

Dr. Will Tuttle – Unsettling Science and Healing the Wounds of Herderism and Materialism

Dr. Will Tuttle:

Hi, this is Dr. Will Tuttle, and I'm delighted to welcome you to day number two of our worldwide vegan summit for truth and freedom, October 16, 2021. Again, we have some terrific people here on this summit who are sharing their wisdom about health, freedom and vegan living, and specifically focusing on science and what science actually is capable of understanding and how it's operating in our world today. Also, of course, talking about the underlying truth that animal agriculture is harmful to not only animals, but also to ourselves and to the ecosystems and so forth.

Looking a little bit here at science, I think this is a fascinating thing. When I was in my earlier years, I used to teach college courses in epistemology, which is the study of truth, the study of how you know that what you think is true is actually true -- that's the branch of philosophy known as epistemology. And so, we are born into a society where we think that the validator of truth is the scientific method, which is a combination of rational thought, logical reasoning, and inductive and deductive processes. Inductive meaning, doing experiments to find out how things work in many cases, and deductive, then drawing conclusions from those inductive processes. The whole idea, of course, with science is that you have this community of people and you're cross-validating your findings. No one can just say, this is how it is without being checked by other people through the so-called scientific method.

And does this bring us to the truth or not? I guess that's the question. And I think it's very important today, because right now I'm hearing it all the time from people who trust the science, and “the science says this,” and “the vast majority of scientists agree,” and “the findings are this,” and so forth. So again, we're living in times when it's incredibly important to question the underlying assumptions about the nature of reality and how we know what is true is actually true because we are basing life-and-death decisions on that, not just for other people, but for ourselves. And to realize that science is easily co-opted.

When I got my PhD at Berkeley, I took courses in quantitative research methodologies and statistics, as well as qualitative research methodologies, which has to do with, how do you set up your inquiry? And who's funding the inquiry? And what form does it take and what analysis you do and so forth. And the thing to understand, I guess, is several things, number one, doctors are not scientists. I mean, that's obvious. Doctors are not trained as scientists, MDs are not trained as scientists, they're trained to be doctors and science is a completely different thing. So, doctors are trained to use medical procedures of various kinds, basically drugs in the West, allopathic medicine is using primarily pharmaceutical medications and then procedures.

When a patient comes in, a person comes in, and presents whatever symptoms they have, then they look through their files, basically the protocols that are required of them to follow. And if they don't follow those protocols, they could be sued. So, there's this whole, in the background, the legal ramifications that they have to be very careful of. And if they follow the established protocols, then they're pretty safe, with the procedures that are available, which are primarily radiation, chemotherapy or chemicals, and procedures like surgery and so forth.

So as vegans we are aware of this and we're also aware that there's other aspects of health. I talked about this in day number one, a more holistic perspective where we can be healthy

through changing our nutrition, through changing our attitudes, through spiritual practices, through working with exercises. There are so many different things that can be helpful, that maybe are not contained within the narrow range of options that allopathic doctors have available to them.

So, science: what is science? And how has science harmed us? And how has science helped us? This is, I think, a big question. And especially right now and looking at technology, a lot of people, I think most of us, think that technology is a great gift, it has helped us to have hot and cold running water, and refrigeration, and we can jump in our car and go somewhere, jump on a plane and go somewhere, we can communicate with people far away. We credit science with a lot of what we think makes us more comfortable and more happy perhaps, more fulfilled in certain ways. And we think that people in prior times, when they did not have this technology, must have been rather unhappy because they didn't have hot and cold running water and didn't have a nice big, comfortable house and things that we think make our lives worth living or more comfortable and happy, and so forth.

I would just suggest that we for sure question that idea. One of the things that I've noticed in my own research over the last 40 years as a vegan, and longer actually, into the wisdom traditions of the world is that there have been millions of people living with far less technology than we have, with extremely profound wisdom and joy and happiness. They perhaps would look at us with a raised eyebrow of curiosity that so many of us with so much affluence and pharmaceutical medications and all kinds of technological possibilities, that we have so much depression, and anxiety, and alienation, and isolation, and meaninglessness, drug addiction, alcoholism, spousal abuse, child abuse, slavery, injustice, inequality, war, and hunger, and misery, and pollution pervading our lives.

