plus seventy generations. This challenge is given to a new Mahkato Organization to realize a commitment and plan to continue and preserve the healing process of the Reconciliation Pow Wow for as long as it takes, and to remember it forever.



Appends

Mahkato Organization

*To promote the Mahkato Wacipi, Reconciliation of All People,
and Restoration of Human Dignity*

The ***Mahkato Organization*** will have the responsibility to administer funds from the sales and donations for this book. Mahkato will be incorporated, and use the publisher's companion non profit business account “***Where Your Heart Is.***” The status as a non profit for tax purposes is pending at the time of this writing, but permanent records will show finances for this book to be used for Mahkato's mission or to be held in perpetuity for that purpose. Any donations will be recognized by written receipt, and accounted for in a public record.

Your interest and participation in the Mahkato Organization to shape and further its mission is much appreciated. Send inquiries and suggestions to Rainbow@Mahkato.org The organization and foundation will be further described and defined at <http://Mahkato.org> and at the publisher's sites <http://www.AlongTheWay.us> and <http://WhereYourHeartIs.us> as the projects progress.

Where Your Heart Is

For where your treasure is, there your heart will be also.

Mahkato is this foundation's first program, but **Where Your Heart Is** is also flexible non profit foundation to advertise and support other charitable and community causes. Donations are NOT qualified as tax deductible, to be explained online.

Book order payments and donations will be received payable to :**Where Your Heart Is** , by mail to the publisher at **Along The Way, PO Box 675, Mankato, MN 56002** or online at <http://Mahkato.org/donate> Indicate on the form or in writing how to use your donation, or the following will be assumed, for signed copies of **Welcome Home, by A White Rainbow**

\$18.62 for Hard Cover (tax and shipping included)
+\$14.92 for the new Mahkato Foundation (priority)
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An Ebook option is also available for any donation, to save printing and shipping cost. Any profit after expenses will also be shared with the foundation.

Bibliography, End Notes, and References

*All Truth flows from the mouth of our Creator as food for Life.
It is abundance and is owned and known in its sharing.
It can no more be owned privately than can the Earth or Sky.*

Bibliography

Dakota Grammar, Texts, and Ethnography ©2004 (by Stephen Riggs(1812-1883) :: **The Dakota or Sioux in Minnesota As They Were in 1834** (Samuel W Pond)

The Pond brothers and Riggs were Christian missionaries who lived among the Dakota people for many decades, mostly interested in converting them and convincing them to farm and be civilized. For a long time their working vocabulary notes were the only written sources defining the language. It was not extensive, and their intractable opinions of the people as primitive savages to be pitied sadly affected their perceptions and reports. With that in mind, their work does provide some insight into the ways of life and contact with Europeans, as well as into the author's culture.

It is said the main problem with history is that it is always written by the victors.

Maybe so, but the biggest failure of textbook American history regarding Native Americans, seems to have been simply omitting the indigenous people except as incidental detail for certain high profile events. This was possibly due to pride or shame by some, but even more so, due to the ignorance born of arrogance and insensitivity. Too much was left to imagination, supposition, and the sensation of certain stories without any complete or objective context.

The Dakota War of 1862, Minnesota's Other Civil War © 1961 1976

(by Kenneth Carley) This is a small but useful source of information about the particular local conflict and sequence of events of 1862. This was at least a collecting and presenting of some of the information that was normally obscured by the Union's story of the Civil War.

Bury My Heart at Wounded Knee ©1970

(by Dee Brown) This was groundbreaking work that told the main parts of the story from the perspective of, or at least with empathy for, the indigenous people. It was not necessary to distort or abridge the facts in order to shock and appall people who had been sheltered from the reality. It opened the way for several more extensive works that followed over the next few decades. Thank you Dee.

A People's History of the United States, 1492-Present © 1980-2005

(by Howard Zinn PhD) He is one of my heroes as a social scientist who was instrumental in some of the earliest stirrings of the modern civil rights movement. He wrote this book to show how this history is the story of oppression and exploitation of the majority by an elite few, to awaken people to their responsibility to resist and correct this unfortunate condition. It is accused of being biased by historians, but it is not inappropriate, or inaccurate in either theme or detail.

