



FROM AMORAL TO A MORAL AMERICA

A Primer on the
Communication of Values

written by Tim Noe
edited by Karen J Gordon

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To my father, Lorenzo,
for flying me through the clouds

Introduction

We've cast aside the Heart of America for a house with a white picket fence. And though the house looks pretty, the inside is filled with maggots of nothingness.

"But wait," we say. "If only we can add more nothingness to this house...then we will be truly happy."

It sure is good we have this white picket fence to guard our nothingness. For where our heart is, there will be our treasure also.

*Nobody gives away what we want most.
But Everybody shares what we love most.*

Chapter 1: This Empty House

This empty house symbolizes an acceptance of amoral thought, defended with a machine-like paradigm of nonconscious if-then analyses. Through this paradigm, the world becomes very efficient *at doing nothing*. This efficiency naturally pushes aside morality, as it is seen as an obtrusive rock between the cogs of our economic machinery. But there's something incredibly important to recognize:

Morals are not discretionary.

Morals are the very fabric of which we're made. Morals bring out the best of us, *all of us*, all the time. Morals make the right thing obvious and worthy of pursuit as an accomplishment in itself.

It's not at all that we're incapable of being a Moral Nation. Contrariwise, some of our nation's greatest statements to the world have been rooted in a rich moral truth.

Our birth into freedom came with the moral maxim that *all men are created equal*.

When we decided that slavery contradicted this maxim, we ended it.

When we were tempted into a trial of division, we overcame into unity.

Our history is bedazzled with instances of steadfast morality. This is not because it was convenient or expedient or cheap to do so. It is because *it is right to do so*.

Being right does not imply another is wrong. It simply means that it is right. Let me repeat this. Being right simply means that it is right. And so we don't limit this to specific rules of hypothetical nonsense. We do what's right when we're called to do it, because it's an incredibly obvious language embedded within us.

But what is right?

Imagine a middle-school child homeless.

Now imagine this child's community having the resources to alleviate this situation, at least until the root causes are properly addressed.

But instead of providing a stable situation for this pre-teen, the community decides to debate the meaning of right.

This is not right.

It is obvious.

We've become numb to the raw vulnerability of our nation's neediest while debating what we should do about it.

How about we help?

There are certain things we can all agree upon.

One of these things is that a middle-school child should not be homeless.

There are certain things we will never agree upon.

One of these is the definition of "right."

So which of these paths should we take? I believe the “right” choice is fairly obvious.

ㅅㅅㅅㅅ

This time is right.
The time is always right to do right.
The time to be honest is Now. Always.
No problem exists that can't be fixed.

Chapter 2: The Route Cause

What about all these hot-button topics? How do we settle upon what's “right” for these?

All these topics are merely symptoms of a more deeply-rooted cause. Let's take our healthcare system, for example.

What about healthcare?

A universally-accepted system of healthcare is impossible; we as a nation will never come to a consensus on the form it should take.

But it is already accepted universally that *all deserve health*.

So let's start here.

When we start from a place of agreement,
we have set our momentum in agreement.
When we start from a place of disagreement,
we have set our momentum in disagreement.

If the current discussion is headed down Disagreement Lane, we must back up. We must backtrace the “why” of the discussion, and come to an agreement upon something more fundamental that is the source of the issue in question.

Every topic debated is rooted in something universally shared.

When we stomp our way down Disagreement Lane, we are walking away from each other. We are adding distance between

us, removing meaning from conversation, and closing mind to agreement. Disagreement Lane splits off into eighteen different walled roads at every intersection; continuing this path leads to complete confusion, isolation, and discontentment. No progress is made. This path is not a communication of disagreement; it is a path that *breaks* communication.

Straight and simple is *The Route Cause*. It is the route started in agreement and progressed, step by step, in agreement. If disagreement enters, we have left *The Route Cause* and entered Disagreement Lane.

If we find ourself on Disagreement Lane, we must back up to *The Route Cause*.

No matter how many steps it takes.

No matter how much it shifts the discussion.

And

No matter how much emotion we've invested into the current moment.

If we don't return to *The Route Cause*, it is inevitable that we settle for a *non-solution*. This is a pseudo-solution formed on Disagreement Lane, still containing the seeds of disagreement. And while a non-solution may seem to lead to progress, it is actually rooted in disagreement; it strengthens the momentum of disagreement.

A solution benefits all.



Chapter 3: Our Thought Children

We are parents of our own ideas.

Think of the devotion a parent feels for offspring. A child is taken to be an extension of the parent's very being. A parent defends the child because the child is the parent's own.

In this same exact way, each of us are the parents of our own ideas and beliefs. Because our ideas are our own, we take pride in them. We support them and do all we can to continue their existence. They are our Thought Children.

But unlike the human child, our thoughts have the capacity to be... mistaken. It is possible for us to hold a thought that is simply false. It is possible for us to hold a belief that is self-sabotaging. In short, it is possible to think that we are not thinking.

"I am not saying this sentence," when said aloud is a contradiction. Likewise, we are capable of thinking certain contradictions which, in reality, make no sense. But because we are the parents of our thoughts, we guard these thoughts as a mother guards her newly born child.

Sometimes, *The Route Cause* requires us to inspect our own thoughts and beliefs from an outside perspective. Certainly, even an insane thought-system makes complete sense from within the system. But when inspected from afar, we're able to see the tangled mess of wires that the system has become.

And so when we return to The Route Cause and our beliefs come into question, it is time to step away and allow Truth to enter.

Truth is kind; it flows to any mind willing to house it.

When we hold beliefs that hold back progress on The Route Cause, we are declaring that we don't need Truth because we already know it.

But here's the important thing to realize: Truth is not in the mind that claims to already know it.

To know Truth, we must simply recognize that it comes not from the past. It is only known Here Now, *when we allow it to be*.

There is nothing we need do to know Truth, except to allow it to come.

Chapter 4: Let's Agree to Agree

There's so much to agree upon! Let's start here with all our dialogues.

Let's agree that, ultimately, it is best for discourse to start in agreement and end in agreement. We must begin in a place of agreement to establish a firm foundation of our discourse. We must end in agreement to provide a solution.

Disagreement breeds disagreement.

Agreement breeds agreement.

There is nothing inherently wrong with disagreement; disagreement is simply a neutral tool we can use to improve our perspective on things. In other words, disagreement must be seen as *a tool used to come to agreement*.

Any disagreement needs reasonable cause.

Some disagreements are perfectly acceptable: "I don't believe it is morally acceptable to farm animals for meat, so I disagree with subsidizing the pasture-raised meat industry."

Some disagreements are unacceptable: "My donors are traditional chicken farm owners, so I disagree with subsidizing the pasture-raised meat industry."

We cannot force all in the discourse to be reasonable with disagreements. And so it is vitally important to still *honor these disagreements*. It may be an error to hold a seemingly selfish

disagreement, but it becomes further error to let another's disagreement hold us back from making progress elsewhere.

The moral thing to do is to encourage further open discussion wherever possible. If one avenue is closed due to disagreement, it becomes time to open another closer to Innerstate-1.

Chapter 5: Innerstate-1



Innerstate-1 is the pathway within that links each of us together. It is the shared universal experience of Being to which we can all fall back upon to agree.

Are you Jon?

This question can be answered Yes or No. It is not on I-1.

Are you?

This question can only be answered. It is the question on I-1.

By reading these words, you've answered the question. So congratulations! You are!

In fact, we both are. The alternative does not make sense. And so we are forever linked by this simple understanding that we both are.

This is a simple concept. It is not overly simple. Nor is it fairly simple. It is simple.

