

“Utopia”



Artwork by Jamuna Snitkin of the Ananda Community Seattle

E. Christopher Mare

Winter 2003

No Place in Particular

FOREWARD

“Anthropology has taught us that the world is differently defined in different places. It is not only that people have different customs; it is not only that people believe in different gods and expect different post-mortem fates. It is, rather, that the worlds of different peoples have different shapes. The very metaphysical presuppositions differ: space does not conform to Euclidean geometry, time does not form a continuous unidirectional flow, causation does not conform to Aristotelian logic, man is not differentiated from non-man or life from death, as in our world. We know something of the shape of these other worlds from the logic of native languages and from myths and ceremonies, as recorded by anthropologists...

“The central importance of entering into worlds other than our own – and hence of anthropology itself – lies in the fact that the experience leads us to understand that our own world is also a cultural construct. By experiencing other worlds, then, we see our own for what it is and are thereby enabled also to see fleetingly what the *real world*, the one between our cultural construct and those other worlds, must in fact be like.

“[T]he essential skill of good ethnography [is] the capacity to enter into an alien world.”¹

What you are about to read is the making of such an alien world.

It would be easy to claim that this forthcoming world is the product of my own imagination, but that would be too simplistic and far too ego-centric, for all worlds *co*-originate and *co*-evolve and are brought into being by a collective impulse. What are my own ideas but the *co*-product and *co*-synthesis of so many thought-forms that have come before me or are emerging simultaneously, now, in these days. If there is anything original in my vision (or anyone’s vision for that matter) it is just this: the novel connections that I’ve been able to make between hitherto unrelated circumstances or entities, patterns or potentials, processes or principles. The Utopian writer is, at best, a ‘channel’ for his or her times, articulating and defining a mutually unexpressed desire.

¹ Walter Goldschmidt in the Foreword to Carlos Castaneda’s *The Teachings of Don Juan: A Yaqui Way of Knowledge* (1968) University of California Press; Berkeley, added emphasis.

And envision I must! It's not so much that I am *creating* a world as there is a world that is urging to come forth, of its own accord, pregnant with possibilities eagerly waiting to be revealed and made known. Ideally, to be truly meaningful, my vision is none other than Evolution speaking for itself; but my vision will only ever be just one interpretation of the story. I bring forth what I can through my limited state of awareness at the moment, using my imagination and my pen, just as so many others are bringing forth their versions of a preferred world through their medium of choice – through painting, song-writing, dancing, poetry, childrearing, gardening, activism, etc. – or even through their diabolical political machinations! We are all *co-creating* a world; or, more precisely, we *are* the world actively, consciously witnessing its own ongoing evolution, at the point of continual emergence – the ever present Now.

And so envision I must! and envision profusely, lavishly, sumptuously, without restraint, for these visions I generate are the seeds of a potential future. Ultimately, perhaps, those who are most energetically genuine in their visioning will have the most influence in the eventual outcome? These visions of humanity, from whatever quarter, have all the more power and legitimacy if they are attuned to the Source; that is, representative of “the real world, the world between our cultural construct and those other worlds.” I contend that this “real world” is none other than the world of the biological and meta-biological, ecological and meta-ecological, evolution of *Life*. This internally consistent and genuine world of Life precedes and underlies the contrived and inconsistent world of abstracted, symbolic, cerebral human drama. Within the “real world,” then, there is room for enormous multifarious diversity – numerous sub-worlds within worlds, worlds overlapping and interfacing with other worlds, all of them potentially viable, so long as they are attuned to the Source and promote the maintenance, enhancement, and long-term viability of Life.

This possibility for numerous potential worlds brings to mind such proverbs as: “As a person thinketh, so s/he becomes;” or the one attributed to Buddha: “I am today the consequence of what I thought yesterday; and I will be tomorrow the result of what I am thinking today;” or how about my favorite: “*We are all creating our own reality.*” If these proverbs reflect any semblance of truth, then there must indeed be multiple potential realities occurring within the One reality; there must indeed be the proactive capability to willfully bring forth the preferred world one would choose. And if *this* is true, then this must be the real work: expressing one's thoughts, one's feelings, one's values, one's visions and aspirations as perspicuously and resolutely as possible so there is absolutely no ambiguity as to the desired world wishing to be brought forth. This expressing can be effectively accomplished in any preferred medium, but most importantly, to make it real, it must be *lived* and lived fully, at the point of continual emergence – the ever present Now.

