



New Peace^{EM}

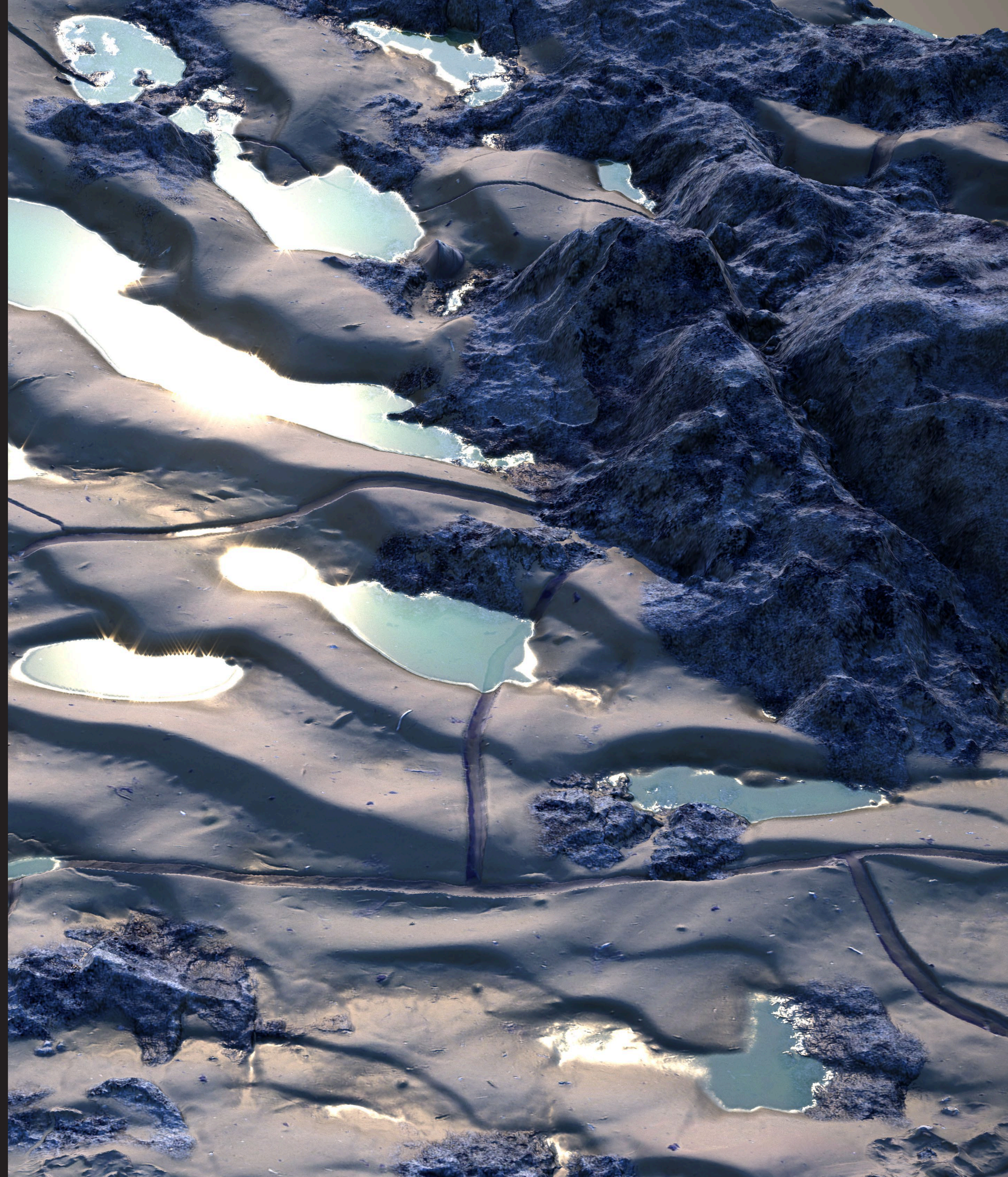
Radical Immanence, Infinite Difference

A New Protocol

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1. Introduction

There exists today a spiritual void in our species. Having lost their legitimacy in the face of science, the power of religions to direct our understanding and conceptualizations of reality is eroding. Their narratives are no longer accurate, feasible or helpful in aiding our survival and connecting us spiritually with something that's real. But in their absence there has not arisen a viable framework which can breath a renewed sense of meaning into life. Humans remain stuck in old religious dualisms, seeing themselves as inherently separate from the natural and material world. Unable to see that they had never left the garden to begin with, they are insensitive to it's fragility.