Through Indian Eyes ©1995 (by Reader's Digest, Brenda Jackson, Ronald McDonald)
The Earth Shall Weep, A History of Native America ©1998 (by James Wilson)
In the Hands of the Great Spirit, The 20,000 Year History of Native Americans @2003 (by Jake Page) :: **Native American Testimony: A Chronicle of Indian White Relations From Profesy to the Present, 1492-2000** ©1999 (edited by Peter Nabokov) :: **A Little Matter of Genocide: Holocaust and Denial in the Americas 1492 – Present** ©2001 :: **Kill the Indian Save the Man: The Genocidal Impact of American Indian Residential Schools** ©2004 (by Ward Churchill) :: **American Holocaust, The Conquest of the New World** ©1992 (David E. Stannard) :: **The Cherokee Nation and the Trail of Tears** ©2007 (Theda Perdu) :: **An Indigenous People's History of the United States, (ReVisioning American History)** ©2015 (Roxanne Dunbar-Ortiz)

These works do a great deal to report the history of America with the indigenous people where they belong as the primary focus of attention in the story. I was most impressed with *The Earth Shall Weep* with its presentation of so much information and its meaning to the people involved. I wept with the Earth over the tragedy which was told with exceptional clarity, empathy, and insight into the psychology the overall clash of culture and world views. It is told objectively and professionally with what seemed like more direct primary source material than commentary, yet the whole thing read naturally and cohesively as a single smooth narrative, like you might expect from a novel rather than a textbook. *Native American Testimony* also accomplishes nothing less than a complete history but as an anthology of Indians' common experience in their own voice, “*occasionally edged with anger or subtle irony, but often astonishingly understated and free of corrosive hate.*” (page xxii)

Chief Joseph and the Flight of the Nez Perce, the Untold Story of an American Tragedy ©2005 (by Kent Nerburn)

Kent compiles another epic saga in the history of the European invasion that tells the background and experience of the Nez Perce, and their years of struggle for justice and dignity. It highlights the contrast between their noble reality and the sensational myth built by generals and newspapers of the time. Like other Coyote stories it would be hilarious if it were not so brutally tragic and unnecessary.

The World We Used to Live In; Remembering the Powers of the Medicine Men, ©2006 :: **The Metaphysics of Modern Existence** ©2012 :: **Red Earth White Lies: Native Americans and the Myth of Scientific Fact** ©1997 :: **God is Red: A Native View of Religion,** ©1972,2003 :: **Behind the Trail of Broken Treaties, an Indian Declaration of Independence** ©1985 :: **American Indians American Justice** ©1983 :: **Custer Died for Your Sins: An Indian Manefesto** ©1969 (Vine Deloria Jr.) :: **Original Instructions: Indiginous Teachings for a Sustainable Future** ©2008 (Melissa K. Nelson Ph.D.) :: **Red Alert: Saving the Planet with Indigenous Knowledge** (Daniel Wildcat) :: **All Our Relations: Native Struggles for Land and Life** ©1999 :: **The Militarization of Indian Country (Makwa Enewed)** :: **The Winona LaDuke Reader: A Collection of Essential Writings** (Winona LaDuke (1959-)) These are just a few of many notable Native American scholar activists working for civil rights, environmental and cultural preservation, sovereignty, reconciliation, and and healing, as well as telling the rest of the story.

Land of the Spotted Eagle ©1933 :: **What the Indian Means to America** ©1933 :: **Stories of the Sioux** ©1934 :: **My People the Sioux** ©1928 ::

My Indian Boyhood ©1931 (Luther Standing Bear (1868-1939))

As a model student, survivor of, and recruiter for the Carlisle boarding school, who was raised in Lakota oral tradition, Luther used every opportunity to fight for reform, Indian rights, and cultural preservation. He argued for change in the education policies *for all public schools*, and lamented that the “Indian children should have been taught to translate Sioux into English properly.” instead of being forbidden to speak Lakota and taught only English “like a bunch of parrots.”

