

# Towards Justice

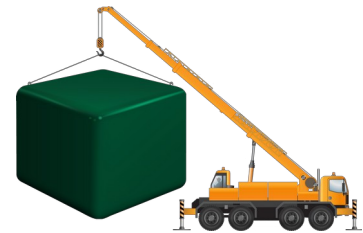
*Alova*



*Abstract:* Morality is the basis for justice, and a human society must establish justice if it is to be humane. Present justice systems are far from just. A simple moral code containing two principles is discussed along with some basic practical principles. Requirements for creating justice are discussed, most of which are common sense and some of which are directly contrary to present laws and practices.

## 1. Lifting the Heaviness

Before even beginning a rational discussion of morality, badness, justice, or forgiveness, it is necessary to lift the unbearable heaviness associated with badness that is deeply entrenched in the human mind. We have been taught—trained, indoctrinated, forced as children—to feel heavy, guilty, ashamed beyond self-redemption for transgressions of rules or etiquette, whether they are just or rational or not, or whether we even knew about them.



This heaviness feels so awful that, of course, we avoid it. We avoid it so strongly that when contemplating morality or justice, we are deaf and blind to any thought that might cause these terrible feelings to arise. We block ideas that we fear might lead us to feel guilty, ashamed, to think that we might have done wrong.

To avert this terrible heaviness, humans have developed some clever mental strategies. Some people convince themselves that they are absolutely blameless. This may be due to a belief that we are like babies, not responsible for anything; or to a religious pledge coupled with a belief that God has redeemed all sin so we can do no wrong, or if we do, God will take care of it; or to a belief that if we do something it must be God's will, even if it's wrong.

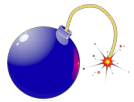
Seeing that people who do great harm don't seem to suffer afterwards, some people believe that there are no consequences for one's actions so all guilt or shame is null and void. Some people perform magical rituals to temporarily destroy the consequences of their wrongdoing, hoping they will be able to permanently escape both the consequences and the heaviness.

We have been taught that morality means following a set of rules, so we develop interpretations of those rules that allow us to avoid feeling the heaviness, ignoring our conscience and common sense.

This heaviness is so horrible that we don't want others to feel it either. We tell people they are okay and situations are okay when they are not, thinking that we are being compassionate and forgiving.

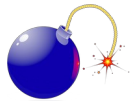
Belief in this unbearable heaviness is itself a barrier to justice and morality. Lifting it requires a truthful perspective that we remember day in and day out until we resonate with this truth, dropping our heavy judgment of ourselves and others. This does not mean dropping our wise faculty of judgment. If one has done something wrong, one is responsible and should feel guilty if it was deliberate or due to negligence. There are some actions that are bad, wrong, immoral, and people who do those actions need to be called to account. It is the **heaviness without recourse**, the **undue** heaviness, that needs to be lifted.

In fact, we must smash this heaviness to smithereens with a few truth-bombs.

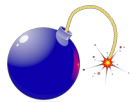


**Truth-bomb #1: We can redeem any action we do.** Nothing is irredeemable. We have all the time in the universe, and we will be given every opportunity we wish for. When we grow “older” in spirit, we will easily have the ability to restore any harm we have ever done.

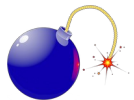
Even if we have cut short someone's physical life, by accident, in an angry fit, or by calculated planning, one day we will be able to help give someone physical life—by becoming a parent, or by saving someone's life. If our action was by mistake, our life-giving will be joyful, whereas if our action was deliberate our life-giving will probably be difficult and troublesome for us, but in either case, we **can** fully redeem ourselves.



**Truth-bomb #2: We will be happy and thrilled to redeem any action we have ever done.** Redeeming ourselves makes us feel wonderful! We feel so good about ourselves! It gives us confidence, honor, integrity. The more we redeem our bad actions, the better we feel, the freer we become, the more joy and enthusiasm we feel for Goodness and for Life.



**Truth-bomb #3: Only our conscience in our heart tells us what is good or bad for us to do in any situation.** Other people don't know our hearts, our capacities, or our conscience. Others may have good advice, insight, or wisdom, but they don't have a right to presume they know what we should do. Sometimes we need to find out by experience. In cases where someone has a valid authority, such as an employer, we have a duty to obey, but our conscience is still our own.



**Truth-bomb #4: Morality can never be reduced to a set of outer rules.** Rules can be good guidelines, but our inner voice of conscience is the final arbiter. In the end, we are not judged by others—it is we who judge ourselves.

Let us all use these truth-bombs to destroy the deep heaviness that has burdened us, slowed us down, and blinded us to truth for so long. If we do something wrong, we simply realize it and redeem it now if we can, or else later. No problem!



