

## *Global mind*

Lo, soul, seest thou not God's purpose from the  
first?  
The earth to be spanned,  
connected by network.

Walt Whitman *Passage to India*

In the year 2001, the turning of a century and the turning of a millennium, our daughters will be 21 and 23.

Once, when we were the age they will be then, we tried to imagine what the future would be like. But no longer.

Rapid, transforming change is no longer an idea grasped by talking to grandparents about 5-cent cups of coffee or looking at old photographs of horseless carriages. Accelerating change is now measured by each of us at least yearly. Where our personal knowledge is greatest, related perhaps to work or a hobby, the pace of change seems faster still and may be measured in months, weeks, and even days. Without knowing what they will be, we do know that the changes from 1980 to 2000 will be more numerous and more astonishing than the changes between 1960 and 1980.

Yet our failure as parents to imagine the future that will greet our daughters as they step into their young adulthood is not simply a shrug of the shoulders and a mutter that no prediction can stand up to the pace of change. Rather, we have recognized that our children's future is, above all, a matter of our *choice*. Mirtala perceives this in a poem accompanying a photograph of her sculpture "The ever-present past," in her book *Thought Forms*:

I know, my descendant,  
your destiny depends  
on my victories,  
joys, and misfortunes,  
on how I embroider  
my days and years.

It is not the technological surprises, or shifting social patterns, or sudden political events that make it so difficult to forge a vision of the future. Rather, it is the degree of conscious choice that human beings have with regard to the path we take to the future. We know one path leads to Armageddon, and we know other paths lead to slow decline and death. Even forgetting the probabilities of catastrophe, we know that one person's idealized, squeaky-clean future, all white and shiny with spaceships and benevolent bureaucracies, is another person's image of ticky-tacky boxes and omnipresent Big Brother. Similarly, one person's appropriate lifestyle may be another person's version of the Dark Ages.

#### *Future making*

Glowing with the shining light of the finest intellectual achievement of the human mind, one small bomb the size of a human body fused the scales of atomic matter and global civilization, the microcosm and the macrocosm. When the Enola Gay released its deadly cargo over Japan in 1945, humankind suffered a loss of ignorance about unseen nature and a loss of innocence about our own evolution. Humankind is now many decades past the point of no-return in accepting the reins of its own destiny in the cosmos.

Mushroom clouds are the ultimate bogeymen of our time. It may be true, as Bertrand Russell said, that we humans have always enacted the follies of which we are capable. Such acts are generally laid at the feet of politicians, but it really was science, through its standard bearer physics, that lost its purity in 1945. Nuclear knowledge and decision making, once the sole province of the princes of science, instantly went to the center of world political consciousness. It sits there still, dominating the great gray area between global war and peace.

Signals of dramatic change are not always so explosive as the Hiroshima and Nagasaki "demonstrations." Yet, turns in the

course of human evolution still may arrive with astounding swiftness. Genetic engineering, a product of the 1970s, is one such example, made possible by discoveries several decades earlier about the structure of DNA. In 1980, an infant company—in an untried field and still many months away from a commercial product—sold out its first stock offering within hours. The faculty and trustees of Harvard University wrestled with their academic consciences about whether to form a profit-making partnership with another company jumping into the same unknown waters. Although consequences are as yet unknown, no one—scientists, politicians, or just plain folks—doubts that genetic engineering will profoundly shape the human future.

Genetic engineering is a perfect example of how events poke holes into the very worldviews that give birth to them. A crowning achievement of experimental science dedicated to reducing complexity to elementary pieces, so literally exemplified in snipping and splicing units of life's own information code, genetic engineering brings the reality of evolutionary self-responsibility right to the heart of the human experience. Born of a scientific worldview that perceives evolution as a process of accidental mutations, competitive natural struggle, and very long time frames, genetic engineering itself constitutes an emergent shift in the biological evolutionary process that is totally outside the context of Darwinian explanation.

Men and women acquired powers in the 1970s that humans had always considered godlike. Evolutionary historians of the future will mark that decade as a biological watershed, the moment when humankind began to create life-forms that never before existed on earth. We are, starting right now, taking a hand in our own biological evolution.

As the human responsibility for our own evolution increases, we need perspectives that place humankind and our planet in a larger context. While we can never be certain of the nature of the larger system that includes us all, it is imperative that we persist in stretching our mental models beyond today's transient truths in order to better understand what we do know.

We are two people among 5 billion.

What does that mean?

Can a person grasp a planet? Can a planet know a person?

Stand with us here, in a field on a mountaintop in the Adirondacks, a spot where we feel particularly in tune with the universe, watching the weather boil over purple peaks. Close your eyes and step outward. Change your scale of perception with us, so that we may find a comfortable perspective in which to place our planet and ourselves.

Step outward to the Milky Way, the shimmering necklace of stars ringing the clear night sky. Quickly swing by the sun, pass the giant planets and the outer extremities of our solar system, pass Alpha Centauri and Sirius a few light-years away, and speed 30,000 light-years to our galactic center. Grow and adopt the perspective of Olaf Stapledon's *Starmaker*, become the brilliant being that is the Milky Way, a spiraling association of 400 billion suns in a disk 100,000 light-years across.