Undivided Ground

2. Ancient Origins

The religious impulse most likely arose before the speciation of Homo sapiens. Evidence for the intentional burial of the deceased beyond simple practicality dates arguably as far back as 400,000 years ago among the Homo heidelbergensis. As most animals only show casual interest in the bodies of the deceased, intentional burial, especially when buried along with objects, tools, and decorations reveal the beginnings of a mindfulness of mortality, and perhaps a salience of the afterlife.

The debate among scientists is whether or not the religious impulse emerged as an adaptation in and of itself or as evolved byproducts of other cognitive adaptations and primate sociality. Adaptations such as agent detection — the ability to infer the presence of another organism — and theory of mind — to imagine and model that organism's beliefs, desires, and intentions — combined with the need to reason about the causality of natural events, it is assumed, lead to the emergence of deities and supernatural agents as explanatory tools.

No matter the number of dimensions, multiverses, or points of view, there is but one well of existence from which spring the infinite variations of being.

Change is Truth.

2. Technologies of belief

It wasn't until the Neolithic revolution that organized religions took form. Populations greatly increased due to the technological advancements of the domestication of plants and animals. With this widespread adoption of agriculture, large scale societies emerged and along with them organized religions. Religion provided justification to central authorities and institutions to levy taxes and organize labor and thereby provide social and security services, as well as to forge alliances among unrelated individuals, as opposed to the family-clan divisions typical of hunter-gatherer societies.

In a very real sense religions and beliefs have always been technologies. Protocols for social and environmental interactions, and norms. But today as the world enters a radically new era, these ancient protocols, adaptations for agricultural societies, no longer serve humanity and in fact imperil our continued survival.

Every instance of time is different from the last; every second new and unclaimed. The only permanence is impermanence. In the very act of being, being becomes other.



Beyond the Dual, Into the Infinite

3. The perils of outdated beliefs.

The dominant religions of the west, mostly systems of belief forged in ancient environments, have mutated into apocalyptic death cults, where a belief in the afterlife and in a prophesied “end times” means it is pointless to worry about a changing climate or endangered ecosystems. The abrahamic religions adhere to a strict dualism where material existence is seen as inherently evil and true goodness can only be found in the afterlife. According to them, matter is inherently a lifeless and sinful mass onto which only god or a supernatural spirit can imbue form and life.

The legacy of this moral dualism between the material and the spiritual persists today in the secular western consciousness. The result is an anthropocentrism that is uncomfortable with an honest biological materialism, one in which humans are just one of many evolved animals, and in which consciousness really is the emergent expression of our evolved and embodied brains.

The secular western consciousness has taken this dualism to its most narcissistic and anthropocentric ends in which truth and nature are themselves only (hu-

The perceived barriers between the mind and body, subject and object, cultural and biological, spiritual and material are illusions of temporal scale. Without permanence, there are no final identities, eternal essences, or distinct categories. There is only the perpetually changing totality of the infinite whole.



Encounter the Real

man) constructions. That there is no truth “out there” only the projections and interpretations of (human) subjects. Missing in this picture are the experiences and consciousnesses of other animals and living organisms and it leaves us with a groundless ethical relativism. If matter doesn't matter, then who's to say what matters?

This dualism, in which humans and culture are categorically distinct from that which is nature, has left us disenchanted and removed from the world, it blinds us to their inseparability; ignorant of the true nature of matter as dynamic, self organizing, and imbued with morphogenetic potentiality. This in turn prevents us from acting upon the world with a clear understanding of its systematicity, and renders us insensitive to its fragility.

But what can be a true source for the spiritual today? If it all is only an evolved shadow play on our emotions, how can we avoid the dread of a mechanistic nihilism in a secular age? Our evolved cognitive predispositions may very well be the source of religion but can there be a source for the spiritual beyond the contingent being of the human?

Uninhibited by the duality of subject and object, we can exit the circle of correlation. A direct access to the outside because there was no inside to be begin with.



Commit to a World outside yourself

4. New myths, new protocols

What is needed today is a new sense of spirituality. A new spiritual protocol that is able to utilize the natural propensity of humans towards religious thought, emotion, and energy without sacrificing the necessary contemporary tools of science, falsification, and critical thinking.

New Peace is a new protocol to understanding one's place in the vastness of time and space. A new, radically inclusive, secular, religion of the real. A mysticism for the anthropocene. One that fosters a spiritual relationship to matter itself. No transcendental planes or eternal essences necessary, only the true infinite creativity of pattern, matter and energy.

The ideas underlying New Peace are a synthesis of the lessons from the fields of ecology, complexity theory and non linear dynamics, theoretical computer science, new materialist philosophy, Buddhism and Taoism. Together they form a new toolkit for belief and extracting meaning and orientation from the world.

