



Laws of Being / Natural Law

(also commonly referred to as Existential,
Universal, or Spiritual Law)

The laws of being, also called Natural Laws, constitute a law of harmony and unity of all things with each other and their Source.

Natural Laws are those laws intrinsic to the process of creation. Without these laws working in perfection at all times, we would not have creation at all, in which case no one would even exist to care.

It is self-evident that every aspect and every nuance of existence expresses the laws of being. All properties, regularities, and processes of everything, whether invoked by individual free will in the life of man or otherwise, operate and are bound by the inherent laws of being.

“We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly”

- Martin Luther King, Jr.

Bouvier’s Law Dictionary, the only officially accepted law dictionary, defines real law, which constitutes a union of the laws of being, man’s law, and religion. Unabridged Bouvier’s states on page 674:

“LAW OF NATURE. That law which God, the sovereign of the universe, has prescribed to all men, not by any formal promulgation, but by the internal dictate of reason alone. It is discovered by a just consideration of the agreeableness or disagreeableness of human actions to the nature of man; and it comprehends all the duties which we owe [self-responsibility, free will, sovereignty] either to the Supreme Being, to ourselves, or to our neighbors: as, reverence to God, self-defense, temperance, honor to our parents, benevolence to all, a strict adherence to our engagements, [keep contracts] gratitude, and the like.

Inasmuch as everything and everyone functions by the Natural Laws, no one can place himself over, above, outside of, or against said law, which is universal and binding on all. No one can simultaneously be what he is, i.e. expression of real law, and at the same time be separate from and other than what he is. Inasmuch as every man is a unique expression of the divine attribute of free will, no one has either the right to usurp the life, rights, autonomy, or authority of another, or speak or act for him. All attempts to do so are fraudulent.

“Any excuse will serve a tyrant”

- Aesop, “The Wolf and the Lamb”, Fables, ca 550B.C.

“The welfare of humanity is always the alibi of tyrants”

- Camus

Preceding and more fundamental than any codifications of man-made law is the underlying context within which all such law exists and is rendered operational. These “pre-law” principles consist of various intrinsic and timeless truths that are universal and inviolable regardless of the particulars of any law offered by governments that might be superimposed over, against, and on top of such innate aspects of life. These existential/ethical principles and truths are:

1. *All existence originates and emerges from, and consists and expresses the essence, substance, nature, character, reality, and laws of being of, the prior, originating Source of itself.* It is axiomatic that everything is an expression of, and one with, that which caused, generated, and begets it, and also that, all that exists functions in accordance with the laws that define it. What something is, and the laws by which it subsists and functions, are merely different aspects of, or perspectives on, the same reality. The universe is a cosmos, not a chaos; every aspect of everything that exists manifesting sublime order and intelligence. This fact, combined with the fact that laws of existence are comprehensible, or at least codifiable, by man is the implicit basis of all of the science, technology, philosophy, and endeavors of man.

The implicit assumption of inherent coherence underlying all aspects of man’s life, including law, implies such fundamental ethical and existential consequences as:

- a. *Existing within and as an intrinsic aspect of every thought, word spoken, and act committed, is corresponding liability/accountability for that thought, word, and deed.* This is not only an ethical truth, but also an existential fact. From the perspective of cause/effect natural law, no one can escape liability and accountability for his thoughts, words, and deeds. All contrary ideas are illusory. Man deceives himself, and proceeds in self-delusion contrary to reality and its laws, by believing that he can, by some clever means or on the basis of any of an infinite number of possible sources of authority (e.g. one’s boss, some government, religious leaders, “authority figures,” or some other “assigned author”), escape personal liability and accountability for everything he thinks, speaks, writes, and does.

This principle formed the basis of the precedent of the Nuremberg Trials after World War II. Nazi officials who allegedly administered “death camps” were not excused of responsibility by pleading “I was just following orders,” or “I was just doing my duty.”

Existing within and as an intrinsic aspect of every thought, word, and deed are the precise action/reaction consequences thereof. The exact results of anything one thinks, feels, says, writes, and does are structured within them at origin and inception. Ends are always the exact product of the particular means used for achieving them. The ends never “justify the means” because all ends are a function of whatever means are deployed in bringing them about. Were this not true, no basis could exist for any science, technology, or sane human endeavor. To achieve a precise result, the unique means necessary to produce it must be

utilized. Different means always produce different ends, regardless of how similar any appearance to the contrary might be.