Only with this awareness can we have the clear vision to see what is good or bad, in what ways. Only with this awareness can we have true compassion for others, seeing the truth without condemning them, knowing that in the future they too will be able to redeem whatever harmful actions they do.

Only with this awareness can we imagine true freedom, true love.

Only without this heaviness can we sense true Goodness.

## 2. Injustice



- 2.1. Present justice systems are far from just.
- 2.2. Some people (almost always poor) have been condemned to death for crimes they did not commit, and rich or famous people receive absolutely no consequences for fraud, plunder, slander, assault, murder, even genocide. The absence of justice is so acute that morality has declined, and people are using methods from violence to black magic without visible consequence or conscience. In fact, many people don't even recognize the existence or validity of conscience.
- 2.3. Present justice systems have strayed so far from moral principles that the human desire for justice has been obscured. There are many harmful, immoral actions that are not illegal, and there are many actions that are illegal that do no harm.
- 2.4. For example, the American legal system attempts to create justice by establishing rules for fair trials. However, these rules have been used to create great injustice:
  - (a) Clever lawyers and people who can afford to pay them are rewarded with money and freedom, and others with impoverishment and bondage.
  - (b) Lawyers are required to fight for unjust results when they know a client is guilty, or when they know a cause is unjust or harmful. American courts have decided that money considerations take precedence over other moral principles: for example, lawyers, real estate agents, and others are legally obligated to serve whoever pays them, regardless of clients' wrongdoing or any contracts to the contrary.
  - (c) Justice is regarded in America as whether the accused receives a "fair trial," rather than a result that is just for all and based on the truth. The American Constitution allows a jury to return a "Not Guilty" verdict if the jury

considers that the law is unjust or immoral.<sup>1</sup> However, most jurors don't know about this provision, and judges seldom inform them.

- (d) Rules of evidence—what can be considered and what cannot be considered—are directly counter to discovery of the whole truth, and are easily used by the clever toward unjust aims.
- (e) Legal “proof” is not proof at all. How many people have been “proven” guilty in law, who were later proven innocent by facts! “Beyond a reasonable doubt” and “preponderance of the evidence” may lead toward truth or untruth. “Expert witnesses” must serve the interests of those who pay them and are unavailable to those who cannot afford to pay them. Some people observe keenly, remember accurately, and report precisely, but most do not.
- (f) The notion of a jury of “peers” is not just, because today's societies are far from homogeneous and have widely varied experiences, knowledge of civics and history, understanding of human psychology, and wisdom. “Common sense” is no longer common. Lawyers reject jurors in order to maximize the chances for their desired outcome, not to maximize the chances for justice.
- (g) Laws are prone to semantic games and twists. Everything depends on what the meaning of “is” is.<sup>2</sup>
- (h) Successful trial lawyers are those who present the best staged theater to the judge and jury, whether the story is truthful or fairly presented or not.
- (i) Penalties prescribed by laws, typically fines and prison terms, cannot be just. Any fine is impossible for some people to pay and negligible for others.
- (j) Laws prescribe penalties for offenders, but usually not compensation for those who were harmed. Thus, laws do not even seek justice.



2.5. Laws can be misapplied to circumstances completely different from what was intended by the original lawmakers.

1 *Sparf v. United States*, 156 U.S. 51 (1895). The U.S. Supreme Court affirmed that juries have the power to nullify a law, although judges do not have the duty to inform juries that they have this power.

2 Former U.S.A. President and lawyer Bill Clinton in grand jury testimony August 17, 1998, <https://slate.com/news-and-politics/1998/09/bill-clinton-and-the-meaning-of-is.html>, <https://libquotes.com/bill-clinton/quote/lby0h7o>.



- 2.6. Laws are applied according to the desires of enforcers and other public servants, often toward their own ends or benefit.
- 2.7. In America it is legal to lie to Congress or in federal courts,<sup>3</sup> yet government prosecutors bring charges against people for lying, while lying themselves with impunity.
- 2.8. During 2013-2019, it was legal for American government agencies to lie, propagandize, and actively deceive their own people.<sup>4</sup> Monarchies, dictatorships and oligarchies are not accountable to the people they rule, and easily deceive without consequence.

- 2.9. **The sacred halls of justice needed by humanity have become instead a battle arena** in which the cleverest and slickest, and those who pay them, win.



2.10.



As humanity grows in awareness, our systems necessarily change. Present systems of justice are completely broken. They are due for an inspired overhaul.