The chemical industry, for example, makes all these chemicals that we think are going to make our life better, and yet, what are these chemicals actually doing to other life forms? We're in the middle of the largest mass extinction of species in 65 million years driven mainly by technology, by our capacity to cut down rain forests at four, five, six acres per second. And use pesticides, herbicides and fungicides to create a huge amount of genetically engineered food for these animals to eat. And we're able to, with our gigantic fishing operations, basically strip mine the oceans and kill trillions of fish every year, enough fish to go all the way from the Earth to the Moon. Just mind boggling how destructive our technology has allowed us to become of ecosystems, and I would say of our own happiness in many ways; we try to get our happiness through friends on Facebook.

And so, there's a very dark side to technology which I think we really need to acknowledge, just be aware of it. And also, besides the harm, the actual direct harm it does to our ecosystems and the poisons that are being spewed by our chemical factories and by our petroleum factories and other factories that get into our resources, into our water, and food, and air, and so forth, causing disease and cancer. We have more cancer, more autism, more birth defects, more disease basically than ever in history. We have diseases spiraling out of control, and so we have to see a connection there.

But also, the capacity for monitoring us, for tracking us, microchipping and basically seeing where we are, for dominating and exploiting human beings. When we think about animals, for example—I write about this in *The World Peace Diet*—how the miracle of science, basically, has been terrible for animals. Animals have gone from basically being completely free and unimpeded by humans, and then we started to herd them. So, they became herded; they could

still roam around, but only within a certain area. And they were badgered and spooked by dogs and by people hitting them and so they were owned and controlled.

But then as technology developed, we developed much more intensive means of confinement, so now these poor animals are confined in stinking sheds very often, in small cages where they can't even turn around their entire lives. They're given all kinds of drugs to keep them alive long enough to be slaughtered. They're monitored in all kinds of ways. So, they're being genetically manipulated and mutated in ways to make them give more meat, more milk, more eggs, all kinds of things are being forced upon them. Their happiness and their basic freedom and sovereignty has been reduced by human technology. Could the same thing be happening to us? Could we ourselves be becoming livestock? In the way we look at animals, for example, merely as property, as material objects, like sacks of cement: you can do whatever you want, you throw them around, you can cut off parts of their bodies, doesn't matter, it's just material thing?

That is the view, unfortunately, of science, and could we be viewed the same way by people, or whoever it is that's pulling the strings here, merely as livestock? And what would happen if that were actually happening in our world today? How would that unfold? Do we have surveillance systems in place where we can be watched, where our personal information is known, where we no longer have freedom of speech, no longer have freedom of assembly, or of religion, or of travel, or perhaps even freedom of thought? Where we're being censored increasingly by people around us, and self-censoring, because we don't want to be criticized and canceled by people around us, by friends, and neighbors, and relatives, and colleagues, and how that is just shutting down the basic freedom that we have.

There's a great saying, I think, by St. Augustine who said, "Truth is like a lion, set it free, it can defend itself." I love that saying because truth really is being suppressed. And one of the things I think we have to understand is that science supposedly is about getting to the roots of truth, to continually uncover truth, and yet we're having people say that the science is settled. I mean, science is never settled. How can it be science and be settled? Or the majority of scientists say something, right. Truth is not dependent on a bunch of people who have been programmed and indoctrinated to think and vote, that's what the truth is, right? I mean, we know that, they could all be wrong. Very often that's how it is, they are wrong and it's something else.

This idea that science is settled and that scientists vote or majority rules what science actually is, this is very dangerous and it's perverse, and it's completely contrary actually to the scientific method. But this has happened, this has taken over. I remember seeing this when I was getting my PhD at Berkeley back in the 1980s: how science was being taken over in many ways by corporations and by governmental agencies because the local state governments and local regional governments didn't have the funding anymore to pay for university research. And so, scientists and professors at universities were more and more going to corporations to get funding. Corporations, when they use the universities for research, have an agenda.

One of the main things we should understand is that whoever pays for research will likely get the results that they're looking for. And this is something that vegans, of course, we've known this very well, and that dairy industries, for example, can pay for research showing that dairy products make you lose weight, just like the tobacco industry could pay for research showing that smoking cigarettes reduces stress and makes you live a longer, happier life. You can pay for research and massage numbers very easily. Science is infinitely malleable.

The problems with science are multi-manifold. Research can be easily corrupted, people can have conflicts of interest where the funding comes from, they can also have their own blinders

put on by their backgrounds, or even though they may mean well and there are no outer conflicts of interest, financially, they can be searching for the answer in a certain direction because that's what their training says. And so, we have to see that there's a tremendous amount of inherent bias in science, and the bias in many ways is materialistic bias. A materialist bias away from looking in a holistic way, so we have this reductionism in science which tries to reduce everything to smaller and smaller parts in order to explain things.