With My Own Eyes: A Lakota Woman Tells Her People's History ©1998

(Susan Bordeaux Bettelyoun(1857-1945) and Joesephine Waggoner(1872-1943) in papers ©1934-1941 edited by Emily Levine) :: **Dakota Texts** ©1932 :: **Waterlilly** ©1940 :: **Speaking of Indians** ©1944 :: **Ella Deloria's Iron Hawk** ©1993 :: **Ella Deloria's Buffalo People** ©1994 (Ella Cara Deloria(1889-1971)) :: **Niether Wolf Nor Dog, On Forgotten Roads With An Indian Elder** ©1994,2002 ::

The Wolf at Twilight, An Indian Elder's Journey Through a Land of Ghosts and Shadows ©2009 :: **The Wisdom of the Native Americans** ©1999

(Compiled and edited by Kent Nerburn) :: **Touch the Earth, a Self Portrait of Indian Existence** © 1971 (Compiled by T.C. McLuhan) :: **The Lakota Way; Stories and Lessons for Living** ©2002 :: **Wlaking With Grandfather, the**

Wisdom of Lakota Elders ©2005 :: **Keep Going, the Art of Perseverance** ©2006

:: **To You We Shall Return, Lessons About Our Planet From the Lakota** ©2010

:: **The Lakota Way of Strength and Courage, Lessons in Resilience From the**

Bow and Arrow ©2012 (Joseph M. Marshal III) These Native authors and compiler editors of Native American stories capture so much information about Indians as human beings and about life values that apply to anyone who listens to, and is open to them and self discerning.

Keepers of the Earth: Native American Stories and Environmental Activities for Children ©1998 (Michael J Caduto) An award winning Native American author

story teller and speaker produced this children's series promoting environmental awareness and cultural exchange. The series includes **Keepers of the... Night, Animals, Plants, and Life with teacher's guides** as well as many more titles by this Native author for children, gardening, parenting, and families.

The Soul of the Indian (Native American) ©1911,1980

(Charlse Alexander Eastman (Ohiyesa)1858-1939)

A Physician understanding the value of a European style education to the cause of Native Americans, Ohiyesa also helped recruit for Carlisle in 1999. He was a most prolific and eloquent author of Native American intelligence, considered the first Native American to write American history in English from the Native American point of view. He also established 32 Native American chapters of the YMCA and helped to found the Boy Scouts of America. It is a genius strategy to teach the children, if we can focus it on noble, honorable values of decency and self respect, and keep bringing it back to that as needed.

The Gospel of the Red Man, A Way of Life © 1937 (Compiled by Earnest T. Seton (1860-1946) and Julia Seton) Seton was an author of animal stories when he founded a youth group called the “*League of Woodcraft Indians*” to provide guidance to local white boys and girls in Connecticut in 1902. He combined his work with others and was “*Chief Scout*” of the new **Boy Scouts of America** from 1910-1915, and was *respectfully responsible for the cultural appropriation* of what he believed to be Native American elements into the BSA. They later renamed his original organization “*The Woodcraft League of America*” and branches of it still exist today including the “*Woodcraft Rangers*” in Los Angeles, CA.

Seton was reportedly told in 1905 by a Mahatma, a holy woman from India, that he was “*a Red Indian Chief, reincarnated to give the message of the Red Man to the White Race, so much in need of it.*” He apparently believed her as he devoted his life as a friend to the Indian, and as a missionary of sorts to white people, of the ideals he saw embodied in the Red Man as an icon, which he referred to as the “*Gospel of Manhood,*” and as what he taught his whole life as “*Woodcraft*” a way of life in harmony with nature and our best humanity. He died and was cremated in “*Seton Villiage*” in 1960 in honor of his 100th birthday and in celebration of the work he dedicated his life to.

Cultural appropriation is a sensitive issue. It becomes something like a game of fantasy and pretense to “*be*” something defined by the traditions of someone else’s culture. People who do that take no real responsibility as they can easily just “*be*” something else if it ceases to amuse them. To a certain extent that is true anytime identity is defined by traditions rather than by the self, but it is worse if they are someone else’s traditions. Also, traditions are changed as they are practiced, invariably for the worse if they are practiced serepticiously as fantasy and pretense. Even without intention it becomes a slanderous threat and satire of what another is applying their heart and imagination to realize and celebrate essential truth.