If all of the above be so, how then can we evaluate conflicting interpretations of worlds wishing to emerge? What does it mean if the intended vision of one group portends destruction for another? Or worse, how are we to evaluate the legitimacy of one vision if that vision causes insuperable injury to the Whole, the unity of ecological Life of which we are all a part, and upon which we all ultimately depend? Is this evolution in the making or is this a deviation – a *de*-evolution? If there are, indeed, multiple viable worlds occurring simultaneously, then what heed should be given to a deviant vision, an unviable counter-evolution? Wouldn't it be most economical to simply ignore the deviation, not give it any credence or attention or energy, and so focus all the more intently on the preferred vision, the one attuned to the Source, the one offering salubrious planetary evolution?

Maybe; but somehow, without wanting to, I've cornered my ruminations into the perennial debate over how 'good' should deal with the apparent presence of 'evil.' That's not my intention here – my intent is to offer a preferred Utopian vision. The above debate is better left with the theologians. I'm going to earnestly walk the Middle Path.

But the question still begs: What exactly is it that obstructs us from achieving (or is it *re*-achieving) Paradise on Earth – a wonderfully resplendent, worldwide manifestation of peace, prosperity, happiness, and justice? Is it the 'patriarchy'? Is it the 'masculine polarity'? Is it the 'Euro-Caucasians'? Is it the 'Republicans'? Is it the 'White House'? Or is it civilization itself? Maybe it's something much more deep-seeded and primal? My hunch is that there is no cause-and-effect relationship at all, that it is unnecessary to try and pinpoint blame, that what we are experiencing in these days is just the inevitable progression and unfolding of a grand planetary cycle.

And so, returning to the present purpose, I offer one version of the world to come, that is coming, that is emerging even now – but mine will be just *one* vision among many. Each of us is responsible for their own version of the story, as is reflected in their daily lives. That is the way of Nature: *maximize diversity!* Because of my temperament, the world being presented is unabashedly Utopian – an *ideal* living situation – human and planetary potential actualized, stirring, thriving, flourishing....but that will be revealed in my story.

Let me first set the context.

APOCALYPSE: PRELUDE to ENLIGHTENMENT

It seems like so long ago; but then again it could have been just yesterday. Time *is* so very different now: There is no more History.

It was during the “Great Quickening.” The Final Empire launched a series of wars and institutionalized terrorism to further entrench the power and control of the so-called global elite – those at the very top of the financially invested pyramid. This was the solidification of the absurd, counter-evolutionary ‘New World Order.’ Looking back now, it is obvious theirs was a desperate move – the last gasp of an outmoded thought-form, the decaying remnants of a grand planetary cycle.

This grand planetary cycle is now known, in our times, by the euphemism ‘civilization.’ Civilization was an experiment in socio-politico-religio-economic organization originating on the ancient plains of Mesopotamia. From the very start, it was characterized by the ever-increasing concentration, consolidation, and centralization of arbitrary power into the hands of a few. The structural context that made this aggregation of arbitrary power possible was the human settlement pattern called the ‘city.’ Before the advent of civilization, human populations lived in widely dispersed and ecologically integrated ‘villages.’ The villages were the anthropomorphic outgrowths and meta-ecological manifestations of an evolving Nature growing out of a specific locale. They co-existed as diverse, place-based worlds of their own. This settlement pattern provided for expansive multi-cultural possibilities as each village and each village society was organically attuned to the unique qualities and properties of the environs it inhabited.