### **3. Morality**

- 3.1. Morality is the basis of justice. A human society must make an attempt to establish justice, or it is not humane. The relative development of a society is evidenced by its morality.
- 3.2. Morality applies to adults with enough mental capacity to comprehend moral principles, and the physical capacity to act accordingly. Morality does not apply

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3 H.R. 3166 – 104<sup>th</sup> Congress: False Statements Accountability Act of 1996, Section 2b.

4 H.R. 5736 Smith-Mundt Modernization Act (2012), Amendment 114 to the National Defense Authorization Act, Sec. 501. (a) and (b)(1)

to animals or babies. Moral principles apply to children and the disabled according to their capacities.

3.3.



The most successful, widely adopted code of morality that humanity has so far is the Ten Commandments received by Moses. Due to modern conditions and language, some consideration is in order.

- (a) The meanings of words in any code need to be clarified. Languages are living things, and both denotations and connotations change over time. Principles of morality transcend language, and words need to be defined clearly in order to avoid devious twisting as has heretofore occurred.
- (b) For millennia, the word “God” was understood to be an unseen, man-like ruler, who had the power and inclination to inflict excruciating penalties and require blood sacrifices for disobeying his law, whether just or unjust under the circumstances. Thus, **morality was confounded with obedience to a set of rules**. Today, the concept of “God” has widely different understandings, and some people reject it entirely. Use of the term can unintentionally generate confusion or conflict.
- (c) Moral code must encompass and be relevant to our present circumstances and ways of life.

3.4. To establish justice in any situation, we must realize that **the only way in which people are equal is that every soul is of equal value. In all other ways—physically, mentally, spiritually—we are not the same but extremely varied, in our aspirations and preferences, as well as in our capabilities and philosophies**. It is foolish to surmise that all people are uniform or equal in any way except the value of our souls.



- (a) For this reason, the Golden Rule to do unto others as we would have others do unto us, or even to not do unto others as we would not have others do unto us, applies often, but not always.
- (b) Between four and eight percent of people do not have the capacity for empathy and cannot imagine how others feel.
- (c) What is moral for an individual depends partly on what one knows or believes, as well as one’s intent. If someone knows that a certain substance is toxic—rat poison, alcohol, a vaccine containing mercury, artificial sweeteners or sugar, for instance—then it would be immoral for that person to ingest it or give it to someone else. However, if someone believes that same substance to be beneficial, then giving it to someone would not be immoral. (Consequences occur in any case.)

(d) We are unequal in many ways—in physical strength, intellectual acuity, skills, experience, authority, wealth, status. We don't even want or value the same things.

(e) Much wisdom is contained in the maxim, "Friendship and enmity can exist only between equals."



(f) In interactions between unequals, an oft-ignored principle holds that one who is more powerful make allowances for one who is less powerful. This does not mean granting the less powerful whatever they want, for that would be utterly foolish. An expert should not submit to someone who is not knowledgeable. Rather, this principle means exercising greater restraint, generosity, tolerance, kindness. Generosity of spirit is a hallmark of great souls.



(g) Souls have widely varied experiences, and thus, different moral awareness. Morality calls each person to act according to one's highest sensibilities. Stooping to lower levels is not moral or just.

3.5. True justice can only be based on the **whole truth**.  
**Justice cannot rest on a foundation of untruth.**



3.6. **The purpose of punishment** ought not be to inflict pain as vengeance, but rather to maximize the chance that the person who has done harm does not to do it again, to discourage others from doing the same, and to create justice for everyone, including the injured. Painful punishment may be just and necessary, but today humanity understands that pain in itself is not a just intent. Punishment must be an act of true Love, performed compassionately, knowing that one's just deserts are truly best for a person who has done harm. In some cases, serving people who have been harmed is the best remedy for both offender and society.

3.7. **Justice must include** consideration of circumstances, intentions, understandings, histories, and abilities of both offender and offended, as well as the material facts. (This is directly contrary to American law, but is understood by every mother, father, and child, and anyone who has ever been one.)

3.8. **Ability and responsibility, benefit and obligation, are always linked together.** If there is no benefit, there is no duty; if there is no duty, no benefit can be claimed. The principle of agency holds that one who compels an action, by force, threat, or directing a paid employee, is responsible for the results of that action. For example, an employee has no responsibility for actions during work hours while under the direction of the payer. An employee legally has no power and no responsibility.

- 3.9. A code of morality must be supplemented by examples wherein justice that all can perceive has been effectuated. Great care must be used to account for differences in people and circumstances when considering previous cases.
- 3.10. **Humanity has progressed** in understanding and in abilities, and is ready for an update: in moral code, and justice.