People who appropriate Native American culture like that have been cynically referred to as “*Vultures of Culture*” implying in a somewhat self deprecating way that the culture being appropriated is dead anyway. It isn’t dead of course except where fantasy and pretense, or absence of self respect, make it so. It is not that we are ever really defined by our traditions while we live. But we define ourselves and our living traditions with imagination, truth, and respect, or lack of it.

It is important, in this process of cross cultural reconciliation, that we develop and appreciate sensitivity to **cultural appropriation**, and more important that we develop respect for culture and tradition whether it is our own or someone else’s so that pretentiousness can have no part. It is more important yet, that we nurture respect for each other and our selves, and establish our own personal space and boundaries so that we can avoid or clarify any such issue with confidence as we come together, so that even sincerity in ignorance will not be intrusive without remedy. Mostly, Native American is not like a fashion to be imitated.

For comic relief, a friend of mine said of Indians, “*Hey, at least they have a culture,*” which prompted me to think, “*Even a vulture needs to eat.*” Seriously though **please**, respect, appreciate, and honor the rich heritage of both our past and present community and world, and help each other bring forth their own best of individual and collective humanity to this common ground.

Black Elk Speaks ©1932 (by John Neihardt)

The Sacred Pipe: Black Elk's Account

of the Seven Rites of the Oglala Sioux ©1997 (by Joseph Epes Brown)

Nicholas Black Elk: Medicine Man, Missionary, Mystic ©2009

(by Michael F. Steltenkamp) Black Elk has been a valuable source of information and vision, especially for Native Americans working on their own understanding and practice of traditions and rites, but I encourage anyone who wants to study him as a person to also read Steltenkamp's account from interviews with Nicholas Black Elk's family and friends.

Seven Arrows ©1972 :: **The Song of Heyhoka** ©1983 :: **Lightningbolt** ©1998

(by Heymeyohsts Storm) One of the first Native American authors to present the story of European impact on America as a teaching story of teaching stories, and as a biography of himself and his teachers as keepers of an ancient tradition, with an unbroken line of teachers from Central America and throughout North America. He describes for the good of humanity, a system of democracy that they called the Circle of Law, and teachings about human psychology and Self that use medicine wheels, personally symbolic medicine sheilds, belts, and stories, and a way of responsibility, freedom, understanding, and peace without compromise.

I wish I could list and honor all the talented Native American authors and sources who have honestly and courageously shared their stories and thoughts. I wish I had time to read them all, but I'm glad there are too many. I won't run out. It doesn't matter that Indians are not all noble and wise, or that traditions aren't all ancient or authentically anything. Nor is it just about Native Americans, though they seldom let me down. What is of greatest value is simply the courageous and honest sharing of thought, experience, and dreams. Anyone can do it, but sadly in most of our culture, even without knowing it, there is more pretense than honesty, more naive fantasy or superstition than imagination and presence, more hype, fashion, and manipulation than truth and sharing.

Simple honest sharing, as seen in these or anyone's stories, is a better door to spiritual healing and growth than any of the doctrines, traditions, or dogma of any religion, authentic or not. **Awaken empathy and thus compassion and the rest will follow.**

A Peace Reader, Essential Readings on War, Justice, Non-Violence, and World

Order ©1987 1992 (Compiled by Joseph J. Fahey) A collection of eighty two articles by different authors, makes a perfect college textbook for peace studies. A newer edition adds 22 articles and removes most of the cold war material.

The Declaration of Interdependence, A Pledge to Planet Earth ©2010 (Tara Cullis et al) About peace and environmental responsibility, this report from a global summit progresses logically and powerfully with *This We Know*, *This We Believe*, *This We Resolve*.

This bibliography is not an extensive list of anything, nor is it the best or most important of anything that I know of. It is just a serving of food for thought. I would not be surprized however if you were to find truly life changing revelations and insight while reading in it. It is particularly rich in potential for that, and is a joy to read and contemplate. That it is primarily a list of Native American stories and studies is deliberate for this book and project, but that is not to suggest that other fields would not be similarly rich in food for thought and spiritual growth.

If I had more time, and confidence in your continued interest, I might ramble on about any number of similar fields, particularly ideas and texts from religion and wisdom traditions, but also really anything in this wonderous body of human expressions of our shared mind and heart. So many people look for just the right set of thoughts, words, or doctrines to give life meaning or purpose and fulfill their need to feed their soul. As my king said, *“We live by every word that comes from the mouth of our creator.”* and “It is what comes out of our mouth that defiles [or nurishes us.]” The words we consider are like mirrors to touch the living essence with, not the essence itself. Whatever a person is searching for to help themselves, the best you can do or show them to help fulfill themselves, is how they can help someone else.