With the introduction of ‘civilization,’ this harmonious, sustainable, natural pattern was disrupted and circumvented. The cities became abstract, forceful impositions on the living landscape with the purpose of replacing the natural order with a cerebrally rationalized ‘improvement.’ In the new context, it wasn’t long before city-dwellers actually began viewing themselves as somehow ‘superior to’ or ‘outside of’ Nature. The people that were herded into the cities were forced to adapt to and comply with the power-centralizing mandates of the megalomaniacs who seized power. The one overriding requirement of those who successfully seized power was the willingness to use indiscriminate violence as a form of institutionalized policy. Civilization, portraying itself as a sophisticated improvement over Nature, became instead a 5200-year legacy of perpetual warfare over the control of ever-dwindling resources. This is no

exaggeration: it's all in the history books and scriptures. Civilization was a complete deviation from the long-standing, precivilized, nature-encoded, sustainable village-based pattern.

It was inevitable that the ever-increasing power-centralizing mandate of civilization would eventually reach global proportions – that one group would invariably attempt to seize power at a global scale. This was the appearance of the benighted Final Empire. Because of the series of wars and institutionalized terrorism launched by this rapacious New World Order, the world was plunged into chaos. This was the onset of the “Great Quickening.” The utter futility of attempting a Global Empire – of attempting worldwide control from a single, centralized power structure – was soon made apparent as multitudinous, decentralized, regional power surges arose to contest the authority of the centralized source. Global anarchy ensued with each regional authority attempting to secure influence in its own domains.

As the central supply lines and distribution systems of the previous global economic pattern were disrupted, a multitude of diverse, place-based communities were forced to fend for themselves and provide sustenance locally. The cities proved to be completely unsustainable and were thrust into conditions of total mayhem.

There was much turmoil and suffering; but later we realized that all planets pass through such a stage in their conscious evolution. We came to realize that the power elites were naturally selected, genetically programmed if you will, to maintain and increase their drive for centralized power and control, and it could not have been prevented. It was all part of the 5200-year cycle. As usually happens in a situation of chaos, the world system was forced to leap to a new level of organization. For humanity, it was the leap of consciousness to a new species: *Homo novus*. *Homo sapiens* did their part by bringing consciousness to a ‘one world’ perspective, but theirs was a passing phase.

And then it happened: the ultimate catastrophe: Our geologists tell us it had happened many times before but who could have predicted it? The Earth suddenly shifted on its axis realigning the poles – a pole shift occurred. It took three whole days for the process to be completed – violent winds, coastal surges, massive dislocation. By the time it was over, the Earth had set up a new electro-magnetic field, aligned with the new axis and spin. In this new electro-magnetic field, the vaunted technologies – including the various military apparati – of civilization, based as they were on 120v/60hz, simply would no longer function. Those communities that had prepared themselves ahead of time by moving toward self-reliance remained intact, viable. A new world order emerged – an *ecological* order. This new world order was accompanied by a new species of humanity. Networks of the eco-communities formed, wiser from the experience. Multiculturalism based on symbiotic, organic connections with specific

places re-emerged. Only those communities that could derive sustenance from their local ecology began to prosper. That was in the year 2012.

That was thirty-one years ago. I am now eighty-four years old and an elder in one of these communities. They call me Enoch.

Life is peaceful and sweet now. Humanity is realizing its full potential. Empire is gone. Civilization is gone. The Golden Age has dawned.

After the Apocalypse came enlightenment...

A LIFE in the DAY

Umna-oshna came running up to me, jubilant, the wide-eyed look of innocent excitement and anticipation on her face. "Come, come grandfather, the opening ceremonies are about to begin!" Umna, just nine years old, is already so full of understanding – such a look of genuine *knowing* on her clear and radiant visage.

"Yes, yes, I know," replied I, laughingly (but not too laughingly so as to appear patronizing). "Yes, I've been waiting for this moment all year – let's go and see."

I arose from my cushion in front of my altar, not as nimbly as I might have thirty years ago, but still with the graceful self-assuredness of an old man who has lived by his convictions. I closed the *Book of Transformation* I had been contemplating, snuffed out the candle-flame with my fingers, grabbed hold of my delightfully precocious granddaughter's hand, and happily bounded out the front door of my cozy earthen cottage.