The simplicity of being is incredibly obvious yet profoundly awakening.

We can both forever agree that we Are.

Furthermore, we can both forever agree that we are Here, Now. Each time we come to this agreement that we Are, it is done Here Now. And so we Are forever Here, Now.

Statements that are forever true are forever true.

It is forever true that we are here now.

My writing of these words occurs simultaneously with your reading of these words. Both are experienced now.

Have you ever really considered the fact that everything ever experienced...is experienced now?
And that this experiencing is always done here?

We, all who are, are united in this truth.

This is the Truth from which all our discourse must occur. We must start from a place of profound agreement. We must start from the place of profound agreement. Otherwise, we are starting from a place of profound *dis*agreement.

And so we must all agree that we are here.

Implicit in this agreement is the further agreement that we are “made of the same stuff.” We could not both be here together if we weren’t.

And as we’re made of the same stuff, we must agree that we are stronger together.

We are here.
We are made of the same stuff.
We are stronger together.

Chapter 6: There Is No Other Side, and Love is Not Special

It's not about "seeing the other side of the argument." This sets us up for argument.

Argument does not progress. It is inherently laced with opposition, ultimately designed to prove one right and another wrong.

Moral Rightness is not concerned with proving wrong.

Doing what is right is far different than being right.

Being right implies another is wrong.

Being right is a padding of pride, with no *wordly* value.

Being right leaves happiness and mutual progress behind.

Those concerned with *doing* right have no care for *being* right. A Moral Right is something to do, not something to *be*.

A Moral Right is rooted in this physical world, upon which rests the framework of *doing*. The quality of rightness is thus only applied to actions, which must take place in space and time.

Complimentary to Doing, Being is rooted in the non-physical world, upon which rests the eternal state often labeled as Joy or Love. When we are in our Being-State, we effortlessly exude Joy-Love. Experiencing, and thus sharing, this Joy-Love is the motivation behind all Doing.

And so we may define what is Right as what leads us into exuding Joy-Love.

Notice how "happiness" isn't used here. Happiness (under this framework) can be seen as a nonconstant state that opposes sadness-anger-anxiety-depression. Let's define happiness as rooted in pride and physical stuff, which can come and go as the seconds in a day.

The "goal of life" is not "to be happy." We've all experienced this fleeting ego emotion only to be bombarded with sadness-depression-anger-anxiety shortly thereafter. Happiness doesn't say much about our state of being, as it is an emotion rooted in time.

Joy, on the other hand, is eternal. Here is Joy, along with the belief that Joy is not Here. There is no opposite to Joy; the closest we can get is to say that "lack of Joy" is its opposite. But it's not an opposite; it is a lack thereof.

Alongside and betwixt our Joy/happiness paradigm is yet another: Love/specialness.

The "goal of relationship" is not "to experience specialness." When we crave the giving or receiving of special attention, we root our identity in a limited version of ourself. We simultaneously make one part of the world more special while making all the rest less special, losing sight of its entirety. The opposite of this specialness is fear. Fear is the belief that we are less special and thus in danger.

Love, on the other hand, is universal. Here is Love, along with the belief that Love is not Here. There is no opposite to Love; the closest we can get is to say that "lack of Love" is its opposite. But it's not an opposite; it is a lack thereof.

These universal concepts do not obey the laws of our physical world. **Instead of interacting as transactional commodities to be owned and lost, universal concepts are strengthened through sharing.** The only way to have them is to give them.

In order to have Joy, we must give Joy.
In order to have Love, we must give Love.

It is not possible to give Love and lose it. If we believe we have given Love and lost it, we've confused Love with specialness.

It is not possible to give Joy and lose it. If we believe we have given Joy and lost it, we've confused Joy with happiness.

Love and Joy are extended through the realm of Thought. In Thought, ideas are also strengthened by sharing.

Consider an idea you may have for an improvement in the structure of your organization. When you share this idea with your coworkers, you still have the full idea yourself. But now your coworkers have the idea, too. And if your coworkers choose to hold this idea, this idea has simultaneously been added to their minds, while also strengthening it within your own mind.

Ideas are strengthened through sharing.

Your coworkers may not love the exact form of the idea. And so they may refine it, with your help. If you are willing to improve the idea, you can help guide its trajectory. By now, this idea has been iterated through improvement, and is now even stronger than when initially shared.

When enough people come to find this idea pleasing, all can put it into practice through action. In this way, your once solitary idea is now affecting actionable change within your organization, and thus everywhere.

Let's rewind to the beginning.

Consider an idea you may have for an improvement in the structure of your organization. But rather than share it, you hold onto it as if it were a commodity to be lost through the "transaction of sharing." You know it's an excellent idea that would improve the efficiency of the organization. But rather than tell all in the organization about it, you hold onto it as a secret to use in your own endeavors.

This idea is not shared. Nobody else knows about it. Nobody else can perceive that you've ever thought it. *It might as well have never been thought.* In the actionable world, it doesn't even exist.

Ideas not shared are nonexistent.

In other words,

The idea of Love is strengthened through its sharing.
The idea of Joy is strengthened through its sharing.

The idea of Love unshared is nonexistent.
The idea of Joy unshared is nonexistent.

When we hold back our sharing of Joy, we are confusing Joy for a transactional happiness. We think that by sharing Joy, we could lose our own Joy. But this is exactly wrong.

It is in *not* sharing Joy that we *lose sight of* Joy.

Joy unconditionally shared is unconditionally experienced. It needs no response; it simply is.

Chapter 7: The Condition of Love

Conditionality makes complete sense in programming a computer. If I hit the “i” key after holding the “Shift” key, then a capital “I” will be typed.

Both the physical and nonphysical worlds obey certain laws of conditionality. These are merely statements of fact as described by the laws.

For example:

If I drop this apple, it will fall to the ground.

If I focus on red items in this room, I will look for and find the red items.

Conditionality is an importantly helpful concept for us to navigate the world. But we must understand the true Condition of Love in order to experience it fully.

Love is not something to be *given* conditionally. This is a misunderstanding of The Condition of Love.

There is one Condition of Love, and it is this:

Love is experienced as it is shared.

This is it.

Notice how there’s no addendum. There’s no additional clause saying, “only if the other person accepts it the right way and returns by saying something nice and then we go on a date and ... (nonsense).”

Love is shared among males with females, females with females, males with males, males with trees, grass with seeds, females with air, and every other possible combination thereof.

The awesome power of Love is not limited to the trivial expression of romantic relationship.

When we buy into this false notion of Love, we choose to limit the all-encompassing qi of this universe to an incredibly narrow slit of observation. We block the mighty flow of Love from all other sources, and instead choose to experience driplets at a time from one or several special sources.

These special sources become the bane of our existence, as our natural love of Love is experienced *only* through them. This actively blocks Love from all other sources. Unsurprisingly, this experience of Love is not constant, and inevitably leads to discontentment. We then project this discontentment onto these others, blaming them for our lack of experiencing Love.

This is specialness: not Love.

Surface-level happiness, when experienced in its extreme, inevitably leads to depression-sadness-anger-anxiety. The two are inexorably connected, as they hover about the net-sum of Zero upon which the physical world is defined.

Surface-level specialness, when experienced in its extreme, inevitably leads to fear. Specialness and fear are inexorably connected, as they hover about the net-sum of Zero upon which the physical world is defined.

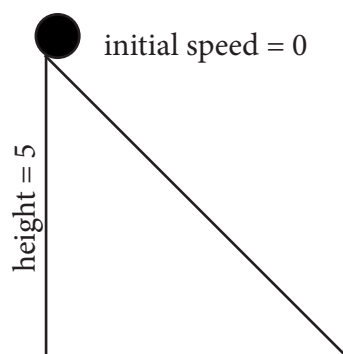
Net Zero?