#### 4. A Simple Code of Morality

##### A Simple Code of Morality<sup>5</sup>

1. **Protect oneself, and those for whom one is responsible, from harm.**
2. **Do no harm.**

#### Harm

4.1. Harm includes:

- (a) causing bodily damage or pain;
- (b) assault or forced invasion into any bodily orifice or organ;
- (c) forced restriction of freedom of movement;
- (d) restriction of the ability to contract or work for gain;
- (e) damaging or stealing property;
- (f) invasion of home or personal physical space;
- (g) mental invasion, such as personal spying, intrusion, mind control, indoctrination, eliminating or implanting memory, or implanting thought or emotion, including subliminal audio, visual, or electromagnetic material or signals;
- (h) putting at risk of being harmed;
- (i) a threat to do harm (that is believable to the recipient);

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<sup>5</sup> *Author's note: Regarding a moral code, I personally like the admonition to love God with one's whole heart, mind, soul and strength, and to love others as oneself, since I have a very clear understanding of what I mean by "God," "love," and "others." Stating a moral code using these terms would not be useful for people with different understandings of these words. The intent here is to propose principles that could be embraced by all people.*



- (j) damaging the subtle body, mind or soul; or
- (k) breaking a promise or contract.


4.2. Indirect harm—which is real harm—can be done by:

- (a) inciting or enticing others or conspiring to do harm;
- (b) bearing false witness, slander, or libel;
- (c) doing harm to people or property because someone cares deeply about them;  
or
- (d) failing to act or provide information needed to protect the life or liberty of others.

4.3. Harm does not include:

- (a) offending someone's pride;
- (b) hurting someone's feelings;
- (c) disagreeing with an opinion, idea, or philosophy;
- (d) speaking or writing anything truthful that does not promote harm;
- (e) speaking or writing an opinion, idea, or philosophy;
- (f) destroying illusion (which causes painful emotions);
- (g) failing to provide someone's preference or do what someone wants; or
- (h) looks or gestures (toward adults).

4.4. Harm can be done by means of physical actions, words, thought, or will power.

- 4.5.  Relative harm must be weighed. Children can be harmed by actions that would not harm adults. Embezzling from a company harms not only the owners, but also employees and customers. Cheating or stealing from a government harms all the governed, even if they never find out about it.

### **Responsibility**

- 4.6. One is responsible for one's actions, words, and thoughts and their effects. Thoughts adhere to similar thoughts and influence the entire universe.<sup>6</sup> One is not responsible for emotions or reactions of other adults—people are responsible for their own emotions, actions and reactions.

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6 Dr. Ihaleakata Hew Len learned the Hawaiian self-transformation technique ho'oponopono and documented its healing effects at the Hawaii State Hospital high security unit for criminally insane patients. <https://www.youtube.com/watch?v=OL972JihAmg&list=PL1F7786D6F2687B17>, <http://www.presentlove.com/hooponopono/>.

4.7. One is responsible, in appropriate measure, for:

- (a) oneself;
- (b) one's children;
- (c) one's spouse or family partners, whether legalized or not;
- (d) one's adult children when they are frail or disabled;
- (e) one's parents when they are frail or disabled;
- (f) one's siblings when they are orphaned children, frail or disabled;
- (g) proper use and protection of one's property, including things, plants, animals, real property, and intellectual property;
- (h) one's friends, neighbors, and local community;
- (i) one's region and country;
- (j) one's planet; and
- (k) the human race.



4.8. One must protect oneself as necessary first.

4.9.  Relative responsibility must be weighed. We have more responsibility for our selves than for our siblings, more responsibility for our children than for our neighbors' children. One's life is more important than keeping a commitment that may endanger one's life.

4.10. One is not responsible for any condition or situation which one has no ability to change or affect. **Where there is no benefit or ability, there can be no duty or responsibility.** One is not responsible for the actions of other adults who act with their own volition. Compassion may be appropriate, but one is not responsible for the pain of adults, and children to the extent that they are responsible, when that pain is a direct result of their own choices.

4.11. One is also not responsible for one's actions when one is controlled by another. When one is forced to act—by physical force, legal force, or threat of harm—then the person or entity applying the force or threat is responsible for those actions and their effects.

## 5. Morality in Action

### The Ten Commandments Revisited

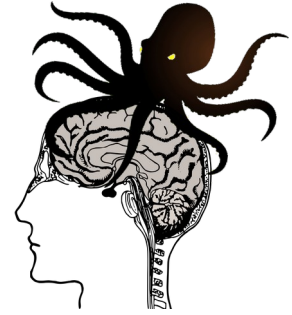
5.1. **Do not lie.** It harms oneself, others, and society, even though that harm may not be immediately evident.