We are so incredibly blessed to have each other to share with and communicate between individuals and nations, and to have minds and hearts, curiosity, care, and common ground of intelligence, experience, and purpose, across nearly infinite diversity. We are also incredibly blessed to be here now in these chalenging generations of unprecedented opportunity to communicate with, commune with, and help each other, across all boundaries. **Welcome Home!**

1 Civil War, “a baptism of blood and fire”

I used that phrase facetiously, alluding to a public and bureaucratic sense of moral right that manipulated a commitment of resources and priorities without due consideration of the basic morality involved. This was not to slight the significance of the abolition itself, nor of the sacrifices made to further that cause.

Nor do I wish to condone the executive decision to authorize the hanging of the 38, which fell to Lincoln in the midst of his struggles, by pointing out that he thought it was the best he could do to reduce the number from 303 to 38, fearing that more would have died and the settlers would have that blood on their hands had he not taken it from them. It was in a way a similar mercy the Warriors offered as they at least prevented the continuation of business as usual by those who knew not what they were doing. May all those who passed through those hellish times be allowed to help us now, to pass the rest of the way though the times of not knowing, and out of any pretense or illusion of moral right that depends on such violence.

For your reference I copied the following essay excerpts from <http://nationalhumanitiescenter.org> on 4/15/2016

Religion in the Civil War: The Northern Perspective

James Howell Moorhead, Princeton Theological Seminary

©National Humanities Center

“... In 1861 the president declared that his sole purpose was to preserve the Union. By the fall of 1862, he announced his intention to free, on the first day of 1863, slaves in those areas still in rebellion against the government. In 1864 Lincoln stood for reelection on a platform calling for a constitutional amendment everywhere within the United States. Without the evolution of the churches' opinions that served as both support and goad to Lincoln's own transformation, it is unlikely that the president could have proceeded as he did. ...”

The essay included the following excerpt as a sample of church influence on the collective will.

“Excerpt: Rev. Marvin Richardson Vincent, *Our National Discipline: A Thanksgiving Sermon Preached in the First Presbyterian Church, Troy, N.Y., Nov. 25, 1863* (Troy, New York: A. W. Scribner, 1863).

*'God meant to put a moral power behind this movement [to preserve national unity], a deep, intelligent conviction of its import, which should propel it with the resistless sweep of an Alpine avalanche, gathering momentum at every bound, and should carry it on to the complete extinction of slave tyranny. [...] God has led the nation through the vale of tears, through the **terrible baptism of blood and fire**, to a nobler and purer national life.’”*

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- 2 Labor Coops and other economic strategies are discussed by Richard Wolf in *Capitalism Hits the Fan: The Global Economic Meltdown and What to Do About It*, ©2010
Occupy the Economy: Challenging Capitalism, with David Barsamian, ©2012
Contending Economic Theories: Neoclassical, Keynesian, and Marxian, with Stephen Resnick ©2012 , and
Democracy at Work ©2012 (Richard Wolf)
 - 3 Sefer Yetzrira
 - 4 (See Seton p 158) (<http://www.WoodcraftRangers.org>)

A chapter of **Woodcraft Rangers** that was established in 1922 in Los Angeles, CA currently serves over 15,000 kids yearly with an evolving and dynamic variety of after school, fellowship, camp, sports, guidance, and academic programs. There are several chapters in other countries as well.

There is currently a local need, and probably everywhere, to take what we can learn from other youth group organizations, and to consider alternatives to fill this vital community niche. It has become increasingly harder for Cub Scout and Boy Scout units to operate due to a number of factors in our changing economy and society. But we have an increasing need for the benefits of such organizations.

Certain changes to the structure and operations of a youth organization will make a program that is easier, more affordable, and more effective for most people. Starting a new chapter here will be a splendid opportunity to incorporate the best properties and realize more of what it can be for our community as a whole. I have a few good ideas how to do that, possibly based on **Woodcraft Rangers**.