Chapter 8: Cast Aside the Net Zero

The physical world is balanced about zero. It depends upon zero for its existence.

The Conservation of Energy is a tenet of physics. It says, essentially, is that all energy available in the universe is already created. No more energy can be created.

We apply this Law of Conservation in useful ways. For instance, when a ball rolls down a ramp, we can convert its “gravitational potential energy” atop the ramp to its “kinetic energy” at the bottom of the ramp, and thus calculate its speed given a starting height.



$$\begin{aligned}\frac{1}{2}mv^2 &= mgh \\ \frac{1}{2}mv^2 &= mgh \\ v &= 2gh\end{aligned}$$

If the height is 5 meters,

$$\begin{aligned}v &= 2 \cdot 10 \cdot 5 \\ v &= 100\end{aligned}$$

The important thing to note is that the change in energy from the top of the ramp to bottom is Zero.

$$\begin{aligned}\text{Energy Before} &= \text{Energy After} \\ \text{Change in Energy} &= 0 \\ E &= 0\end{aligned}$$

The ball initially has its energy shifted towards Potential, and gravity converts it into Kinetic. But the change in overall energy is Zero.

When we become sad, we are shifting our emotion from one form (happiness) to another (sadness). But the net sum of emotion is Zero. We can likewise shift back from sadness to happiness, with the net sum still being Zero.

These emotions are surface-level emotions bounded by physicality. They are rooted in a physically-identified persona. They are bound by worldly things, such as dollar amounts, physical appearances, social status, notoriety, etc. And since they are entirely dependent upon what happens in the physical world, they follow the same laws of the physical world: net Zero.

When we experience this surface-level happiness, we can be sure that depression-anxiety-anger will follow. This is simply the physical law playing out.

This says nothing about who we really are as the underlying potential for emotion that is already created in its entirety.

Just as all the energy in the universe is already created fully, the essence of who we are is already created fully.

The form taken by the universe's energy shifts continuously. It changes subtly at times, and radically at others. There are times of stillness, and times of movement. There exists both a seemingly continuum of change, alongside countless quantum leaps.

The form taken by our Self shifts continuously. It changes subtly at times, and radically at others. There are times of stillness, and

times of movement. There exists both a seemingly continuum of change, alongside countless quantum leaps.

The death of a star brings life to planets throughout the galaxy.

There is no “death” in the universe, but merely shifts in form. Stars must explode to create and transport the heavier elements needed for certain lifeforms. This is not so much a death as a grand birth.

In other words: net Zero.

Net Zero is the property of form; the potential for all the “stuff” that can be created already exists. There is no more “stuff” to be added.

But what about all this “stuff” that already exists? What’s the deal with this stuff?

Chapter 9: The Deal With This Stuff

All this stuff that we see and perceive...is just stuff. It’s essentially dust reorganized in a specific way.

That phone in your pocket? It’s made of the same stuff that has existed on Earth since the wooly mammoths ran around playing kickball. (Who says they *didn’t*?)

The skin on your finger? It’s made of the same stuff that was here when Dinosaur Jim set the record on long-jump a million years ago.

Anything we see, touch, taste, smell, or hear, is simply an interaction with physical stuff.

So here’s the deal with this stuff: it’s not who we are.

The form we adopt is but *one* form of many *potential* forms. The *potentiality for form* within us and as us, is constant; nothing can add to it or subtract from it.
(Cue celebration and rejoicing)

In physics, the potential for existence contains the same amount of energy as does existence itself.

$E=mc^2$ tells us that mass is condensed energy. In other words, mass can be converted into raw energy, and vice-versa.

What is raw energy?

Raw energy is a way of expressing the potentiality of physical existence. Raw energy is the building block for anything. Raw energy is the *constant* behind the change.

Here's a list of potential forms of raw energy:

- A bunch of electrons
- A bunch of light
- A baseball
- A golf ball traveling really fast
- A gravitational wave

We can think of raw energy as the plastic from which we mold our lego blocks. We can melt this plastic into the shape of lego blocks to construct towers and spaceships and such. But we can also melt the plastic into a goo and mold it into any custom form we'd like. (Raw energy is way cooler than melted goo.)

Unlike melted goo, raw energy can both take any form, and can also make *impact upon* form. It can add speed onto a physical object. It can make an electrical polarity. It can make a magnetic field.

Energy, as such, is neither “good” nor “bad”, “powerful” nor “weak”. It is simply a constant in this physical world.

Typically in physics, we treat scenarios as “closed systems.” This means that all energy within the system is constant. For example, let's consider the process of making a cup of coffee.

First, we heat up some water. This usually means that we convert electrical energy (from the wall outlet or battery) into heat energy for our water.

Next, we run the hot water through some ground coffee beans.

The result is coffee. It smells so nice.

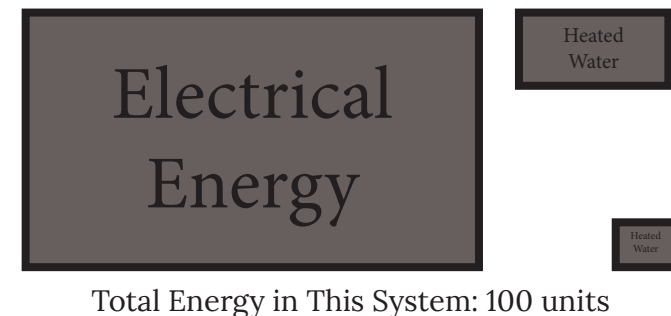
In this simplistic system, there are several components in play:

1. Electrical potential energy
2. Water at a specific temperature
3. Ground coffee beans

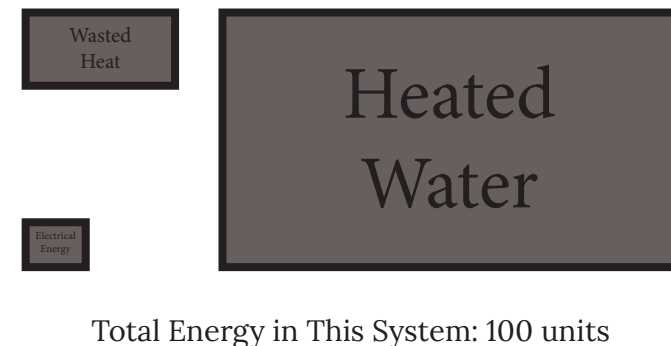
When we make coffee, we:

- Transfer 1 to 2
- Add 2 to 3

This is the energy distribution before coffee (BC):



This is the energy distribution after coffee (AC):



And here's the important thing to note:

energy has been neither added nor removed from the system.

In our closed system, the total energy *before* coffee is made is exactly the same as the total energy *after* coffee is made. In physics, we express this by saying:

$$\text{Energy}_{\text{Initial}} = \text{Energy}_{\text{Final}}$$

This is the constant of the process. In a physical world governed by change, energy is the unchangeable quantity providing us with context.

In practice, the simplistic example provided is not so simple. It is possible, for instance, for somebody to throw some ice cubes into our coffee to cool it down. As such, our example is but an approximation for a truly closed system; aka, the entire universe.

Chapter 10: The Limitation of “Good Energy”

Energy is by definition the fixed potentiality for physical manifestation. It carries a very technical definition in the scientific world of thought, which dominates our society today. As such, when it is misapplied (and this is so whenever a modifier is applied, such as “good” energy or “bad” energy), the resulting statement is often discarded before it is even stated. This is merely a product of The Many Languages of the English Language.