When I was getting my PhD at Berkeley, for example: the tendency always is for people to specialize in a more and more narrow field until the time they finally get to their PhD they are in a very narrow, tiny, little niche within a niche within a niche, and that's where they make their contribution. Personally, I have the opposite temperament. I like to see the big picture. I resisted so much this specialization and this narrowing because I just don't like it. I like to see how everything is interconnected; that's my nature, I guess. So for me, getting a PhD was about finding the big picture.

And I ended up writing my dissertation on how we can educate intuition in adults. And the dissertation was actually nominated as the best dissertation at Berkeley that year. To me, it created the foundation, in many ways, of another way of looking at education, not merely to focus on rational and logical capacities that we have that are very important, but to also broaden that to other capacities that we have as human beings. And to recognize that other societies and other cultures have used these very often in a positive, powerful way to create more harmony, more health and more wisdom in their society. But we don't trust anything that has to do with consciousness, basically. In science today we say, "that's the black box, we don't go there, we just look at what we can measure." If you can't measure it, it doesn't exist. This gross materialism is an artifact of animal agriculture.

Animal agriculture, at its core, is about reducing everything to matter. We've created, as I argue in *The World Peace Diet*, religion that in many ways is quite materialistic, but also, we've created science which is also very materialistic. We've posed that these are two conflicting, battling entities, when in fact they're not; they're two squabbling siblings, I say two bickering brothers, and they both serve their master, which is the herding culture, the animal agriculture model of living, of domination and exploitation of other living beings.

We have to understand that science, in many ways, is used as a way to exploit not only animals, but human beings. And we'll be hearing from people in our summit here a lot more in depth how science and industry work together to maximize profits. For example, economics and marketing and science go together. How science can be used to manipulate perception, how science can be used to create subliminal messages that we will follow and we will believe, no matter what, our logical mind says, how we can be, in a sense, hypnotized into believing in a narrative. And science can be used in these ways to enslave us, the way science has been used to deepen and further the enslavement of animals. So, these are very important things to think about and to contemplate and to understand.

My PhD is in education, and one of the things that I studied quite a bit was intelligence. I write in *The World Peace Diet* how intelligence is the capacity to make relevant connections. We have cognitive intelligence, we have emotional intelligence, and we have, I think, spiritual intelligence, and all three of these are harmed by animal agriculture. A lot of the problems we have today are that, since all of us are raised in a society organized around herding animals, we sit down at the table from the time we're little infants, and we're eating the flesh and secretions of

abused animals, and nobody's talking about what's really going on. Nobody's making the connection. Intelligence is in making connections.

We practice, all of us as individuals, living in a society where the main rituals in our society, which are the meals, are rituals of disconnectedness. We don't think about the pig in the bacon, or the cow in the cheese, or the suffering of the chicken to bring that egg to our table; we don't want to think about it. I've seen this many times. If I ask somebody, "Would you like to know where your bacon comes from?" They say, "No, I don't want to know. I want to enjoy my bacon. I don't want to know how the sausage is made. Don't tell me." So that basic idea of, "I don't want to know," - that translates into a reduction of intelligence. The universe cooperates: "Okay, you don't want to know, then don't know."

We end up living in a very shallow veneer of awareness and afraid to look deeper, to feel more deeply, to care more deeply, to penetrate beyond the veneer and to see the beings that we are harming if we're eating animal foods. And so, I think the problem is that many vegans make the first step of going vegan, which is not to eat meat, dairy and eggs, not to buy products tested on animals, and not to buy wool, silk, and leather, and fur, and so forth, not go to the rodeo and the circus, but we still haven't made the second step, which is to question materialism, to question the underlying bias of science away from consciousness, because veganism is really about seeing the being in the thing.

We don't just see a steak; we see a being—a cow. We look into her eyes, we see there's someone there, we recognize consciousness and awareness and the capacity to learn, to grow, to suffer, to feel joy, to have relationships. All beings, animals, have these capacities. And we have these capacities, so we have a natural sense of kinship with them, but our science is basically a product of animal agriculture.

We should be very careful about trusting that science, because that's the science that is used to dominate and exploit nature, and animals, and the sacred feminine dimension of life, to track and surveil other living beings, to create toxic substances that are harmful, and to create profits that come out of disease. The greatest profits come from disease and war and environmental devastation; this is the big money. And technology is used to make more powerful weapons, more powerful diseases, and more powerful ways of dominating nature: making nature do what we want her to do.