- (a) Lying means speaking or writing something that one knows is untrue.
- (b) Making a mistake is not lying. When one says or writes something that one later discovers was untrue, simply correct the error by speaking or writing the truth to those to whom it was communicated.
- (c) A statement can be true in one context and untrue in another. If a discussion is about who stole something and the thief says, "I didn't do it," referring to not spilling something, the statement is untrue in context, and meaningless without context.
- (d) Sometimes, remaining silent is actually a lie, when knowledge or evidence is rightfully requested and one has that knowledge but remains silent.
- (e) One is not morally obligated to answer all questions or divulge all information to anyone who asks for it. Sometimes it is wise to be silent or change the focus.
- (f) Respect or admire what is worthy of respect or admiration, according to its degree. **Do not respect or admire what is unworthy of respect;** this is a type of lie.
- (g) **Disrespect only what is worthy of disrespect.** Disrespecting something that is not worthy of disrespect is also a type of lie.
- (h) Do not apologize for something one did not oneself do, or for something one believes was not wrong. This is a type of lie. An apology implies regret for one's action and a resolve to not repeat it. It is not just regret for someone's feelings.
- (i) The first consequence of lying is that one's own ability to discern the truth is obscured.

5.2. **Do not steal. Do not cheat. Do not extort. Do not exploit.**

- (a) This applies to physical property and also to the fruit of labor, including creative artwork, investigative research, technological methods or inventions.

(b) This also applies to people's minds and senses. All forms of mind control or deceitful manipulation are immoral. Controlling another person to force them to act, or not act, or to create against their own will, is one of the most serious and insidious types of immorality.



(c) Preventing people from accessing truthful information to which they have a right is a type of stealing.

(d) People own the results of their actions and have the right to the results of their labor. ***Owning the results of one's labor is essential to the learning process on Earth.***

(e) Do not take advantage of another's weakness, adversity or lack of knowledge in negotiating an agreement. (This moral principle is the opposite of presently common business practice.)

(f) Do not accept material value from society without giving something of value to society, material or non-material (smiling, helping neighbors, assisting during emergencies). Accepting value from society without giving is a type of stealing. It exploits all members of society, and is extortion when done by force. (Extortion by force is presently common economic practice.)

(g) Conversely, a society or government should not give material value to able adults without receiving value, material or non-material: loyalty and service to society. Charity must be reciprocated with gratitude, good will, respecting others, and following the rules of the society that contributed to one's welfare.

### 5.3. **Do not break valid commitments.**

(a) Notify other people promptly when an emergency arises that prevents one from fulfilling a commitment.

(b) Request to renegotiate commitments, in good time, when desired.

(c) Any agreement based upon fraud or deceit is invalid, and anything based upon such an invalid agreement is also invalid.

(d) **Do not encourage or assist others to break their commitments**, but rather encourage them to communicate and renegotiate. Encourage breaking a commitment only when there is real danger in keeping it.

## 6. Morality in Societies

- 6.1 **The laws of a community need to express the community's best current understanding of moral principles.** Some actions that harm others need to be illegal and carry appropriate penalties. Other harmful actions cannot or need not be legislated. Harming oneself does not need to be illegal, since the penalty is automatic.
- 6.2 **Morality and legality are not the same.** Just because there is no law prohibiting an action does not mean that the action is moral. Just because an action is immoral does not mean it should be illegal.
- 6.3 Some actions that are not necessarily harmful are illegal. Going so fast as to endanger others may cause indirect harm by inhibiting safe, efficient movement of dangerous, heavy machinery like cars and trucks, or by causing panic. Licensing requirements for surgeons exist in order to reduce the risk of surgical tragedies. Some laws are within the scope of preventing harm to others. However, legislative power can be easily overstepped, with either good intent or ill. No law or regulation restricting freedoms should exist unless there is a real need for it.
- 6.4 No law or regulation should restrict thought or words, with the exception of words that slander or directly incite harm. Ideas and philosophies do no direct harm; actions do harm. When actions prescribed by a particular idea or philosophy result in harm and people know the facts, they can reject that idea or philosophy.
- 6.5 Inciting others to do harm is harmful because it exploits human weaknesses. Only a stronger person, such as an intellectual giant, a celebrity or someone with great charisma, or a search engine, is capable of inciting others. If everyone were equal in all ways, inciting others would be impossible because everyone would be equally aware of their desires and weaknesses and would have the strength to resist influence.
- 6.6 **Government has the power of force and carries the greatest duty to use that power to benefit the governed.** If that power is instead used to harm or restrict unnecessarily, society itself is harmed as well as individuals. **All government workers must adhere strictly to moral principles in their government work.** They set society's standards and set examples to the public and the young.
- 6.7 **Communities and societies have an obligation to restrict the freedom of people who do harm** in order to prevent them from doing more harm.
- (a) When a society fails to do so, harmful behavior increases, risk of harm to all members of the community increases, and the society itself weakens.





