

1 Life on this planet stands at the cusp of a great threshold. As we awaken for the  
first time to the full scale of space and time, we awaken also to our own  
capacities for altering our planet and ourselves. There have been 10,000  
generations of families since the emergence of our species, but the generations  
5 currently alive will witness the greatest changes in the shortest amount of time.  
Changes to our environments, our societies, and our bodies. Our old agrarian  
mythologies and religions are ill-equipped to deal with the pace and scale of  
these changes and are no longer able to provide a sense of meaning or  
direction. Now more than ever do we need to construct new myths and express  
10 a new sense of spirituality. A spiritual relationship with the universe of pattern,  
matter, and energy we call home. The religious impulse most likely arose before  
the speciation of Homo sapiens. Evidence of the intentional burial of the  
deceased arguably dates as far back as 400,000 years ago. Intentional burials,  
reveal the beginnings of a mindfulness of mortality, and perhaps a salience of  
15 the afterlife. With the 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 to  
forge alliances among unrelated individuals as opposed to the family-clan  
divisions that had been typical of hunter- gatherer societies. Religions and  
20 beliefs have always been forms of technologies. Protocols for social and  
environmental interactions and norms. But today, as the world enters a new era  
of accelerating changes, these ancient protocols, adaptations for agricultural  
societies, no longer serve us and in fact imperil life on this planet.

The abrahamic religions adhere to a strict dualism where material existence is  
25 seen as inherently evil and true goodness can only be found in the afterlife.  
According to them, matter is an innately lifeless and sinful mass onto which only  
god or a supernatural spirit can imbue form and life. This dualism, in which

humans and culture are categorically distinct from that which is nature, has left us disenchanted and removed from the world. The dualistic bias blinds us to the true nature of matter as dynamic, self-organizing, and imbued with morphogenic potentiality, it impedes our understanding of the world's systemic nature and renders us insensitive to its dynamics and wellbeing.

What can be a real source for the spiritual today? How can we avoid the dread of a mechanistic nihilism in a secular age? Can there be a true source of the spiritual beyond the contingent being of the human? *New Peace* is a vessel. A container for a new synthesis of ideas about our reality. A toolkit for building new myths and meanings for a world undergoing profound changes. One that is able to utilize the natural propensity of humans towards spiritual thought, emotion, and energy without sacrificing the indispensable contemporary tools of science, falsification, and criticality.

*New Peace* is a new protocol to understanding one's place in the vastness of time and space. A radically inclusive, secular faith of the real. A mysticism for the Anthropocene that fosters a spiritual relationship to matter itself. No divine beings, transcendent realms, or eternal essences necessary, only the true infinite creativity of matter and energy on the immanent plane. Everything that exists, exists as part of the one whole, undivided ground of matter, energy, and information. Our universe of infinite creativity is sacred and mysterious in and of itself. The perceived barriers between the mind and body, subject and object, spiritual and material are illusions of temporal scale. Without permanence, there is only the perpetually changing totality of the infinite whole. Through the evolution of the cosmos, we are the story of matter being told to itself in infinite permutations. Matter undergoes constant change. Life is itself an expression of matter's capacity for difference. Difference makes life possible and worth living. These truths lay the foundations for a new ethics beyond the narrow subject of

55 the human. Uniting all ethical impulses is the drive to maximize the diversity of possible futures. Difference is freedom, the fruit of this pattern, matter, and energy universe. Matter inherently shapes itself into exquisite forms and patterns observable at all scales of reality.

*New Peace* seeks to introduce a new understanding of faith based on the  
60 inherent capacity for matter to organize and grow itself into the divinely aesthetic and diverse patterns of our universe: a faith in morphogenesis. In one sense, faith is a blind adherence to an arbitrary religious belief – be it in god, or heaven or the fulfilment of a prophecy. In another sense faith gives people hope of a guiding principle and meaning underneath the chaos of the world and  
65 within their lives. A contemporary understanding of matter reveals that reality may be chaotic, but it is also deeply and subtly patterned.

Morphogenesis is the development and differentiation of form inherent to life, matter, and information itself. After recognizing that the miraculous process of growth and living pattern operates on all scales of the world, it is no blind leap  
70 of faith that the pattern exists in one's own life as well. Though we may not be able to predict the pattern, we can have faith that the subtlety and beauty of the patterns in which we are embedded are inescapable.

In order to face the serious material problems confronting us today, we must change our cultural values at a fundamental level. Because spirituality lies close  
75 to the source of human behavior, we can do so by redefining spirituality in the 21st century. Moving beyond the dualisms that have led us to this point and recognizing the sacredness of our planet and matter itself.