Our science, in a society based on animal agriculture, is not our friend. In many cases, it is working against us on every level. We have to realize that: that even the things that we think are so great, like the internet and mobile phones and these kinds of things, can easily be used against us. We can be forced to reveal everything about ourselves, essentially, to lose our privacy and to have our attention hijacked, basically, to have our relationships, in many ways, severed and destroyed through the technology which basically, in many ways, erodes the deeper affective, spiritual, and emotional richness of our lives.

Human beings are not reducible to things. This whole movement that we see—they're talking about it openly—of AI, artificial intelligence, that artificial intelligence is far superior to human intelligence, that we might as well get used to it and realize that we're basically useless. AI and the trans-human agenda to basically eliminate human beings, in many ways, as not essential. This is a very real movement going on in our society today. And that the dumbing down of human beings, the same way we dumb down animals, is to the benefit of those who are the herders, to those who are in power.

I think this is important to understand. For example, there's a couple of studies I think we should be talking about that have been done that look at these things, and for example, a study at Brown University recently about the IQ of little kids, one- or two-year-old kids. It's always been around 100 on the scale that they've created for decades. And the interesting thing is that since we had this pandemic and there's been a whole different way of relating, basically, there's been lockdowns, and masking, and all these things, that for the very first time when the intelligence tests were administered to these kids from earlier this year, instead of being about 100, it was 78. 78 is a far cry from 100; that's a big drop in intelligence. And it just really, to me, is very disturbing to see that the practices and the agenda in many ways that's being rolled out in a very heavy-handed draconian way throughout our society directly reduces the intelligence of human beings.

And I think there's a lot of truth to that. We can see it very clearly, if we start to hide ourselves from each other, if we're under a lot more stress and a lot more fear—and we have fear just pouring out all the time—that is well-known to be harmful to intelligence and to our health. And so, we have little kids now who are testing at lower intelligence levels, and we see, I think, that this is very similar in some ways to what scientists have been trying to do with animals that are used for food.

I wrote about it in *The World Peace Diet*, that scientists are hard at work trying to breed cows, and pigs, and chickens who are less likely to bite each other's tails, to peck each other's eyes, to get in fights with each other, and so forth. They're trying to breed animals that are less intelligent, that are less easily frustrated, that don't have the natural tendency of living in a vivacious way and having sovereignty over their lives. They want to get rid of all that, because that would be better for profits. And as I've been saying, as we sow, so shall we reap. If we're going to sow that in animals over and over again, to reduce their intelligence, to make them dumber—basically dumb them down—that that's better, then we're going to see the same thing happening to us.

And I've seen this in my research and education. I've been saying it actually for decades, and even when I was doing my research at Berkeley back in the 80s, I was aware, through my research, that the educational system in many ways is designed to reduce our intelligence; that's its purpose.

We have a situation, for example, where people will say this, they'll say, gosh, our educational system isn't working very well. It should be really teaching us how to thrive in our lives, how to be more creative, how to think critically, how to understand what's happening around us, in the media, to compare and contrast opinions, to develop a more nuanced and subtle understanding of reality, to really have a grasp of history and of literature, of the human experiment, basically. And it's not working very well.

Well, I would say, no: it's working exactly the way it's supposed to. It's not supposed to do any of that, it's supposed to basically turn out human beings who will obey authority. That's the main thing. You want people who will obey authority, that's the fundamental driving force of education, to teach people some skills that are practical for corporations, for the profits of the tiny elite that control the governmental agencies and the corporations and the media, and people who don't question that. Who don't question the narrative, who will eat what they're told to eat, do what they're told to do, and basically police the people around them to do the same thing they're doing.

If it's just a small, wealthy, elite class of people, and their goal is to control everyone and herd them like we herd cattle, then you want to have an educational system that does that. And a medical system, of course, that does the same thing—that reduces people's natural health. If you have people that are super healthy, who get up in the morning and have loads of energy, and are creative, and think things through, and have a purpose in their lives, you have people that are going to rebel if they're told that they don't have rights, and they can't do this, and they can't do that, and they can't go there. They're going to resist.

If you have people who don't think clearly, who don't have much energy, who have lots of aches and pains, who are taking medications so that they're dependent on an outside system to be healthy, you have people that are probably not going to go to any meetings to defend the rights of themselves and their children, who are going to spend their time watching television and getting more and more of those ideas saturating their brains, more and more messages of fear and of indoctrination into doing whatever the pharmaceutical-medical complex tells them they should be doing.