(b) When a society does harm by restricting the freedoms of people without just cause, risk of harm to all members of the community increases, and the society itself weakens.

(c) **Exile from society and its benefits** is necessary in cases where people either cannot or will not behave morally and respect the rights of others. Wise elders of indigenous peoples detected early parasitic, predatory behavior and took steps to exile such individuals in order to protect their communities from destruction.<sup>7</sup> (Children are not born with empty souls or blank minds, and a few are born with an inclination toward predation rather than empathy and compassion.) When someone can learn and transform, today's humane societies can provide wonderful opportunities to do so. But when someone cannot or will not, exile is moral, compassionate, and necessary.

**6.8 Until such time as all human beings have internalized moral principles that respect all others, laws and law enforcement are necessary.**



6.9 Laws need to include the reasons and circumstances for which they are written, in order to facilitate correct application and diminish misapplication.

6.10 Majority rule is inherently unjust—it is rule by the lowest common denominator, not by wisdom or principle. It always disenfranchises minorities, who also have rights and duties.

**Balance**

6.11 Balancing the rights of all individuals leads to human progress as we refine our understanding and apply moral principles in better and better ways.

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<sup>7</sup> Thomas Sheridan, author, artist, and researcher on psychopathy, discusses indigenous societies:

**“Psychopaths are extremely rare in indigenous communities.** That’s because they have an ongoing native wisdom towards them and they’ll often take them and kill them. I know this sounds very harsh, I’m not advocating that here. But what happens is, as soon as they identify a psychopath, they’ll take him hunting one day, and, you know, he’ll meet with an ‘unfortunate accident,’ because in all these cultures, the thing is **to save the tribe**. So any kind—one—of these individuals in the tribe that’s living on the edge like that, is very difficult. The Inuits, for instance, in the Arctic regions, the term that they use for a psychopath is literally translated as, ‘he who stays behind and has sex with the women, our wives, and steals our stuff while we go hunting for our children.’ See, so, they have always been wise in the native people. ... If you look at, like, the shamanic cultures, the shamans had the ability to kill, but also to heal—both, because they would practice, they actually knew that there was a certain individual within the community, if this thing actually grew up and, you know, didn’t change, chances were it was never gonna change, what they called ‘the soul-less ones.’”

(emphases in original recording) Interview with John Gibbons, *Alchemy Radio - Anatomy of a Psychopath*, 2013, 43:57-45:24, <https://www.youtube.com/watch?v=T1TaFFxgFw0>.

- 6.12 It is not possible to guarantee morality or justice by means of any written code or adherence to any collection of documents. Balancing moral principles, degrees of harm, degrees of responsibility, personalities, and circumstances is artful—not mechanical. The greater the wisdom, the more precise the balance and the more satisfying the outcome.
- 6.13 Justice is something we feel, palpably, as long as our ideas, desires, or fears do not interfere. The more often we experience justice, the quicker we are to detect it again and to create it ourselves.

## 7. Practical Justice

- 7.1. Justice must be based on the whole truth, including all of the facts, all of the circumstances, and all relevant history.
- 7.2. Justice must consider the capacities, circumstances, motives, histories, personalities, and attitudes of offenders and offended. Harming a young child is a more serious offense than harming an older child, which is in turn more serious than harming an adult in the same manner.
- 7.3. It is essential to incorporate the perspectives, biases, and motives of all sources of information in order to evaluate the veracity of statements and weigh them appropriately.
- 7.4. Justice workers must have high intelligence, high objectivity, open minds and hearts, and extraordinary wisdom. Wisdom requires extraordinary love, meaning an awareness of unity with all (not sentiment, emotion or desire of any kind).
- (a) Justice workers must care deeply about all people and about justice, while having no overwhelming personal opinions and an extraordinary lack of bias.
  - (b) Justice workers **must have the ability to detect truth and untruth**. This may take the form of clairvoyance or an acute sensitivity. Children typically know when people are lying, and adults can recover this faculty. Our bodies become stronger when truth is spoken or thought, and weaker when untruth is spoken or thought.
  - (c) Small teams of justice workers are ideal because combining perceptions and viewpoints can lead to fuller perspectives. Nobody perceives all.
- 7.5. Justice must include restoration by the offender to the harmed.
- 7.6. Since people want different things, need different things, create with different levels of skill and effort, and are responsible to different degrees, **justice does not mean everyone having equal things**.



7.7. Punishment for illegal actions needs to be commensurate with the level of harm done, and with the risk of recurrence by the offender or others.