2. *It is a free will universe.* Man is a free-will being and the irreducible unit of experience, autonomy, self-responsibility, and free choice. It is free will that gives significance to man's life, making everyone responsible, accountable, and liable for everything he thinks, speaks, writes, and does and at the same time able and obligated to fashion his own destiny. People create themselves, their own fate, everything that they are and that happens to them. The free-will thought/decision upon which one acts is the prime origin of all events in the life of man. Each individual free-will being himself/herself is solely and uniquely responsible for who and what he/she is, and everything that unique being speaks, writes, does, and experiences. Thinking creates destiny.

One may reasonably postulate that the greatest source of man's suffering and problems, in individual and social/institutional life, is not realizing this crucial, central fact.

Some of the consequences and ramifications of this foundational premise are as follows:

- a. *One can accurately and ethically speak only for oneself.* Only each unique and unfathomable sentient being knows that being's own unique truth and possesses the responsibility and right for proclaiming it, in accordance with his unique priorities and perspective in time and space.
- b. *One can experience the behavior, actions, and appearance of another being but not that being's inner experience, feelings, and sensations.* In the words of the Bible, "Man looketh upon the outward appearance, but the Lord looketh upon the heart." In his book, *The Politics of Experience*, C. D. Laing brilliantly elaborates on this aspect of man and his relationship with others.
- c. *The prime cause of all events and actions in the life of man is the free-will thought/decision/act of some unique man or woman.* Human events do not cause themselves—individual people cause them. Documents do not write themselves—some particular being writes them, as well as acts on them or not as each particular actor decides of his/her own free will. Individual free-will thought/action is the "cause" referenced in the phrase "nature and cause" in the Sixth Amendment of the Constitution of the United States.
- d. *Man can act in a win/win or win/lose manner.* A win/win interaction is an expression of peace, dignity, love, unity-harmony, mutual good faith, absence of malice and deceit, and all of the other ingredients in contract law required for a valid contract enforceable at law. Free consent of all contracting parties is essential. A win/lose interaction is an expression of separation, conflict, and disharmony, and never results in a genuine contract the "winner" claims exists. In actuality, a "win/lose" interaction is non-existent, since even the "winner" loses in the end. Such an apparent victor causes harm to others, creation, and himself. He may think he wins, but in accordance with the inexorable laws of existence he "reaps what he sows," incurs the corresponding karma (action/reaction or cause/effect consequences of every deed) by his harmful acts. The "Golden Rule" in existential terms might be expressed: "One who harms others harms himself,"

or “That which someone does unto someone else shall be done unto him.” “He who lives by the sword dies by the sword.”

3. *Manifest existence is the interplay of opposites.* What we call “creation,” i.e. something manifest and perceptible as opposed to the “nothingness” of the eternal, uncreated, non-dual, absolute, is relative, ever-changing duality. Duality implies a “split,” as it were, in the One, so that what can be perceived is what it is by virtue of its relationships with other aspects of manifestation. That which is called “up” is so only in relation to what is called “down.” Similarly, dark is the absence of light. “Right” is what it is by virtue of perceiving its opposite, which is “left.” Good is considered as being so based upon contrasting it with an opposite value, which, from some relative perspective, is considered as less good, or not good, i.e. “evil.” All coins have a heads and tails side, just as every manifest thing has two sides. The bottom and top of any given thing exist simultaneously.

Therefore, in manifest existence, i.e. the ever-changing Relative, what something “is,” and whatever values might be attached to it, are a function of the perspective and evaluation of the particular perceiver/evaluator.

Because everyone is not only profoundly unique in nature, but necessarily cannot occupy any order and position in the total scheme of things other than what/where he is, and cannot be identical concerning these parameters with anyone else, everyone necessarily perceives existence differently than anyone else. That which someone sees one way, another may view in a different manner. What one considers as right will be thought of as wrong by another. This relativism engenders Shakespeare’s comment in Hamlet, “There’s nothing good or bad but thinking makes it so.” There is no point in railing against this aspect of life as “moral relativism,” or concluding that as a result “anything goes,” since while values are possible only from the point of view of a given perspective, there are fundamental elements of man and life that all have in common. Only from this vantage point can any basis be presumed for assigning universal values to particular modes of behavior. Perhaps the most fundamental of these values is derived from the very nature of man and life as described by the next principle.

