

nutrients for the community. Many human neighbors choose to become djur, at war, as police and even in horticulture and agriculture.

It is interesting that shinto gives personhood even to inanimate objects. This seems to be a stretch while there is value in the effort put into the production of objects it seems to be an effort to protect property from angry mobs which rightfully destroy property instead of harming people when outrages against workers are overlooked. If even objects have personhood then those in abuse positions of hoarding resources and toxic power structures must recognize the escalation of violence that hungry mobs utilize to make their voices heard.

When corrupt politicians and dirty cops refuse to listen to peaceful protesters, then they riot and commit “violence” against property, working themselves up towards the hot or cold tension required to kill agents of oppression, the djur – the police, soldiers, politicians.

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Sentient Spirituality

Revolutionary Humanism, Respecting Ra-men, and Alternative Paths for Spiritual Fulfillment

by Dan Baker

Nordic:

utlännings - “human” strangers from another city or country within our world

främling - “human” strangers from another world

ra-man – humans from another species

varlese – animals we cannot communicate with

djur – dire beasts, oftens devouring people at night

Kurdish:

welatparazi – love for the motherland, literally the people, plants animals and soil which nourish us and our community; as opposed to patriotism

There is a need for a paradigm shift in this age. Presently large populations indulge in stone age mythologies, dogmatic mysticism and the technological practice of false religious ideas. These serve only to tax workers

and produce an attitude of social quietism, a self imposed mindset of an abused housewife bowing to their abuser.

Science has shown us that there is no god or afterlife. All who claim such are only charlatans or deluded followers, many intentionally searching for fools to fleece and control. The only life we have is the one we now live. This means we should not waste it by hoping for a better reincarnation. All suffering we experience in this life is due to forces beyond our control, such as weather and natural disasters, or people in our lives, such as racists, rapists, killers, selfish hoarders of resources, and ourselves.

We are each responsible for our own defense, for future generations, for the environment and for fighting against cruel people during our lifetime. As we take responsibility for tending to nature then the climate will settle and take care of us. Most of our energy should be devoted to harmonizing with nature, tuning into the rhythms of the unique ecosystems we find ourselves in.

By farming with diverse crops, companion planting, spending time feeding “wild” animals and respecting their personal space and right to exist, we will find meaning in our lives. We have shown brilliance in our ability to adapt to extreme weather and we should nourish that skill with effort.

We also need to develop our capacity for resistance to tyrants, bullies and opportunistic politicians. We must participate in town councils, in which all genders, orientations, ethnic groups and other minorities must be represented.

The ideal of this lifestyle is nonviolence, but we must never set aside simple weapons. We have seen the results of the abuses of religion, science and political power. We must elaborate on a system of dismantling power structures as a form of politics, criticism being an effective way of doing this. There are many communities which utilize dramatic politics which effectively undermine toxic, ambitious individuals. Daily rituals of criticize ourselves and each other are essential, if uncomfortable, interactions that help us grow. We need to push ourselves to change, to see and acknowledge our character flaws, then act to change in permanent ways.

A state of awareness of antisocial behavior patterns must become a stage

of being, in which we daily reform our thoughts, words and deeds to better the quality of our lives in ways that also improve our neighbors' lives. We do this by nurturing nonviolent, wholesome ways of living which contribute to feelings of deep connection between each other, animals and plants rooted in the soil that supports us welatparazi.

Consider also the ongoing evolution of so-called animal species. There is a visible change observable in dogs, cats, birds, dolphins, whales and octopi. These creatures are really nonhuman peoples, capable of communication, empathy, sharing, rescue in emergencies, complex problem solving and communal behavior. These wonders are so widely documented as to be self evident. The level of respect and autonomy due to these sentient neighbors is no longer up for debate. It is a measure of our own humanity to note the degree to which we are capable of respecting the rights of these ra-men, these humans of other species. As they evolve we will be held accountable for how we treated their ancestors. Primates are an even more urgently evolving example of ra-man.

Even for our varlese neighbors, the animals with whom we cannot yet communicate, we must consider their inevitable evolution towards complex sentience and social intelligence. As such, it is preferable to transition towards vegan diets, out of respect for neighbors formerly considered to be livestock. This is not motivated by hope of some illusory reward of good karma, but by scientifically observing the benefits of mutual aid and respect for ourselves and our communities.

Remember that an entire generation of human peoples nearly brought themselves to extinction by disregarding the value of the lives of bees and other “essential workers” who we rely on to pollinate our crops. It is a measure of our own moral maturity to see how we judge whether a neighbor species is a varlese or ra-man. Whenever we can see that a non-human creature is a complex being then we have passed a threshold of moral maturity.

Only a djur, a dire beast which devours its neighbors in the night, would use neurotoxins on their neighbors who faithfully perpetuate essential