And there it was before us – just a hundred meters hence – the solar temple that stands as a monolith in the center of our village. It is pyramidal in shape, with a base of four equal sides approximately 40 meters each. The length of the sides, as with all dimensions of the temple, is calculated to be a multiple of the wavelength of pure, solar, white-band light so that frequency resonance can be achieved. Constructed of heat-tempered, poured glass blocks of a silicon-chromium compound, the whole pyramidal structure subtly vibrates following the aftermath of solar-flare events.

At the very geometric center of the translucent pyramid is situated a hollow sphere. Positioned in the center of the sphere, and suspended by gold filaments, is an interlaced tetrahedron made of ground, melted, and reshaped amethyst crystal. During the solar flare events just mentioned, as the whole temple is subtly vibrating, these vibrations are then focused and concentrated onto the amethyst interlaced tetrahedron. Sensitive electrodes positioned strategically on the inside surface of the sphere pick up the vibrations which are then amplified and conducted to speakers at the four corners of the base of the pyramid. The speakers subsequently project an audible

tone that modulates according to the varied frequencies, wavelengths, and intensities of the solar flare. In this way, the pyramidal solar temple 'sings,' not unlike the sounds of cetaceans communicating with one another. During non-flare periods the temple is quiet; but when the flares arise – nine minutes later, as per the time it takes for the light to reach Earth – the temple comes to life and bathes the village in the music of the living sphere that is the center of consciousness of our solar system. In this way, our village maintains an ever-present reciprocating contact with the Sun.

As if on cue, as if in some sort of conscious resonance with the importance and magnitude of the day, the solar temple began to sing when Umna and I – hand in hand – approached the festivities. Throngs of people stood milling about, some engaged in conversation, others merely listening and absorbing, still others dancing and swaying to the 'music of the sphere.' As we merged with the crowd, Umna squeezed my hand tightly as if to signal and reinforce our unified presence. I gazed around, eyes slightly out of focus, taking in at once the marvelous pageantry of the scene before us. The whole village was present: everybody dressed in their finest ceremonial attire. Owing to the occasion on this special day, the fiery theme was pronounced, with the people adorning attire of white linen embroidered with flames of oranges, yellows, and reds. There were headdresses of fiery plumes, armbands and legbands of decorated solar imagery, various jewelries of similar themes. I myself chose to wear the medallion I sported during the "Rising to Awareness" campaign that coincided with the final collapse of the Final Empire.

It is the Winter Solstice, that time in the terrestrial cycle when the apparent motion of the Sun reaches its apogee. This is the celebrated time when the solar light returns, just after the night-force has reached its maximum extension. We still honor this event, as the ancients did, as one of the foremost occurrences in the calendrical year. Our entire culture is primarily and quadratically organized around the terrestrial-solar events of the two solstices and the two equinoxes, for ours is a culture founded upon, supported by, and aligned with yearly organic growth cycles. You might say we learned the errors of civilization and sought to reconstruct a human society around a Nature-based order.

When I say "our culture" in this vein, I am referring to the regenerated planetary culture that has arisen since the "Great Quickening." This planetary culture, as a whole, is a reversion-succession to the organic, place-based, precivilized cultures of the past. But it is not the past; and it is not the future – we have chosen to live in the perennial present. Living in the present means wisely attuning to the greater and more-inclusive organic growth cycles of the living system of which we are a part – our blessed Mother Gaia.

Also when I say “our culture,” I must explain that within the all-inclusive encompassing planetary culture, there is contained numerous multifarious sub-cultures. Each sub-culture is a direct reflection and emanation of the local ecological circumstances occurring within that specific place. This is the foundation of true multiculturalism, based on ecological realities, not ideologies.

Ours is just one village organized into a federation of villages contained within our ecoregion. In turn, there is a Federation of Ecoregions contained within a larger bioregion. Once again, the Federation of Bioregions is contained within a Continental Congress. The Continental Congresses, in turn, are formed into a larger planetary decision-making body. This whole political organizational structure, however, is ultimately premised on the eco-consciousness developed at the particular ecosystem, village-scale – a dynamic interface between human consciousness and the life-force of a particular place.

To be continued...