4. *The nature of life is to grow, progress, and evolve towards its fulfillment, towards ever fuller realization of its own unbounded divinity and infinity.* In order to be able to live to further life, something must first and foremost be able to live. This is why “survival is the first law of life.” With that comes absolute right to engage in any just, lawful, or necessary measures for self-defense, as the steward of one’s own life. Survival, however, is dynamic. It is not stagnant, but embodies direction consisting of a drive for more, different, and better. This is why problems are not solved on the level of the problem, and survival thrives on progress, which, in turn, thrives on solutions. Dwelling on and wallowing in problems creates and reinforces them while not creating solutions.

All life seeks fields of greater happiness. No one must be taught that he wishes happiness, or that he prefers such a condition in comparison with its relative opposite, unhappiness and suffering. Consequently, if one understands this universal nature is innate in all people, one may live the Golden Rule, and therefore experience a life of harmony (good) rather than dissonance (evil).

5. *The map is not the territory; the name is not the thing named; the symbol/idea/word is not the substantive thing being abstractly expressed.* One cannot spend the word “money” nor eat the word “pizza.” This is the essence and prime principle of semantics. Although this principle may be self-evident, it does not prevent many people from mistaking the two. “Some people eat the menu and leave the dinner,” as the late Gregory Bateson phrased the matter.
6. *All truth is subjective.* The nature, depth, structure, and complexity of each man and woman is unfathomable, and each man and woman experiences life in a unique manner. In addition, manifest existence is process in pattern—flows, interactions, and transformations of inscrutable energy moving at astronomical speeds in the vastness of empty space, emerging from and re-merging back into the absolute, unmanifest. The eternal, unbounded, possesses no properties ascertainable and definable by and in terms of the relative manifest it begets. Both source and manifestation are thereby infinite and unfathomable, and each man and woman is a unique aspect/expression of both. The manifest is unique in exact configuration at each precise moment anew, with each configuration unrepeatably, i.e. never the same as it ever was at any time, neither into the unlimited past nor as it ever will again be throughout the unendingness of time. Inasmuch as each man and woman is a unique expression of both the unbounded/unfathomable absolute and the ever-changing/non-repeating manifest, the particular perspective and experience of each man and woman, i.e. his/her truth, will likewise be unique for each conscious unit of experience and perceived and understood in a manner and perspective that is unique, and subjective, for each.

Moreover, because man’s inherent nature is the knower and experiencer, everyone subjectively considers that what he is doing, thinking, or feeling is justified from his own perspective. This perspective is unique to him and cannot be identically shared by anyone else. This should be a source of tolerance and deference between people.

7. *Man is a goal-oriented being.* Everything man does is for some purpose, i.e. for achieving some objective. This is borne of the above-described drive in all life for more happiness, abundance, achievement, power, peace, and bliss. It is self-evident that at any given instant, an infinite number of thoughts, feelings, perspectives, priorities, and actions are possible for man. It is equally self-evident that no one can act on more than a (relatively small) finite number of these infinite possibilities at the same time. The innate thrust/energy of life, however, is for more—towards full realization of its own infinite and divine nature.

Because everyone is unique in nature, structure, experiences, position in space/time, etc., the perspectives, needs, desires, and priorities of everyone are likewise unique, and thereby function to channel life’s innate drive for more into directions that each being considers as being most beneficial for furthering the growth, progress, and fulfillment of that unique being. All achievements in the life of man are therefore steps, or even milestones, on this path towards fulfillment. The ultimate goal is paved by innumerable finite goals realized on one’s life’s course, all of which are chosen for the purpose of maximizing achievement, progress, and happiness. No one knowingly behaves in ways that retard and thwart the inherent life-drive within him for his own success and ultimate fulfillment. Man acts in accordance with his situation and state of being at any given time in the manner that he deems best further his interests, and would consider alternative courses of action as at best useless and at worst destructive of his own desired ends. In

other words, if one knew an alternative that was superior re obtaining an objective he would adopt it.