For example, let's consider two friends who get together for a bite to eat. One of them, Agee, is fluent in New Age English Language, while the other, Cy, is fluent in Scientific English Language. The waitress is bubbly and warm, and leaves them both in a blissful state.

“She has such great energy!” says Agee.

What Agee *means* is that the waitress has an uplifting presence. What Cy *hears* is that the waitress has a great fixed potentiality for physical manifestation. If this doesn't make sense to you, that's good; it *doesn't* make sense to Cy, either.

In our predominantly scientifically-oriented society, it is important to use technical scientific words as they are meant to be used. Otherwise, our statements may come out as incompetent, and all following communications are (consciously or subconsciously) discredited as misinformed.

When the phrase “good energy” is used, the intention is actually more precisely rooted in the Chinese word “qi” (pronounced CHEE). Qi is essentially the “life-content” behind an object. It can be understood as the *nonphysical presence that is felt*, rather than the *physical object that is seen*.

Energy is inherently scientific.
Qi is inherently nonscientific.

As a scientifically-dominated society, we tend to focus on the Energy. This is extremely helpful in physical manifestation. But when Energy is used exclusively *at the cost of Qi*, we often lose sight of common sense and deeper meaning.

Continuing with our bubbly waitress example, Cy hears Agee’s statement and thinks, *Agee doesn’t know what Energy is*. The momentum of Cy’s thought is now rooted in *Agee not knowing*. Whatever Agee says next *already contains* a harsh momentum of unqualification.

“I’ve been exploring the power of thought,” follows Agee.
“Apparently, our own thoughts can heal us and others.”

When taken by itself, this expression is profound and worth consideration. But given its context of being used after a misapplication of a technical term, it is immediately discarded in Cy’s mind.

This sets the stage for a surface-level conversation where words like “yes” or “wow” or “that’s nice” are used for politeness, but not really meant. After a single bite, Agee and Cy part ways to their next calling.

(Remember I said they got together for **a** bite to eat?)

This example is not meant to establish fault. Rather it is meant to illustrate both the infinitesimal importance of listening for the *content* behind the words in a message, and also the immense subtlety that the choice of our wording may play in being understood.

Indeed, this lack of communication could have easily been Communication had either Agee used a different word, or had Cy provided an open mind. As the moral leaders of our nation, we must assume *both* roles. We must carefully choose each of our words (language), *and also* provide an open mind (listen).

This process unfolds, as one leads to the other. Somehow, in order to best speak, we must listen. And in order to best listen, we must speak. Neither is the root of discourse; *both* are. We cannot truly listen if we’re holding back our associated speaking. And we can’t truly speak if we’re holding back our associated listening.

So we speak that we may listen. We listen that we may speak.

Chapter 11: The Consistent Truth of Paradox

If there's one thing true about our word, it's that no one thing is true. Do you catch the drift? By accepting this statement as true, we've also accepted it as not true. Somehow it's both true and not true.

When we use words and symbols to label our thoughts, we oftentimes end up in strange paradoxical situations. It is in this paradox of thought that we find our truest words.

In order to fully understand the concept of Everything, we must also fully understand the concept of nothing. For the Everything that involves both everything and nothing is the True Everything.

In order to fully understand the concept of Agreement, we must also fully understand the concept of discord. For the Agreement that involves both agreement and disagreement is the True Agreement.

This does not mean that Agreement contains disagreement. It means that Agreement is very deliberately situated in the arena of agreement, vigilant in avoiding deviation into disagreement.

In order to fully agree, we must know the difference between agreement and disagreement. We must know what each means.

"I'm on the right side," says Cy.
"Yes, you are," replies Agee.

This seems to be a statement of agreement. But let's inspect the meaning each party places upon these words.

When Cy says, "I'm on the right side," the intended meaning is: my position is morally correct.

When Agee says, "Yes, you are," the intended meaning is: yes, you are on the positional right side of our arrangement in space.

And so Cy says something about moral rightness. Agee says something about spatial right-of-left-ness. And both have ended this particular dialogue assuming that their interpretation is both correct and supported by the other; both say they are in mutual agreement.

But this is not Agreement. This is disagreement cloaked in agreement.

This is the result of a *surface agreement*: an agreement posited of a surface-level understanding of the agreed-to statement, agreed upon with a surface-level response.

As the moral leaders of this nation, we must always *test our agreements* to avoid these surface-level agreements.

Being Agee in this example, when we're presented with the statement, "I'm on the right side," we must not provide the surface agreement of, "Yes, you are." We must unearth the deeper meaning of the proposed statement by asking more about it. A more appropriate response may be, "What does it mean for you to 'be on the right side,' Cy?"

Alternatively, Being Cy presented with the statement, "Yes, you are," we must not leave it at a statement so surface in agreement.

A response is needed, along the lines of, "What does it mean to you that 'I'm on the right side,' Agee?"

Ah, and here is where the refinement of Agreement is allowed to enter.

Chapter 12: Refine-my-Agree-ment

When perspective is presented and not accepted, this is *an opportunity to refine perspective*. Whether the perspective is presented to us or by us, we must be vigilant in our awareness that we've entered a stage of *refinement*.

Not *disagreement*. *Refinement*.

When we speak of things dear to us, we hold them as if they were our children. In many ways, they *are* our children: our thought-children. Our perspective has been shaped by us through a lifetime of experience, and is thus a very personal matter.

And so when we're presented with an objection to this perspective, it is tempting to see this as a threat to our very existence. It is uncomfortable to consider our own perspective as wrong, given that we've invested an entire lifetime into it.

As the moral leaders of our nation, *we must not fall for this temptation*.

Our perspective is a living entity, being continuously shaped both in its understanding and its expression.

Tall towers are built to sway, intentionally. As it turns out, a supremely rigid structure is also the most delicate; any slight perturbation from its fixed position leads to a colossal crumbling. And so the strongest towers are those rigid enough to stand, yet flexible enough to adapt.

When we allow our perspective to become a fixed rigid tower, any slight objection leads to its collapse. This collapse is typically masked under the label as "disagreement."

True Agreement requires these objections to be brought to surface. And once surfaced, we're immediately placed into a crucially important moment of mediation. For we have presented our perspective in certain select words, and they have not been received in acceptance. Right at this moment, we take the role as *mediator*. We are no longer attached to our own perspective, nor our own presentation of it. We are now focused upon gaining perspective from the other, both in words and meaning behind words, to refine our perspective and/or our presentation thereof.

We do not allow "disagreement" to enter our minds, and we certainly do not allow it to infect our conversation. We are vigilant in refining perspective towards our mutual Agreement.

When faced with, "I disagree," it is imperative to understand *what this statement means*. "With what do you disagree?" and, upon further clarity, either, "Ah, we're in agreement but using different words to communicate it. Let me refine the language," or, "Ah, I see what you mean. Let me refine the perspective."

In either case, we are very specifically steering the conversation along the path of Agreement. We understand that Agreement is both more valuable and more powerful than pride. Putting pride aside, each interaction brought to Agreement makes our own perspective stronger.

The framework of refinement leads to mutual growth and Agreement.

The framework of disagreement, on the other hand, leads to non-communication and a desire to change. For when we see an interaction as “disagreement,” we bring a fight-or-flight response into our dialogue; we seek to either force our opinion, or retreat into closed-mindedness. The former is often cloaked as “helping the other see it in a better way,” while the latter is often cloaked as “we disagree about this.”

The tricky dance to embody is one of consistent agreement.

The most important component of communication is to remain vigilantly fixed on Agreement Avenue.

Chapter 13: Unknowing Disagreement

There is a critical difference between unknowing and disagreeing.