This is the situation we have; our educational system and our medical system work together in many ways to keep people dependent, and it's using science, scientific methods of education and of medicine, that are based on materialism, to take the spirit out of the equation. The spirit, the consciousness, the ethical dimension: we want to remove that and we want to have people just doing what they're told to do.

Veganism and the spirit of veganism is questioning authority, questioning the indoctrination, thinking for ourselves, seeing beyond materialism to the consciousness which is the source of all life, celebrating our lives, and realizing that freedom and sovereignty are the most precious capacities of any being, that if we steal the sovereignty of others, we're going to lose it ourselves. If we have a science that is based on dominating nature, for example, then we have a science that's based on dominating our own nature and ourselves. So, these are the kinds of things we really need to be aware of.

And I think it's interesting, another study that was done, I think, recently at Carnegie Mellon. They just looked at people who are what they call, hesitant, to take the injections and their education level. And they found that the education level of people varied widely; it's very interesting. So, for example, the most hesitant were people who were PhDs, the highest level of education. They're the most hesitant. But right below them, just below them, were people who didn't even have a high school education. And then below that, were people who had only a high school education. And then below that were people with just a college education. And then below that were people who had a Master's degree level of education. And then the least hesitant, in other words, the most likely and most willing to comply with the whole injection mandates were the people who had professional degrees, they were the least hesitant. So, it's a very interesting thing.

Basically, what it shows is that the more people go through the educational process, the more likely they are to trust the authorities and do what the authorities tell them. To me, it's not surprising because that's really what education is all about, it's to indoctrinate people into following rules and doing what you're told to do, and when you do, you get the rewards, you get your grade and you're benefited that way. So, you get to play the system. And those who go through college, and then the Master's, and then the professionals, so the professionals—MDs and lawyers and architects—they have the most indoctrination to just follow orders and do what

they're told, and they get the highest status on top of it. See, so it works very well, but do we give up something?

With the PhD, that's an interesting thing because they actually have just as much or more actual education than anybody, and they're the most resistant to this whole indoctrination thing. I think it's interesting because in getting a PhD you're required, in a sense, to make an original contribution to the field that you're studying. You have to look behind the curtain and see what's going on and I think in many cases that can help open the minds of people. Plus, I think, perhaps, people who go that route are people who tend to be those kinds of people. I think that's in my case probably how it was, I was drawn in that direction.

I remember, I didn't like just getting good grades. I did that for years, I got really good grades. All the way through high school my father said, "I'll give you \$10 if you get on the honor roll." And I thought, all right, \$10, I'll get good grades and get on the honor roll. So, I did, I got really good grades all through high school, and that allowed me to go to a very good college. I was in college, I got very good grades again. And at one point, I think it was in my junior or senior year, I started to feel this feeling of, I'm studying, I'm getting good grades, but I'm just regurgitating information or analyzing in ways that are approved, and I'm getting the grade, but it was during the Vietnam War and I was rebellious. I didn't want to just reduce my life to getting approval from superiors.

And so, I remember in my senior year I said, all right, I'm not going to. I had gotten basically good enough grades that I would definitely graduate even if I just let my grades go. So I remember I just started learning for the sake of learning, and I became editor of the school newspaper and putting all my energy into that, and reading poetry and studying other books, and not paying a lot of attention to my coursework. I was getting just courses that I really liked but I would do it in my own way and not worry about the grade. And it was very liberating. I felt, gosh, I'm finally my own person, I'm not just trying to get approval.

And I remember going into the final exam for this Organizational Behavior course that I was taking a seminar, and everybody had their blue books and was writing and I took out my blue book and I started writing and I just wrote, "Gosh, it's a beautiful day. I know that Johnson Pond has ice on it, and I want to go ice skating, because being out in nature is really the best classroom for me right now. So, goodbye." And I handed that in and walked out of the classroom. And I went outside the classroom and I could look back in the window and see all the students there, my fellow students writing away, and answering the questions.

And the professor—his jaw was just wide open, he couldn't believe what he was reading. And so he called me into his office a couple of days later and he explained to me that I was burning my bridges, I'd never be able to go to graduate school. And I told him, "Look, I'm done with just trying to get a grade. I mean, it's so ridiculous." Years later, I lived in all these meditation centers and did all his meditation, and at one point, a few years after doing that, I thought, yes, I'd like to get a Master's degree. And so I applied to UC Berkeley, and they looked at my grades and they said, "No, you don't have good enough grades." And so then I did some more meditation, some more things, and I got into San Francisco State University, got a Master's degree there, and they could see that grades weren't everything.

