

## Why We Are All Transgender

*“Blessed are you when men shall revile you and persecute you and say all manner of evil against you for my name’s sake, for great is your reward in heaven.”*

Every human being has an essential erotic nature that we commonly identify as “transgender”. This is a completely natural state of being, which represents the highest level of personal attunement to the action of Love. If you find this great truth difficult to accept, read on and know why it is so.

Every human being alive on this planet exists in a state of personal becoming that, observed in terms of the primitive assumptions of the past age, would be considered “transgender” and even “transsexual.” As we integrate our life experience into a new age in which personal and collective exploration of sexuality and gender is acknowledged as a continuous, positive element of human activity, these labels become meaningless. We reveal the true reason for the diversity of human sexual and gender expression and the teleological chain of destiny that demonstrates the necessity of such personal and social phenomena as a part of a matured, even a perfected, human personal and social order.

The fundamental error in human attempts to achieve transcendence is the belief that, since one’s body is no longer operative when dead and somehow resurrected, the state of being free from the constraints of the body in normal life is somehow transcendent as well. In fact, this is but a reflection of the joy that awaits those who will embrace their destiny in living a life of service to their fellow humans. By explaining how the state humans conceive as “transgender” actually functions in the universe, we correct the “homocentric” view of the social universe dominant in present day culture

I use the word “homocentric” to designate a view of the universe that is as limited and worm’s-eye-view in its perspective as old “geocentric” views. We only have the experience of human social development to go by and thus have assumed the universe is either empty of life waiting for our missionaries to seed it with the only life there is; or it is full of all kinds of life and competing social organizations, races, etc., as defined by whatever crude projection of some dichotomous aspect of life on earth can be imagined for an entire universe. All human future fiction is largely based on time amplification of some untrue (and hence unjust) dichotomy to caricature a less visible social issue of the day.

Surely existence in such a universe would truly be hell—a place where the overarching, caring power of Love did not reach. In the real world of today, however, we constantly trade a host of priorities to manage our spiritual, intellectual, and physical existence. It is our choice whether we try to analyze all these positions with a view towards optimizing some particular payback function of personal interest, or take a more intuitive approach and rely on our love-given ability to integrate a model of dynamic reality across time and

space in our human minds and use the sensitivity to truth provided through love to seek and find our true will.

Nobody's meat brain has the cycles, even with computer assistance, to puzzle it all out analytically without the holistic viewpoint. Not only does the number of potentially effective interactions explode factorially, but also it becomes impossible to identify and measure all the external phenomena, which finally impact the outcome of a potential decision. Naturally, there comes a time when analysis of some specific issue may be appropriate; however, the big picture is the guide to avoid having to examine every possibility. Which is why a defective big picture that one stubbornly refuses to correct can result in meaningless repetition of the same fruitless effort without the intended result, simply because one is convinced of a fundamentally incorrect piece of information about reality.

And that is certainly a fair characterization of most human moral philosophy and theology at the end of the 20<sup>th</sup> century, evolved from what emerged from past time at the dawn of human historical knowledge. What came before the dawn is often unobserved and unknown, although it determines the very architecture of our social and interpersonal vision, as will now be revealed.

For the purposes of the current discussion, the fundamentally incorrect piece of information we are dealing with is the belief that, because all members of the apparently dominant subspecies *homo sapiens sapiens* appear to belong to one of two mutually exclusive classes, bearing the labels "male" and "female", any kind of universal social order that existed or evolved would necessarily have a similar binary classification of its membership. Thus we are led to imagine that great absolutes, like Love, the greatest absolute, will manifest themselves in binary ways in the finite universe.

Such a way of understanding reality, dominated by everyday physical experiences, cannot envision the emergence of underlying architectural realities of the universe, within which our limited perceptions exist, but which comprehend other realities we may observe within the imagining mind. Unlike our physical bodies, our minds are capable of transcending space and time through powers of memory and anticipation as well as imaginative projection, all of which, when coordinated by the spiritual action and power of Love, are highly effective tools for understanding the progression of experience and adapting the behavior of a physical being for optimal exploitation of ongoing experience.

This inner sense of reality beyond simple perception by the physical senses has long been understood by the more thoughtful members of our subspecies to necessarily require a triadic rather than a dyadic mode of finite expression. When we examine the concept of the original monad, which I have termed Love, from an existential viewpoint we realize that the process of finite manifestation cannot progress from a unity to a dual expression, but must necessarily move directly into a triadic form. If there is but a single element in the original monad, then the duplication or division of this element creates immediately

both a second element and a relationship between the two—a concept of being that existed only in potential within the monad. And the manifestation of this third reality is inseparable from the concept of original duplication.

It is in this third, emergent domain that our finite universe manifests itself through creation, and all that is created partakes of the dual nature of the originals. Specifically, all persons are endowed with a dual nature that enables them to both give and receive the power of Love through their innate spiritual, mental, and physical senses. And this dual presence, this combination of Love given and Love received, this blend of the desires to serve and to be served, provides the basic structure for all Love's created children of time. Even mortal will creatures, like ourselves, are similarly endowed with the potential for this duality of action.

On our planet we understand that the physical expression of life we experience was intended to develop through evolution, a process of detailed exploration of all possible physical domains capable of supporting independent (though not necessarily self-conscious) life in a kind of random evolutionary walk probing the frontiers of possibility defined by an unrevealed destiny. There is no obvious reason why a life system could not simply be designed and implemented without evolutionary antecedents; however, the only process that we know works, to the point of developing a population of self-conscious will creatures, is the one by which our species came to be—teleologically influenced quasi-random evolution.