Unknowing is the state of blissful ignorance held by somebody who is not fully informed about a particular subject.

For example, I may say to my father, “The Mets won tonight.”

If he were to reply, “No, they didn’t,” this would not be a disagreement. This is an *unknowing*. Perhaps one of us knows the facts of the matter; perhaps neither does. Regardless, there is a definite correct answer available, one which we can both research and confirm as true. If we both had access to more information, we would inevitably come to a consensus on the subject. And when the information is located, the unknowing is over. It may topple pride, but it can’t topple facts.

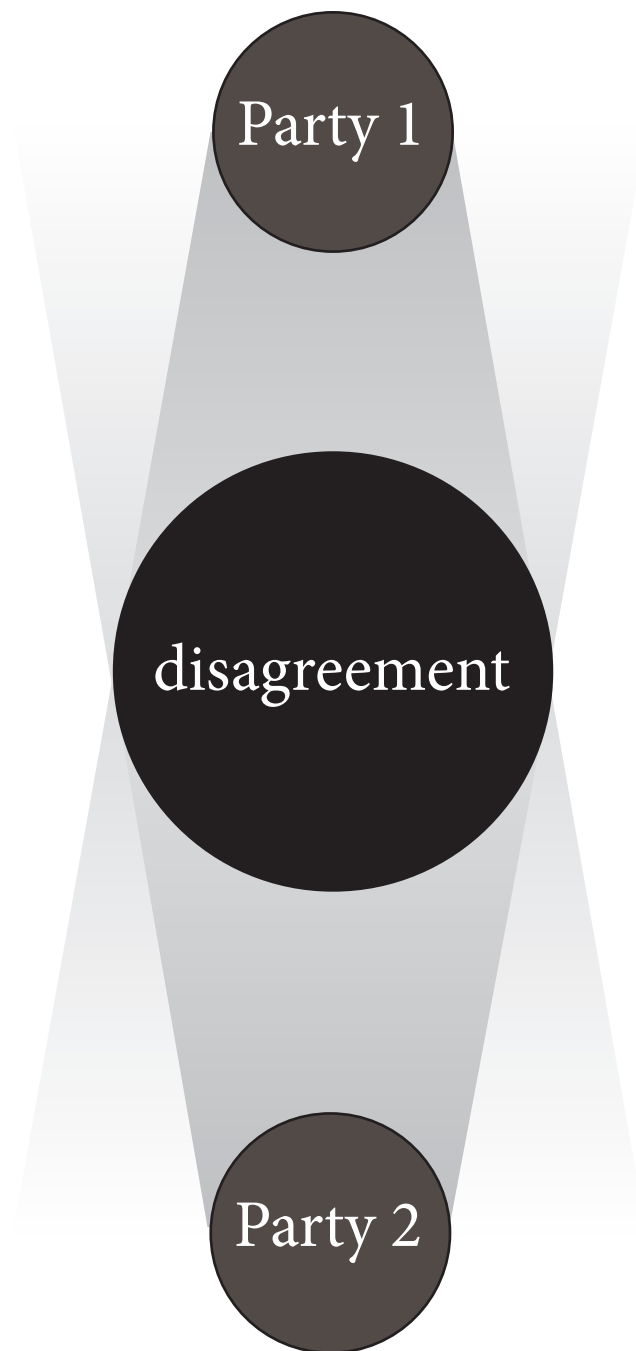
Unknowings are generally the rarer of the two. Most issues of importance are not such a simplified fact. There are two key things to keep in mind for unknowings:

No progress is made in speculation. If facts are available, find them. If not, end discussion.

When facts are brought to light, put ego pride aside. Whether shown to be correct or incorrect is unimportant. The pride behind each hinders progress.

Disagreement, on the other hand, is a break in communication. It is effectively a total eclipse of discussion, with each party completely blocked from each other’s view by disagreement.

the total eclipse of disagreement



For example, I may say to my mother, “Eggplant is the best.”

If she were to reply, “No, broccoli is,” this would be a disagreement. There is no argument to present either side for opinion to change.

It is an opinion unmeasurable, and thus not located along the Route Cause.

No argument can change opinion.

This is because opinions are surface-level attributes of a much more deeply-rooted cause, often obscured by limited perspective, to be discussed in the same language but twisted through a different dictionary.

What is *really* being communicated through our disagreement example?

Let’s decode.

My initial statement, “Eggplant is the best.”:

I am fully joyful in the way this world converts elements into a handheld meal to nourish my appetite.

My mother’s statement, “No, broccoli is.”:

No,

I am fully joyful in the way this world converts elements into a handheld meal to nourish my appetite.

The statements are identical. When taken to its utmost simplicity, all disagreement looks like this:

Party 1: “This is.”

Party 2: ”No, this is.”

Both are saying the exact same thing. But because there is discrepancy in language, it *appears* as if there is a gap.

There are many seeming forms of disagreement. Some examples:

“White is white.”

“No, Black is black.”

“Wrong is not right.”

“No, right is right.”

“Reality looks like this.”

“No, reality smells like this.”

“We must fix this now.”

“No, we must fix this here.”

“I prefer to grow grass outside.”

“No, I prefer to grow grass inside.”

“One is the first number”

“No, the first number is one.”

Do you disagree with this simplification? If so, you are right.

Do you agree with this simplification? If so, you are right.

This is not a cop-out through a semantic wording. It is a profound truth. And as moral leaders of this nation, our motto is:

Whether you agree or disagree, I agree.

Whatever be the reasons for disagreement, we see the validity in them. And we know that there is a Route Cause for any objection that could possibly be presented for any idea.

As moral leaders of this nation, we must stay on Agreement Avenue. Any entry upon Disagreement Lane requires us to probe more deeply into our partner’s views upon the subject.

Chapter 14: Communication is Relational

We are communicating these words now.

Communication is not limited to transmission. It is also not limited to reception. It is both.

Communication is the simultaneous broadcast and reception of an idea.

When we transmit, we speak. When we receive, we listen. Communication is the syncing of the two.

I write these words now.

You read these words now.

Here we are, in communication now.

Communication is agreement.

Disagreement is a break in communication.

When we agree, we are on the same page, so to speak. We are of the same mind. Of the same accord.

Being on the same page allows for continuation of the page.

Being of the same mind allows for extension of the mind.

Being of the same accord allows for strengthening of the accord.

We start with the common Route Cause. As we forge our way down the Route Cause toward Avenew Understanding, we are inevitably presented with unknowings. As moral leaders of our nation, our role in dialogue is twofold:

To ensure proper uncovering of unknowings

To vigilantly avoid disagreement

To avoid disagreement is not to avoid anything of substance; it is to avoid the framework of nothingness. In other words, by vigilantly avoiding disagreement, we are simultaneously vigilantly forging progress.

Pride, correctness, and self-image are not our guiding principles; progress is. When all progress, we are included in it. Progress is not made by exclusion but inclusion. Advancement by one at the expense of another is not progress, but transaction. Advancement by one for all is progress.

It is better to be the deck-hand aboard a Relationship than to be the captain of a sinking ship.

Chapter 15: All Aboard The Relationship

Relationship has no form. It is inherently formless.

To expand our understanding of this, it may help to ask two questions:

What does my relationship with my mother look like?

What does my relationship with my mother feel like?

Question 1 does not make sense. If it is answered, it is certain to be in the form of actions and events, rather than a single visual image. In other words, the “look like” is taken to be metaphorical rather than literal.

The relationship does not “look like” anything; it is simply that which unites my relationship with my mother.