And then I did so well there and then I got this really high grade on my GRE exams, it was the top 1/10 of 1%, or whatever it was. And so I applied again to Berkeley for a PhD and they said, "Sure, you can have a PhD." I guess the point I'm making is that we don't have to just follow

orders and follow rules and think that our life will be terrible if we don't always follow the orders of the superiors. Sometimes life works out great even when we don't do that.

However it is, think of our life as far more than just trying to get along here. What I try to do is think of life from the point of view that we're all going to reach, which is when we leave this body. All of us are going to leave this body at a certain point, after five decades or eight decades or whatever it is, we only get a few decades. Even if we eat really healthy, you maybe get 10 or 11 decades, but it goes by very quickly and we're all going to leave our body. And at that point, what is going to matter? When we look back at our life and we get ready for the next experience, what's going to matter is how we lived our life, and if we lived our life, not if we just followed orders and lived somebody else's life.

The worst thing to do, I think, in many ways, is what we're being told to do, which is to stay safe. Staying safe is not what we're designed for. That's like building a beautiful boat and then looking out at that ocean and thinking, oh, gosh, it's dangerous out there, and then just keeping the boat, this beautiful ship that we built, in a harbor tied up to a dock until it rots. I mean, how ridiculous. I don't want anyone to tell me to stay safe. I think we're here because life is an adventure and we're here to take risks, and try new things, and explore, and face challenges, and learn, and grow, and contribute, and push our boundaries. That'll never happen if we're staying safe.

This narrative of fear and staying safe and trusting the science is all based on lies. Censorship is only committed by liars. Censorship is only enforced by liars. Only liars don't want to have everything coming out. No, you can't say that, that's misinformation, no, you can't say that. That's completely contrary to the spirit of true science, true spirituality, to the vegan spirit of wisdom, and compassion, and understanding, and free exploration.

I hope that this summit provides a context for you to become your own authority, to get out from under the thumb of a false narrative, and to question the fear and the violence that are being perpetrated not only on animals, but on humanity right now, and to realize that science has nothing to do with what they're saying sciences is. It's bought and paid for, it's politicized, it's economically driven, it's about transferring massive amounts of wealth from the lower and middle classes to a tiny elite that's dominating and controlling the narrative. And it's time for us to refuse to comply in many cases.

I think this is really what as vegans we've always done. I've been, for 41 years, refusing to comply when people say, come on, have some steak, have the pork chop, have some ice cream. No, I'm not going to support that, I'm not going to comply with that, I do not give my consent to that, and I'm not going to use my money and my life to further slavery and fear and violence. And I think all of us, whether we're vegan or not, we understand this. And the more we can put this into practice and actually live a life that reflects the golden rule, the beautiful golden rule, that sums up everything, that's in all the world wisdom traditions, and to expand it to include all living beings. I don't do to others what I would not like to have done to myself, and I do and give to others what I would like to have for myself. Whatever it is we most want for ourselves, give that to others, this is the basic teaching.

And I hope you take deeply in the narratives, and the wisdom, and the understanding that are offered to you in this summit, and use it to help liberate your mind from the delusions that are being imposed upon us by what I refer to as the military-industrial-meat-medical-pharmaceutical-media-banking complex, and come back home to your heart where the wisdom really is, where peace really is, and realize that we don't have to be afraid of each other, that healthy people do not spread disease, that smiles are what bring a sense of connection and

solidarity, that freely functioning societies where we can create our own economic stability and independence is really the foundation of a healthy and happy society, and that liberating animals is liberating ourselves. That if we're going to insist on allowing science to tell us how to live, we'll be reduced to robots, we'll be marginalized, and we will not live our purpose, we will not live the noble calling that we're called for.

So please, use all your efforts now in this critical time to cultivate the wisdom and compassion that we all have in our hearts and to surround our Earth with the field of sovereignty. May all beings have sovereignty over their lives, may we get back and come home to nature, to this beautiful Earth and to our creative impulse.

What makes us really healthy? It's healthy food, healthy relationships, a healthy connection with nature, a healthy expression of creativity, our unique expression, exercise and giving, giving, giving to the world, to give and to help make the world a better place for future generations. And we can see clearly, I think, if we use our intuition, where that leads, and what we should be doing.

So please, let's all think for ourselves, develop the critical awareness to question absurdities. As Voltaire said so well, "If we believe absurdities, we will end up committing atrocities," and we see that all around us right now more than ever.

This is our time, let's go forth and let this message be multiplied through us.