The process of physical evolution and natural selection on this planet was designed to operate through the process we identify as sexual reproduction, providing for the rapid reassortment of potential components of living beings; however, this is a purely physical convention that enables one specific way of life development to occur. The underlying personalities of the emergent community are like all other such personalities in possessing both active and passive mechanisms of Love, even though their physical expression may be polarized in one direction or the other to support reproductive mechanisms that favor rapid evolution and adaptation.

Since our first awareness as self-conscious beings occurs in our physical bodies, and since these are sexually dimorphic as a result of the original cosmic decision to develop this planet through evolution rather than design, it is only natural that, in our youth and ignorance we assume this extreme dimorphism extends to the mind and spirit. While it is necessarily true that the brain, and thus our lowest level mental processes, will exhibit some sexual dimorphism, there is no reason the higher levels of physical mind cannot learn to embrace the great cosmic reality that all persons are potentially symmetrically erotically complete, except where they have knowingly or unknowingly limited their potential for expression of love.

As these factors are expressed in human society we find that, once our bodies begin to achieve the potential for physical reproduction, the psychological pressure from the

dimorphic levels of lower mind tend to bias unregulated human behavior towards sexual reproduction. Once, when almost everyone died by age 35, there was no apparent social need to understand reality at a deeper level; however, now that most humans can live far beyond the ages at which physical reproduction is either desirable or even possible, it is clear that the further development of human potential depends on our ability, as a society, to pass beyond the childhood experiences of physical, reproductive sex into the great world of universal erotic experience, which we know awaits all who joyfully embrace the universe adventure which awaits them when they are finally reborn as self-conscious transphysical beings, able to join the greater cosmic community of being.

But what is this new experience of Love to which we are drawn as our vision matures beyond a childhood preoccupied with the initial experience of reproductive sex (whether actually used for reproductive purposes or not)? Because entry into this phase of experience marks our personal emergence beginning into the transphysical, it is only natural for this period of personal development to be marked by a decrease in sexual dimorphism, especially in the physical mind. As more people experience this phenomenon, it becomes possible to explain its reality to others, who have the same experience but lack a way of interpreting it in terms of their acquired evolutionary experience.

Thus, the understanding of this process of human development spreads throughout the community until each individual understands his life destiny as potentially embracing both polarities of erotic engagement within a single person—a concept we have come to understand as “transgender”. All the children of Love are inherently both active and passive in their relationship to service, the willful expression of love. And this is true even of the mortal children of Love, even the evolving type that populates this planet. A human personality is born, begins to integrate a world vision, begins to make moral decisions, develops sexual reproductive capability, and then matures beyond this stage to begin to understand the full range of active and passive cosmic love in preparation for their actual birth into the transphysical, for which all this has been mere rehearsal.

There is no reason other than ignorance that the sexual reproductive phase of life on this planet appears to interfere with the personal realization of the complete range of erotic experience towards which the person must develop in time. This legacy of pre-human animal existence can well be discarded now that the truth of human sex and gender evolution, as well as the destiny of such evolution, can be revealed. Let us examine what this means as a practical matter for the reformation of collective human social consciousness.

Already we see the emergence of transphysical attunement to cosmic transgender realities ever more prominently in our lives. We who practice constant and intimate spiritual engagement with Love, as well as those of us drawn to such experience through heredity and/or life circumstances, already are starting to learn the ways of a transgender universe.

These same experiences inform our own ability to foster, enhance, and reform human society for the better.

The force of destiny, shaped by universal cosmic androgyny, directs the pattern of development from sexual dimorphism towards androgenous unification of the sexes. While this potentiality is limited by physical realities, such considerations hardly apply at all to the androgenous unification of gender roles. Psychic androgyny is a goal of human development that can be readily achieved if one is merely open to the drawing power of destiny acting upon your will. Physical androgyny requires physical intervention, such as providing missing essential elements of diet that help balance the hormonal levels and provide missing secondary sexual development for the emerging androgyne.

Thus it emerges that the transgender community comprises those individuals whose strong attunement to the integrating power of Love, expressed as Truth, actually illuminates and guides the way for the next necessary transition of human society. Human social progression on this planet is critically dependent on the recovery of erotic play and orgasmic joy as spiritually affirming elements of everyday life. No longer will anyone submit to another's sophistries that would deny ze the joy of finding and expressing hir true nature and their supremely coordinated reaction to the circumstances of life.

The time has come for the social appreciation of androgyny, of transgenderism, as physical expressions of the transphysical cosmic reality into which all persons of good will are finally born as self-conscious, living, potentially immortal beings. Lingering psychological traces of evolutionary sexual dimorphism imprint many with confining gender roles, which must be assessed, addressed, and resolved to enable final gender integration.

Humanity must learn to apply broad standards of acceptance for all sexual identities and orientations, as well as social affinities, and gender identities and orientations in order to fully liberate and unify the power of a new paradigm for the relationship between the cosmic absolute Love, the agencies of Love in the finite universe of space and time, and the peoples of this planet. As humanity overcomes the legacy of hundreds of thousands of years of unnecessary social repression of erotic experience, the injustice of societies based on bullying is illuminated and reformed.