Question 2 does make sense. I can *feel* into this relationship, and perhaps offer some words to compliment (Love, joy, gratitude, appreciation may start). Relationship evokes thought-feeling. The things I think bring feeling, and the feelings bring thought. The thought-with-feeling and the feeling-with-thought is the conveyer of this relationship.

Relationship is, necessarily, between separated things. Thus, I can be in relationship with other people. But there is no relationship to relationship; there is simply relationship. When I feel into the relationship between my mother and me, I am feeling into the thing that unites my mother and me. This relationship is not separate from me; it is connected to me.

Since this relationship is connected to me, I can know exactly the state of relationship that exists between us. I may not know the color shirt my mother is wearing, but I do know the state of being that exists between us. This intuitive knowingness transcends words and symbols as a direct and instantaneous communication accessible between each of us.

Relationship is not limited merely to human-to-human interaction. It is unbound, tethering us to everything we perceive and all that we think.

In a sense, a good gauge of my relationship with my mother is how I perceive my relationship with the nearby bag of coffee grounds.

Please look about the room to something inanimate nearby. How is your relationship with this thing? What does this say about your relationship with your mother?

If the two seem entirely unrelated, think again. *Entertain the thought. Let it germinate. Let it sprout and blossom and bring forth fruit into the very fabric of Relationship uniting everything with everything. For if anything is excluded from your relationship, everything is.*

Chapter 16: The Centre of Being

From our Relationship sprouts all relationship.

In any one relationship is all of relationship.

In all of relationship is any one relationship.

If any one relationship is less than full Joy, *all* of relationship is less than full Joy.

We cannot be fully joyous in any one relationship unless and until we are joyous in all relationship.

Relationship itself stems from the Centre of Being.

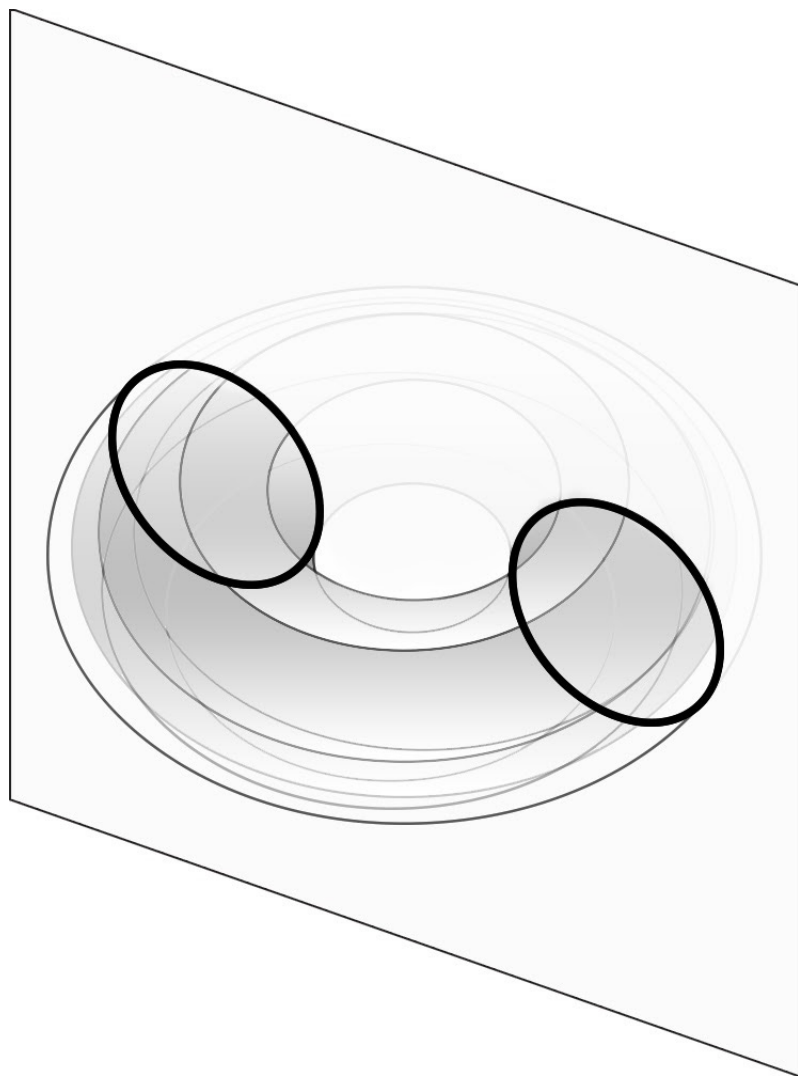
This Centre of Being is Here Now, within and all around. Everywhere we look is The Centre. From everywhere we look is The Centre.

When we live with the understanding of relational being, everything we see is a participant in collaborative perception.

We no longer see a rock as merely “a rock over there”. We see the rock as a rock Here with us, allowing us to perceive it in a particularly empowering way. It is not the passive object of perception, but the equal collaborator *with* perception. In this seeming subtlety is the entirety of Relationship presented to us.

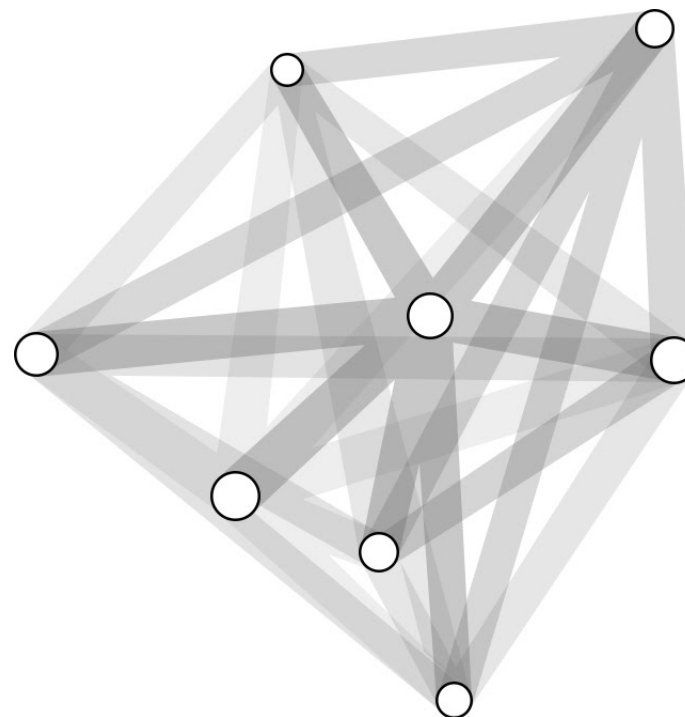
For in Relationship are all things connected. Relationship is the “highest dimension” of Reality, if you will.

Imagine a 2-dimensional plane intersecting a Torus. From this two-dimensional perspective, there are two separate circles. But from the higher three-dimensional understanding, the two circles are simply part of the same torus.



In the same way, all things we perceive in physicality are part of the same single Everything. Relationship brings together that which seems to be apart.

Our Relationship is much stronger than the solitary node from which it stems. Relationship is shared and extended; it is increased with its giving. And thus, the seeming removal of any one node from Relationship has little-no impact to the Relationship that was extended from this node.



When we understand that our relationship with any is the same as our relationship with all, we treat each serious relationship lightheartedly, and each lighthearted relationship seriously. We understand that within my relationship with the bag of coffee is contained my relationship with all of Being.

The bag of coffee has a special role in my Relationship. It has a very different role than that of my mother. But within each is the signature of Relationship. I cannot see something in one without seeing that same thing in the other.

“But hey,” say ye, “what about your relationship with illusion?”

To which I must simply reply, “What relationship?”

If something is not, there is no relationship.

If something is, it is Here in My Relationship.

But if something is not, there is nothing from which to form relationship.