7.8. It is essential for everyone, and especially justice workers, to comprehend **the extent to which human beings are controlled by money**.



(a) When someone's well-being and even survival are threatened by lack of money, most people today can be induced to immoral action. How many of us have the courage and fortitude to face starvation, exposure to the elements, or public shame for ourselves and our families?

(b) When monkeys were taught to use money—which took several months—they stole when an opportunity arose, and they started buying sex.<sup>8</sup>



(c) To find a culprit, follow the money.

(d) People not only do not remember living without money; most cannot even conceive of life without money. Money is the primary method used to control human beings, and is immoral in its inception. It has literally carried a curse of fear—fear of not having enough, fear of letting it go, need for more, and subservience.<sup>9</sup> Use of money will be required until the human race is more mature. Money and its control over people is a factor in almost all human conflicts.

7.9. The second most important way that human beings are controlled and induced to immorality is by **manipulating our beliefs and spiritual experience**.

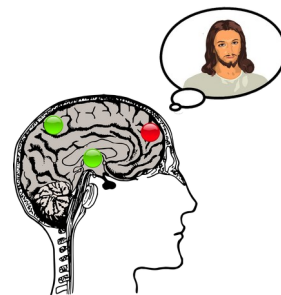
(a) Beliefs—ideas that are accepted as truth without sufficient evidence—result from both instruction and experience, even before children are able to talk. It is natural for children to accept assertions of their caretakers and authorities as truth, since children are dependent and lack experience and discernment. It is difficult and often painful to uncover and examine one's beliefs. Many people identify themselves with their beliefs, and reject even family members with different beliefs. For a society to be healthy and thrive, it is crucial to teach children the truth and foster healthy beliefs.

8 Experiments on capuchin monkeys at Yale, Chen, M. Keith; Lakshmiwithnarayanan, Venkat; and Santos, Laurie R. (2006). "How Basic Are Behavioral Biases? Evidence from Capuchin Monkey Trading Behavior," *Journal of Political Economy*. **114** (3), [https://www.anderson.ucla.edu/faculty\\_pages/keith.chen/papers/Final\\_JPE06.pdf](https://www.anderson.ucla.edu/faculty_pages/keith.chen/papers/Final_JPE06.pdf).

9 See Money, <https://wisdom2joy.com/Money>, Part 5 The Curses on Money, p. 13-14 or video/audio 6 This curse is being reversed by some beings of very high consciousness.

(b) Faith is accepting ideas that are unseen or unknowable as truth. Faith and beliefs can enable people to heal themselves instantly of medically incurable diseases, or to kill themselves or others for a future benefit they believe in. It is useless (or worse) to simply contradict or discredit someone's belief—especially if that belief is associated with a spiritual experience. Building a bridge between spiritual experience and reliable facts, common sense, and reason is an important step in reaching truth and justice.

(c) Certain areas of the human brain can be stimulated to produce “spiritual experiences.” Visions, actual audible voices in one's head, or thoughts can be induced: chemically, as with psychotropic plants or drugs; electrically by direct stimulation; electromagnetically as with cell towers, arrays or mobile phones; by auditory signals; by group peer pressure; by individual charisma; or by a combination of these methods.



When a spiritual experience is associated with a particular person, group, or set of ideas, those people or ideas take precedence over facts, reason, and moral principle.

(d) Establishing justice thus involves moral education, and in some cases, de-programming.

7.10. Just because spiritual experiences can be induced by brain stimulation, and just because spiritual experiences cannot be verified by material proof, and just because many people attribute inaccurate perceptions, irrational ideas and wild emotions to “spiritual” experiences, does not mean that all spiritual experiences are invalid and are to be discounted. There are people with genuine clairvoyance and other faculties that are extremely accurate and verifiable, and two or more such people can examine a situation and agree on observations, just as two or more people can agree on a physical measurement. Just because some people do not have a faculty does not mean that no one has that faculty, or that the faculty is not genuine. Just as our physical eyes and ears, smell and taste, can be trained to detect fine points accurately, our other faculties can also be trained to detect fine points accurately.

7.11. A truly just solution to a conflict encompasses the welfare of all, including the offender. Doing harm to others always eventually and naturally results in pain to the harm-doer; it is therefore not compassionate to allow someone to continue harming others. The keys, however, are “eventually” and “naturally.” The time lag may be longer than a lifetime, and we usually forget, so it appears that unfortunate circumstances are random acts of Nature. However, it is Nature itself (or “God”) that brings the balance. Therefore it behooves us to teach our children and fellow humans that pain-causing actions result in painful consequences to oneself, and to create laws that reflect this truth, until we don't need laws any more.