8. *In every living being is to be observed supreme self-love.* This is simply life loving itself, providing the impetus for safeguarding and furthering its innate drive for growth and fulfillment. Without self-love life would long ago have disappeared for want of impetus to preserve itself. Primal self-love makes sense of the world.
9. *“All law is contract.” or “Contract makes the law.”* All law of every kind, including the laws of being, laws of thought, natural law, and every species of man-made law that is, was, and ever will be or could be, is contract. The essence and foundation of a contract is agreement. People, things, and processes relate in mutual agreement that certain things are true, operational, expected, committed, and, if this-or-that happens such-and-such will occur. Each of the ten (10) Articles of Amendment of the Constitution, i.e. the so-called “Bill of Rights,” express principles of commercial law. For instance, the term “nature” in the phrase “nature and cause” in the Sixth Amendment of the Constitution refers to the underlying contract (whether “civil” meaning money/specific performance or “criminal” meaning a contract of indebtedness of an aggressor to his victim for the wrongs or damages done), along with the proof (of default on the contract or commission of the criminal acts). Moreover, every document or instrument involved must be executed by identified free-will beings each taking personal responsibility for the truth, accuracy, relevance, and verifiability of each and every thing alleged that can adversely affect another, under oath by affidavit certified and sworn on the commercial liability of the affiant sworn true, correct, and complete. This is the “nature” to which the term refers.

The foundational presumption (and only valid one) is that every individual free-will being is the unit of responsibility, accountability, and sovereignty. Were this premise not regarded as axiomatic, no basis for any law could exist in society, as no one could be held liable for anything. Most of the remainder of the presumptions of law on which the system functions are self-serving and specious.

All governmental law operates on presumptions, such as the presumption that you freely assent to, i.e. ratify, implied adhesion contracts in which the terms and conditions are created and enforced by the government without realistic capacity of the “ruled” to prevail against the stronger party. “Adhesion contract” is defined in law as:

“Standardized contract form offered to consumers [citizens] of goods and services [government laws, statutes, and benefits] on essentially “take it or leave it” basis without affording consumer realistic opportunity to bargain and under such conditions that consumer cannot obtain desired product or services except by acquiescing in form contract [i.e. what the government says things are]. Distinctive feature of adhesion contract is that the weaker party has no realistic choice as to its terms.” *Black’s Law Dictionary*, 5th Edition, page 38.

One thing that renders the system hopelessly problematic unless one understands the legal marix, is that one of the system’s presumptions of law is that no one in the system is

required to divulge the presumptions (undisclosed) under which the system functions. Rebutting mere “law” and “facts” does not access, nor does it neutralize, the presumptions of law that constitute the system’s power over you. These presumptions must be negated if you are to have any chance of prevailing against the system.

10. *Love is the realization in consciousness of the eternal and innate unity/harmony of all manifest things with each other and their common source.* By definition, that which we regard as the opposite of love, i.e. “hate,” is the result of non-realization of this unity/harmony. Hate is, therefore, borne of and characterized by conscious absorption in the illusion of separation. From this fundamental illusion of separation all of man’s ills and conflicts emerge, i.e. the whole gamut of human problems, discords, and suffering: need and lack, failure, disunity, insufficiency, requirement, judgment, divine condemnation, conditionality, superiority, and ignorance.

One’s happiness and grief are a function of the extent that one understands and lives in accordance with the above ten (10) universal principles/truths, commandments, or Commercial Maxims, for in the end they all elucidate the same 10 principals. Indeed, virtually all of life can be resolved down to a single duality concerning life, i.e. whether one loves or does not love. The corresponding ethical choice concerning one’s dealing with one’s fellow man is, accordingly, whether one relates sincerely from the heart towards others in accordance with the genuine intent of interacting on a win/win basis or whether one attempts to further one’s innate life drive for more by relating in a win/lose manner. Win/win transactions are in alignment with the Law of Nature due to its cause/effect character.

Part of the Law of Nature is cause/effect, which no government or legislature can abrogate. No legislature can decide, by some vote or consensus, that henceforth--until further notice from them—that running volcanic magma will not incinerate the man who lies in it.

No man, religion, government, king, pope, being, or entity can prevent cause/effect from being binding on everything in its domain. The mechanical, impersonal workings of natural law are called “karma,” which means literally “action” but is generally used to refer to the consequences of the action, i.e. the reaction, or that which one experiences back upon himself as the result of his action. Not even all the laws passed by legislatures, money spent by governments, or force exerted by police, armies, or other gangs, can prevent the cause/effect repercussions from being visited on the individual that caused them by his thoughts and actions.