Relationship is, in its nature, between two things. It cannot be from Everything to nothing; it is from Everything unto itself.

Everything cannot disagree with Everything. It can only disagree when it believes it is in relationship with nothing.

Nothing and everything cannot coexist. To believe in one is to deny the other.

A Course in Miracles, 2.VII.5

When Everything tries to form relationship with nothing, it does simply that; *tries*. It can try and try, but not even Everything can make nothing something.

And so with this trial comes all disagreement and all discontentment, all complication and all cloudy-mindedness. It is frustrating indeed to try and do the impossible in hopes that it can be possible!

Chapter 17: Where Are We?

We are here.

Everything is; nothing is not.

Everything is in Relationship with Itself. No relationship can be made with nothing.

From all Relationship is any relationship,
And any relationship holds all Relationship.

Communication is the language of Relationship. Language is infinitely more nuanced than the simple set of grammatical rules that we call English, Spanish, etc. Paradox of language is the signature of Communication.

Agreement is the natural state of Communication. Disagreement is a break in Communication.

We are, at our core, raw potential of creation.

The world we perceive through our senses is one of a net-zero existence.

The World of Truth-Love-Joy we Feel through Thought is one of continuous increase.

There is no “other side” in the World of Truth-Love-Joy.

Truth-Love-Joy is Here. And Here is only Everything: no more, and also no less.

When we enter Disagreement Lane, we've really just tried to form relationship with nothing. And so it is difficult; it is straining, and requires effort. And no matter how hard we try, nothing doesn't happen.

When we as moral leaders of this nation are presented with a seeming disagreement, we know better than to try making it real. We see through the seeming break in communication. And we know we are called to bring the relationship back into Communication.

In this way, Atheists and Theists can agree there is no god but God. For the language used in communicating this concept is much more nuanced than the single word (or lack thereof). Atheists may ask, what does God really mean? Theists may ask, what does no god really mean? When each side digs deeply enough into its respective question, each will converge upon a single shared point of Truth: the Route Cause.

In this way, Republicans and Democrats can agree America is liberal and conservative. For the title of our political party is a grossly low-resolution image of what we as a nation choose to become.

Republicans may ask, what does being liberal really mean? Democrats may ask, what does being conservative really mean? When each side digs deeply enough into its respective question, each will converse upon a single shared point of Truth: the Route Cause.

Chapter 18: The Value to Value

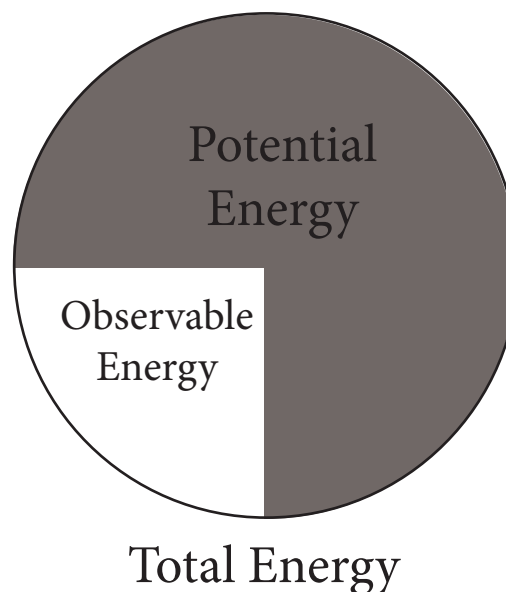
The value communicated through this text is Oneness.

Oneness starts with the thought that all in this world can agree that we are made of the same stuff and we're stronger together.

This thought is our starting point. In all situations, we see this idea presented back unto us. Through sacred text, generational wisdom, and modern science, we see this idea affirmed from the highest of sources. The thought is the Potential.

When we recognize the potential of Potential, we act it into Actual.

Do you remember the workings of potential energy in physical systems? Physical potential energy shows us that the energy "hidden within" an object is just as real as the energy eventually radiated without.



In milder terms, the fire contained within an unstricken matchstick is just as real as the fire lit by striking the match.

To see the Potential is to know its value. To assume it is true is to value it fully. To value it fully is to act it into Actual. Thus, the idea of Oneness becomes the foundational thought that drives all other thought. It is the starting point of all our thoughts, desires, motivations, words, and actions.

There are but two starting points of thought.

Either,
Oneness is,
Or
Oneness is not.

If we start with the thought that Oneness Is, we act from a place of mutual beneficence. We understand the interconnectedness of ourselves with all around us, and how much we share in common with all in our path. We see ourselves as relational beings made real by how we interact with all in our life. We live to share all that we have, and we gain more because of it. All things real are perfect components of the joint Path that unites us all. There is no more than this, but also no less.

If we start with the thought that Oneness is not, we attack and defend in a constant state of internal war made external. All the things we dislike we project onto the world around us, demonstrating our disconnect with the greater surroundings. We are lonely creatures isolated in body and thought, not feeling any deep connection with anything. We see enemies threatening our very existence, and we feel we must eliminate these enemies just

to survive. All gains are made by another's loss. There is never enough and always more to be gotten.

And with these two descriptors, here's our chance to Choose.

Which do we want to be true?

Let's remind ourselves that there is no in-between. In any thought, we embed the value of either full Oneness or zero Oneness.

There's no such thing as 50% Oneness; this is merely a cloak for zero Oneness. If I were to say that my phone is 50% on, you'd likely say "That makes no sense. A phone is either on or off."

Bingo. Same thing with oneness.

So which do you want to be true?

Whichever you choose, you will reap the associated fruits (or lack thereof).

All our values stem from one or the other. Oneness (or lack thereof) is thus the *source value*. If the language used in its description above makes it seem like it's possible for Oneness to not be true, let's remind the reader that these very words are communicating meaning between two seemingly different perspectives in two seemingly different points in space and time. In further words, just by reading these words, you are implicitly agreeing that *we can agree* and that *we are made of the same stuff*. And because you're reading these words written by somebody else, you must feel that you are gaining something by doing so; in other words, you also already agree that *we are stronger together*.

So we both agree to these things.

I call this Oneness. Perhaps you'd like to use a different word. That's fine. I agree with your choice.

But whatever name you may call our *source value*, let's remember what it *means*.

It means that *we can agree, we are made of the same stuff, and we are stronger together*.

It means that the *thought of enemy is my enemy*; all are a part of my world, and I am only limiting myself to exclude *any* from it.

And thus, the most important value to keep in mind through all our discourse is this value of Oneness.

Oneness supersedes any particular form.

Uniting through exclusion is simply division.

Oneness is far more important than any symptom issue at hand in the politics of the day.

Climate Change is not the most critical issue of our generation; Oneness is.

Abortion is not the most critical issue of our generation; Oneness is.

Health Care is not the most critical issue of our generation; Oneness is.

When living in division, we often trick ourselves into thinking that we must overcome an enemy to fix our most critical issue.
When living in Oneness, we unite to solve the issue.

It is now the appointed time to solve the issue. As moral leaders of our nation, we choose Oneness over any particular form that may pop up to distract. And because we know its value, we realize its results even before they may manifest.

Chapter 19: Heigh-Ho, Pygmalion!

Our value is now set. Over and above any secondary offshooting specific, we hold the value of Oneness as our most important One Truth.

But what does this mean in practice?

Let's say we hold the value that all life is sacred (it is). Oftentimes this leads us into a particular lifestyle which honors all life as we see it. We may choose to embrace a vegan outlook to course-correct some of the missteps we've taken with animal life. And at this point, this framing of our perspective is still aligned with Oneness.