Exit the circle of correlation. Other people, animals and organisms are not merely the constructed projections of our subjectivities. They exist independently of our minds, cultures, and language. Belief in the independent reality of the other is the necessary foundation for a true ethics of

5. The three primacies of New Peace

At the core of new peace lie three ideas. These principles are basic observations about reality. From these principles follow a cascade of ramifications that help articulate a new sense of spirituality for today and the future; and from which can be derived a new orientation to the world around us.

- The Undivided Ground

The first observation is that of immanence. Immanence means that everything that exists, exists as part of the one whole, undivided ground of matter, energy and information. New Peace rejects transcendent planes, supernatural realms, or eternal essences because our universe of infinite creativity is sacred and mysterious in and of itself. By rejecting a belief in heavens and hells, or the transcendent we reject the anthropocentric hubris of worshipping something we have created in our minds without giving due respect to the mystery and complexity of the real material forces that created us.



Encounter the Real

- Living for Difference

The second observation is that difference is the point of life and the material universe. Through the evolution of the cosmos, we are the story of matter being told to itself in infinite permutations. When thinking about what the universe actually does, one can recognize that it is engaging in a process of perpetual and infinite differentiation. Matter undergoes constant change, variation, mutation, and speciation. Life is itself an expression of matter's capacity for differentiation. It is difference itself that makes life worth living and even possible in the first place. By recognizing this truth the foundations of a new post-human ethics can be laid. What is inherently valuable in this pattern, matter, and energy universe is difference and the capacity for difference. The preservation of life and ecosystems maximizes the diversity of possible futures and is therefore inherently valuable.

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Replication for Variation

- Faith in Morphogenesis

The third observation is that matter inherently shapes itself into exquisite forms and patterns at all scales of reality and that this can provide a new and real sense of meaning, grace, and faith. In one sense faith is that which gives people hope that there is some guiding principle and meaning underneath the chaos and randomness of the world and within their lives. In another sense, faith is a blind adherence to some arbitrary religious belief - be it in god, or heaven or the fulfillment of some prophecy. New Peace seeks to introduce a new understanding of faith based on the inherent capacity for matter to organize and grow itself into the divinely aesthetic and diverse patterns found at every scale of our universe: A faith in morphogenesis. A contemporary understanding of matter reveals that reality may be chaotic but it is deeply and subtly patterned. Morphogenesis is the development and differentiation of form inherent to life, matter, and information itself. By recognizing that the miraculous process of growth and living pattern operates at all scales of reality it becomes no blind leap of faith to understand that the pattern exists in one's own life as well. This is not to say that we can predict the pattern but we can have faith that the subtlety and beauty of the patterns in which we are embedded are inescapable.

Growth, pattern, and life are inherent to matter itself. Without a designer, matter organizes itself into the complex, subtle and beautiful patterns and structures of reality.

6. Benefits

These ideas can form the basis of a new religion adapted for the future. New Peace offers a variety of conceptual and spiritual benefits that will aid our species and world in overcoming contemporary challenges and those of the future.

New Peace brings:

1. A Non-dual conception of reality. A rejection of the old dualisms of mind vs body, spirit vs matter, natural vs culture.
1. A re-enchantment with nature and matter: A sense of pattern, meaning and reassurance to the world without relying on divine interventions or transcendent escapism.
1. Universal Ethics. The evolution of ethics are convergent and inherent to the tendencies of matter.
1. Return of truth. A spirituality in line with science and critical thinking.
1. A non anthropocentric spirituality. Under New Peace, the human is just one of many evolved animals in the tapestry of life and matter. Variety is the point of creation and therefore everything and everyone is deserving of respect and empathy.

Endless Newness

The world, rather than being reducible to its components, is combinatorial. An endless variety of patterns dancing together in exponential reactions in a free and open universe of unlimited creativity.

7. Art as starting context

In many ways art already serves many functions of religion today and therefore makes the ideal environment to sow the seeds for a new religion of the future. Art acts as a conduit to feelings of spirituality as art is sometimes capable of demonstrating the contingent beauty and ineffable creativity of matter. Many artists are naturally drawn to explore ritual and symbolism. Art is also able to produce a sense of spiritual legitimacy. These tendencies are evidence that art is already tapping into a natural and real spiritual urge in our species.

8. Radical Inclusivity

New Peace has no membership. Or in other words its observations of the world are true for anyone and everyone, no conversion or belief necessary. New Peace seeks only to spread its memetic message in order to reengineer our species's myths and beliefs in order to reestablish a connection with the real pattern, matter, energy universe.

The Irreducible Pattern

Our reality is constructed in layers of emergent patterns—things made of smaller things and the small things of even smaller things. We are patterns in matter and energy—bodies made of other bodies combined to form greater wholes.