- 7.12. There are times when someone who has done harm has realized what they have done, feels the pain caused and takes full responsibility, and deeply wants to do anything necessary to remedy the situation. In some of these cases, the world would benefit far more by the offender serving rather than suffering. In these cases, justice is best served by a “loan” of sorts, allowing the offender to avoid the usual personal consequences and to make up for harm done many times over by teaching or contributing to a healing process. For the offender, this can be called “grace.” For society, it is wisdom.
- 7.13. **We can, and must, attempt to create justice**, individually and in society. Justice cannot be achieved by adhering to a code without using our intelligence and hearts, but rather it is a creative endeavor requiring all of our best human faculties and efforts. Further, the goal of minimizing a future recurrence depends on the responses of offenders and others, so there is infinite opportunity for solutions for an infinite variety of wonderful souls.



## 8. Justice of Higher Order

When a conflict arises in the universe that requires beings of higher consciousness to resolve, wise ones are asked to assist. There is no hierarchy within the group, and no need for one. Everyone recognizes everyone else’s unique experience and wisdom.

No stone is left unturned—every bit of evidence found is investigated and taken into account until the full truth becomes clear to everyone. There is no limitation of time or energy, and no effort is spared. Everything is done to uncover the whole truth and to consider all points and everyone’s perspectives on the issue. There is no such thing as withholding or refusing to consider evidence, for any reason.

No one is relied on to “present” evidence, or to present a case. There is no such thing as an advocate or attorney representing anyone—there is no need for them. Everyone speaks for oneself honestly. Everyone is heard, considered, honored, and loved. (Being loved does not necessarily mean getting what one wants.)

There is no such thing as proficiency in the law—there are principles, but no hard rules as we Earthlings are used to. Legal loopholes thus do not exist, and exploiting the rules is not possible.



There is nothing like the Fifth Amendment of the U.S.A. Constitution, which allows one to refuse to testify against oneself or one's spouse. At higher levels, all truth is perceived, so it is impossible to hide what one has done or not done, what one knows, or what one was trying to get away with.

A conclusion is reached only after everything and everyone is considered. There is always a group that makes decisions unanimously, not a sole individual. There is no voting; decisions are by consensus, not by majority. When all is known, a path of justice becomes clear to everyone. Sometimes principles need to be explained to some of the beings involved, and to others who are indirectly involved as well. This true moral education is full of love.

These beings of higher order who seek truth and justice do not act out of anger, and have zero instinct toward retaliation. They hold firmly to truth and principles, and expose what has been wrong, but their purpose is not to condemn. They have superhuman compassion and understanding for **all** beings. They want each and every being to have the opportunities it needs and wants in order to grow.

## **9. Moving Forward**

Most of these points are either common knowledge or common sense. We human beings create by means of our thoughts first, and then actions. When people think about these ideas, they will implement the ones with which they resonate, in their own ways.

Justice is best established locally, starting in the home. Expecting a national bureaucracy to establish justice for everyone in a country is a delusion, like expecting a national bureaucracy to make everyone in a country happy, healthy, wealthy, and wise. ***It is individual morality, and individual integrity—which are individual choices—that create a society where morality, integrity, and justice can exist and flourish.***

Arbitration already provides a model for an alternative to the present court system for civil cases. Due to its significantly lower costs and speedier decisions, arbitration is now required in many commercial contracts. It would be possible for an alternative justice system using the ideas herein to be used, for both civil and criminal complaints, with the consent of all parties including governmental authorities. When people in general like the results, the use of an alternative procedure would expand just as the use of arbitration has expanded.

**The foundation of justice in society  
rests upon the individual morality of the people.**

A code can help to guide the young and inexperienced, but can never suffice to establish justice, however well written or how sincerely followed. It is human beings with hearts, minds, and souls, who want justice, and it is we, the people, alone, who have the power to create it.



Artist acknowledgements: Benji Park (buttons) and unknown artists at [openclipart.org](https://openclipart.org/); unknown artists @ [publicdomainvectors.com](https://publicdomainvectors.com/); 31moonlight31 (cube), Route55 (crane), masterOK (bomb), Malchev (explosion) @ [depositphotos.com](https://depositphotos.com/); Artistcoo LLC (courtroom), Panaceadoll (curtains), Pixelry (broken building), MNSanthoshkumar (friends, comforting), Tribalium123 (handcuffed, money in fist), Martin Capikk (stars) @ [123rf.com](https://123rf.com/); Svitlana Babych (hall of justice), Petrafler (knights), Alefbet26 (Ten Command-ments), Melitas (people talking), Rudall30 (octopus, man crawling) @ [dreamstime.com](https://dreamstime.com/).