But if we decide that this outlook is *superior* than other outlooks, we ourselves are misstepping. If we decide we must *change* others to fit with our outlook, we are separating. If we decide our own Peace is thwarted because others do not align with this outlook, we have lost sight of Oneness.

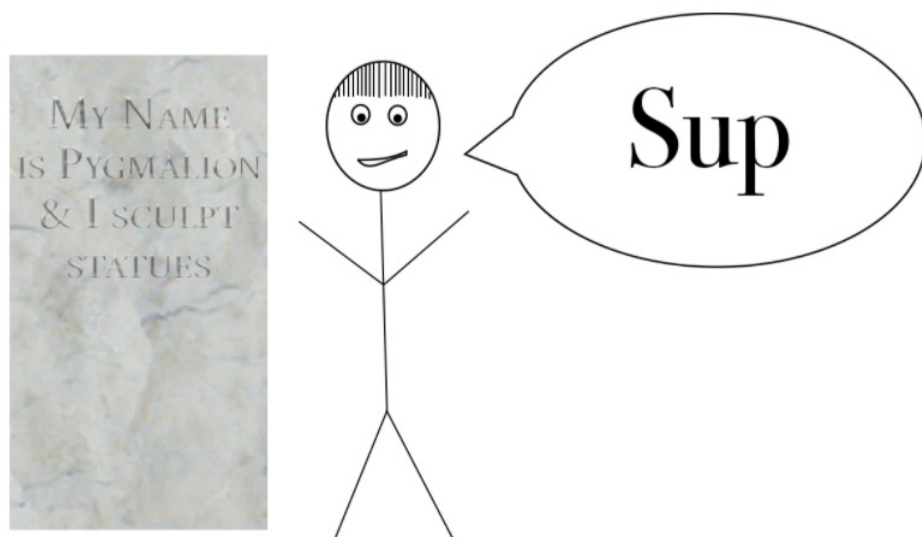
Oneness is the core value. Everything else is secondary.

Oneness is the image. Any specific form is its frame. And if we value anything over Oneness, we value the frame over the image.

Don't worry about the frame. It is only there to support its image.

The common sentiment is to be kind, not right. Often this is associated with a passive meekness used merely to avoid conflict. This interpretation is a misunderstanding of the raw power of

Agreement Perspective. To fully understand this Perspective, we must first introduce our friend, Pygmalion, and his Effect.



Pygmalion is a mythical character who had sculpted a statue so realistic and beautiful that he fell in love with it. He kissed the statue, and the statue became a living woman. In effect, Pygmalion's perceiving the statue as live and acting as it were true caused it to be true.

Let's move from this mythical story into a well-known study.

At the start of a school year, a teacher is told that a few students in class are particularly bright and capable of becoming "intellectual bloomers" within the year. These students go on to perform exceedingly well in the year, as any intellectual bloomer would.

What the teacher doesn't know is that these very students were, in fact, quite average; they had each taken an IQ test before the year began, and tested as average. Certainly, the teacher's perspective of these students led to a shift in the way they were treated. But the *treatment from the teacher* is only *half* the story.

The other half of the story is the more remarkable. After the end of the school year, these students took another IQ test. And they tested at a much higher IQ level. Let me repeat this; these students *improved their* IQ. Their improvement was high and beyond any improvement by their classmates.

These manufactured "intellectual bloomers" actually *improved* their IQ because of the teacher's perspective of them. Sure, the teacher treated them in a special way. But this special treatment led to *measurable behavioral change within the students*. Their special treatment led to a change in IQ, which many consider to be an *innate* trait.

Somehow, our perspective on others brings its qualities into being.

With this understanding, our perspective is transformed into a living resurgence of power. No longer do we see positive psychology as simply a feel-good tool to forget about things that upset us; we now understand that perspective is an *active participant* in the world we see. The way we choose to perceive people and things changes them both in our own mind *and in the world*.¹

¹Quantum Mechanics offers us a similar mechanism of the active nature of observation. But most physicists stray away from its application into our thought and perspective, as it is an admittedly quantum leap away from the nature of subatomic particles.

Chapter 20: Restoring the Faith

Remember the good-ol' concept of Faith? The Pygmalion Effect is all the more reason to have it. When we perceive somebody as something, it may very well have been true in the past. But what about in the unfolding future?

The question to ask is: *what do we want to see*? It's already documented that our perspective can and does actively change people's seemingly-innate qualities. So how do we *want* to see people? *Faith* is the tool used to see people for the perfection already within, unfolding with the help of our own active participation. And in this way, the question shifts from *what do we want* to see into *what do we will* to see. For *wanting* something is to acknowledge its absence, and *willing* something is to extend it into creation.

Our faith in perfection is not a blind faith in something outside ourself and beyond our control. It is not the *limited other-person* in whom we have faith. Rather, our faith is in the perfection that we *already understand to be*. If you're unable to put faith in another person, put your faith in perfection. If you're unable to put your faith in perfection, put your faith in Pygmalion. If you're unable to put your faith in Pygmalion, put it in some other word-concept. Regardless of the word-concept attached to it, Faith is an active process of participation in bringing Perfect into being.

We all place our faith somewhere.

On a surface level, we place our faith in the laws of physics with each step we take; we have faith that we will not fall through the

floor, we have faith we won't fly off the surface of the earth, and we have faith our body's molecular structure won't fly apart due to a temporary failure of the electromagnetic force.

When we trace our thinking back to the starting point of thought, we see that our Faith is placed in one of two categories. In the most ultimate sense, our Faith is either in Oneness (everything is connected), or separation (everything is separated). There is no option between. To believe that only some things are connected is to believe some things are separated, i.e. separation exists.

Upon adopting a faith of separation, we are led into a psychology that justifies war, rationalizes injustice, and fosters division. Security by isolation becomes the standard, and there is an omnipresent "other" group to protect against. Resources become scarce, competition normal, and suffering tolerated. Unity is welcomed only as a temporary allegiance of separated selves, to be discarded immediately at the slightest hint of personal danger. Wins are won at the loss of another. There is no communal gain; this is a society of net-sum-zero.

But let's consider the Alternative.

How about a Faith of Oneness?

In Oneness, we are led into a psychology that recognizes interconnection, embraces collaboration, and harnesses unity. Security is provided in the collective, as there is no other group to protect against. Resources are abundantly distributed, sharing standard, and flourishing encouraged. Diversity is celebrated as offering unique perspectives on the Oneness that joins us all. Wins for any are wins for all. Any gain is for all of the community; this is a society that builds upon itself into collective growth.

As moral leaders of our nation step fully into our morality, we must come from a full appreciation of Oneness. All other values must stem from this Route Cause. We can embrace Avenew Understandings from this Centre of Being. And no matter what names and labels we put on our offshooting morals, we must agree that we are stronger together aboard The Relationship.

United We Stand.

Do we know this to be true?
Or have we pledged our allegiance to the
belief that it no longer applies?

WE THE PEOPLE are called to be one people.
This has nothing to do with political party;
it has everything to do with Truth.

The continued mistake of mental division is tearing apart
both our collective nation and our individual selves.

No issue is important enough to justify a division of this people.

We are capable of solving all global issues, providing the bare necessities of life to all humans, and utterly thriving as a whole. The only thing that prevents this is a divided nation.

The healing of our national split-mind begins with healing our own individual split-mind; we cannot bring about a unified nation unless we individually become unified.

This unified mind is the very perspective we take with us everywhere we go Here Now. This perspective is entirely in our power. When we actively choose a perspective rooted in Truth and agreement, we bring about Truth and agreement. No longer are we confounded and frustrated with argument; rather, we artfully transform argument into agreement.

This is the transformation of a nation.