An old court case states:

“A legislature must not obstruct our obedience to Him from whose punishments they cannot protect us.” Robin vs. Hardaway, 1 Jefferson 109 (1772).

Since no legislature can prevent the consequences of our actions from returning to us in accordance with the workings of natural law, no legislature can abrogate our right to hold exclusive allegiance to that which is required to engage in action that will not result in natural law punishments returning to us for our deeds. They cannot compel us to act in ways which will cause us cause/effect harm. To do so is to compel insane behavior, which is a legal impossibility.

The practical, lawful, and legal consequences are that the system cannot annul the inherent right--and obligation--of every free will being to be self-responsible, self-determining, and make free-

will moral choices without nullifying Natural Law. This fundamental given is the foundation of all of man's life, whether spiritual, social, or legal. The entire judicial system functions on the presumption that we are free will moral beings capable of possessing the obligation of knowing the nature and consequences of our actions and being responsible for them. When one is testifying in court, he must first affirm his free will decision to "tell the truth, the whole truth, and nothing but the truth, so help me God." Further evidence of the recognition of a foundation of moral self-responsibility is embodied in the question which every defendant must answer before any judicial proceedings can commence: "Do you understand the charges?"

Agents of state must respect real law in order to retain any capacity to be considered sane and just. If a judge proclaimed that in his court the law of gravity is a function exclusively of his own decision, he would be removed as mentally incompetent. The Law of Nations is founded on the Law of Nature, since what exists is the only foundation upon which man can build anything, including nations and governments.

Sir William Blackstone, the celebrated English jurist whose *Commentaries on the Laws of England* was used for more than a century as the foundation of all legal education in Great Britain and the United States, stated:

"This law of nature, being coeval with mankind and dictated by God Himself, is of course superior in obligation to any other. It is binding over all the globe in all countries, and at all times: no laws of men are of any validity, if contrary to this; and such of them as are valid derive all their force, and all their authority, mediately or immediately from this original."

The system must respect the religious sentiment of man, since this aspect of man's nature is expression of the primal, immediate, direct, and inherent union of each individual with his own existence and its Source. This is not the creation of other men inasmuch as no one other than oneself can speak for one's religious sentiment. Moreover, all governments and religions are the result of religious choice and justification. No ruler or religious leader can invalidate your free-will religious decisions, convictions, and creed without simultaneously invalidating his.

The system must respect the fundamentals of contract law, including, but not limited to:

- 1) No impairment of the obligation of contracts. No third party can intervene in a contract between other parties. No one who is not party to a contract has any right to involve himself with it.
- 2) "Parties capable of contracting" means that anyone who can be held to perform on a contract must be presumed to have possessed the right and capacity to decide, choose, and bind himself to the agreement in the first place. This presupposes that any contracting party is authorized to do so on the basis of free will sovereignty. The unit of sovereignty is each man or woman who is therefore a state-in-fact and a self-governing being.
- 3) The lawful object of our Covenant with our Source is, from our side, intent to think, live, and be in unity and harmony with the laws of being. As the old adage states: "God approaches man as man approaches God." The lawful object of our Source in return is the commitment to guarantee that the innate characteristics of the laws of being will always be available to us and be absolutely consistent and reliable.

- 4) The valuable consideration we pledge from our side is the time, energy, orientation of our thinking, feeling, and acting to attain unity/harmony with the laws of being of which we, and all that exists, are subject and from the Source of which all aspects of ourselves emerge. The valuable consideration provided by our Source is the fruits and rewards to us of happiness, power, peace, and progress which automatically results from and to the extent that we live in compliance with the laws of being. It is self-evident that it is intrinsic in this Covenant that the valuable consideration we receive from our Source is an exact function of the degree to which we actually think, feel, and act in accord with the laws of being. This is why it is absurd to think we can achieve the fruits of reality without complying with the laws of that reality. Man's folly is thinking that he can cheat moral or natural law.

The bottom line is that we have an absolute right a contract with our existence and Source. More accurately, we are required by sanity, morality, and simply existing to acknowledge and live by all the terms and conditions of our inherent contract with our Source. In the Bible this conscious commitment to sanity and reality is expressed in Genesis 17:1-9, the "Abrahamic Covenant."

The courts have recognized that our true liege-lord is not, and cannot be, the King of England--or the Pope, or State, or anyone other than our true existence and its Source. One such case states:

"If an alien could acquire a permanent property in lands, he must owe an allegiance, equally permanent with that property, to the King of England, which would probably be inconsistent with that of his own natural liege-lord." Davidson vs. Arledge (1887), 97 NC 172; 2 SE 378 page 153.

In this case the court is ruling that it is not the King or State who is your natural liege-lord, and such impostors are in fact the alien. Consequently, if you swear allegiance to King, State, or anyone other than your own true being and its Source you likewise make yourself an alien. An alien is not party to the contract between a man and his Source. If you swear allegiance to Pope, Crown, or anyone else you are declaring yourself to be estranged from, and alien to, your very being. On what grounds, then, can you affirm any standing, capacity, or rights? Can that which you affirm as not yourself, i.e. alien to your real being, assert any claim on your being or that of anyone else?

There is no need to construct a government over, against, and separate from the self-governing nature of our own existence. The laws of being are everywhere and always in unity/harmony with what they are, how they function, and their Source. When we come into similar unity/harmony with the laws of being we likewise come into unity/harmony with existence, nature, each other, and the Great Source of all. In such a situation we live in integration and coherence with all aspects of existence and life, gaining support, information, power, enrichment, and sanctuary from all aspects of our environment--existential and social.

We simultaneously have free will, sovereignty, and unlimited capacity to create, grow, achieve, and evolve to awareness of ever more realities, levels, dimensions, knowledge, power, and realization of our super-conscious, multi-dimensional, exalted selves. No matter how much we grow, how immense we become in stature and awareness, or how great the multiplicity of options available to us, the same unity/harmony with our entire existence and context of being remains. Living this real condition enables everyone to fulfill his own unique nature, blueprint, and destiny while simultaneously enriching everyone else, as well as all creation and even the Creator who is enriched by new experiences born of the innumerable choices of a myriad of free

will individuals. In other words, life becomes--on every level and in every aspect--a mutually enriching/supporting ever-expanding kaleidoscope of cornucopia consciousness and win/win interactions.

This scenario is not an idealistic pipe dream. It is eminently attainable and our destiny. All we need to remember is that obtaining it is the result of conscious choice. The more we desire to realize and attain to the reality of the divine plan of the Creator, which is necessarily unity/harmony with the laws of existence, the more the divine plan approaches us and enables us to realize and live it. All aspects of everything emerge from the eternal absolute, a field of all possibilities, and are created, i.e. made manifest, by thought. Not only is the ideal outlined above realistic and attainable, it is the only thing that will satisfy our true nature and the deepest yearnings of our being. All of us want to be as great as possible as fast as possible, to grow, to feel at home and well used. What better situation could exist to fulfill those innate aspects of our nature?

The point is that no one can be separate from or cheat the laws of his own being. Such effort is an attempt to be other than what man is and act at odds with the way the laws of being function. When we live in unity/harmony with the laws of being, an ideal government self-exists in society. When we do not live in unity/harmony with the laws of being, discord and difficulties prevail in our individual and social life. In such case not all the delusion, deceit, cleverness, and force in the universe can bring about a situation that is different and at odds with what our existence actually is. Only the real thing is the real thing. A fake is always a fake. The real ideal government is the actual condition of man living in unity/harmony with the laws of being.

As stewards of ourselves and the land, we cannot allow others to claim to be our true Sovereigns and liege-lords, or control, tax, or regulate us, or claim any rights over us or the land.

If we wish to live in harmony with Natural Law, we must affirm our own covenant with God, as our Supreme Sovereign to whom we owe absolute and exclusive allegiance. The inherent covenant between anyone and his Source is an eternally binding contract. The only parties to the contract are you and God. No one else has any say in the matter. Man cannot serve two masters--i.e. the real and fictional, honorable and colorable--at the same time.

Since the Law of Nature is binding upon all existence and all men, it is binding upon all governments created by men. Our services apply this Natural Law foundation as bridged through mans law resulting in return of your sovereign legal standing.