See, close by, the mini-galaxies making up the Magellanic Clouds, and our neighboring galaxies Sculptor and Fornax, part of our little local group, which extends out about 2 million light-years to include the beautiful Andromeda. Play, then, as part of our local group, with other supergalaxies, such as nearby Virgo, Perseus, Coma and Hydra.

Raise your gaze yet further, and look to the rims of Universe. Stretch your galactic mind to encompass your 100 billion brothers and sisters, each a bright being averaging 100 billion stars.

As ancient Hindu scripture says, it may be that our universe is but an atom in another universe, a mote in another god's eye. But we have gone far enough to recognize our Milky Way as an individual among other galaxies that together form groups in a larger environment of cosmic groups.

So now, returning to the dense core of our own galactic perspective, look outward across your gracefully spinning body, past the Sagittarius Arm, farther out to a back eddy nestled in the Carina-Cygnus Arm, and focus on the small, second-generation star that humans call "the Sun."

As we return our perspective and sense of scale back toward the human home, passing Altair and Procyon and finally Alpha Centauri once again, notice that it is the solar system as a whole that looms in the distance and takes on the appearance of individuality against the relative emptiness of intragalactic space. It is the whole system of star, planets, satellites, comets and encompassing energies that is an entity in the galactic association of solar systems.

Parked outside Pluto's orbit, the Starmaker might wonder about the complexity of this integrated solar animal, 5 billion years old. A glance at the solar subsystems confirms the suspicion of intelligence indicated by the profusion of nonrandom radio signals filling the inner solar space and even now leaking into galactic space. As our perspective narrows to the source of these signals, we approach the third planet.

Although still young, the brain of the solar system, the earth, already has 4 billion neurons and is rapidly growing more. Remarkably, as we zoom in on the pulsing marbled orb that constitutes the seat of solar intelligence and examine one of the billions of elements of this emergent planetary brain, we enter yet another cosmos. Each planetary neuron—a person, a human being—has a brain with something like 10 billion neurons, each neuron capable of perhaps 50,000 connections.

You are home.

Right now the natural limits—smallest to largest—of human networking are at minimum one of us alone and at maximum all of us together—a range from one person to 4going-on-S billion people.

Certain large numbers are sometimes breathlessly advanced to illustrate “unimaginable” complexity: neurons in the brain, people on the planet, stars in the galaxies, galaxies in the universe—individuals and billions all. Using a third-grade-arithmetic trick, cancel out all the “billions” and review the cosmic journey:

Our universe has 100 galaxies,  
Our galaxy has 400 stars,  
Our star system has a brain with 4 people,  
Our body has a brain with 10 neurons.  
Can you hold it in your hand? Universe, sun, and self?

One pair of practiced, globe-holding hands belongs to Robert Muller, Assistant Secretary-General of the United Nations. Muller once described his view of the world to an audience of systems theorists, which he recounts in “A Copernican view of world cooperation:”

I visualized our globe hanging in the universe and saw it first in its relations with the sun. I viewed it then as an orange cut

in half and saw its atmosphere, its crust and its thin layer of life or biosphere. Within the biosphere, I saw the seas, the oceans, the polar caps, the continents, the mountains, the rivers, the lakes, the soils, the deserts, the animals, the plants, and the humans. Within the crust of the Earth, I saw the depths of the oceans, the continental plates, the underground reservoirs of water, oil, minerals, and heat.

Within the mass of four billion people, I saw the nations, the races, religions, cultures, languages, cities, industries, farms, professions, corporations, institutions, armies, families, down to that incredible cosmos, the human being. In the human person, I saw the rich miraculous system of body, mind, heart and spirit linked through the senses with the heavens and the Earth. I visualized that person from conception to death. I saw the 60 trillion cells of his body, the infinitely small, the atom, microbial life, the incredible world of genes, which embody and transmit the patterns of life.

And all along this Copernican path, at each step, I ask myself the question: "Are humans cooperating on this subject? Are they trying to understand it, appraise it, to see it in relation with everything else?" ...There is a pattern in all this, a response to a prodigious evolutionary march by the human species toward total consciousness. ...Something gigantic is going on, a real turning point in evolution.

(I saw us at) the beginning of an entirely new era of which international cooperation at the United Nations was only a first outward reflection. I had not seen it earlier, because it had come in a haphazard way, in response to specific events, needs, crises and perceptions by governments and individuals all over the planet. But the result was now clearly here, glorious and beautiful like Aphrodite emerging from the sea. This was the beginning of a new age, a gigantic step forward in evolution. This was unprecedented and full of immense hope for man's future on his planet. Perhaps after all, we would be able to achieve peace and harmony on Earth. This time, humankind would be forced to think out absolutely everything and to measure the totality of our planet's conditions and evolution in our solar system and in time. The games of glory, aggrandizement and domination by specific

groups would soon find their limits. The great hour of truth had arrived for the human race.

Suddenly an image came to my mind. It was the good person of U Thant. He too had foreseen a serene, enlightened world, a world of peace and understanding enriched by ethics, morality, spirituality and philosophy. I remembered the scene of a reception he had offered to the US astronauts after the first moon landing. I was talking in a corner with one of the astronauts. The Secretary-General came near us and inquired what we were talking about. The astronaut answered:

“Your colleague is asking me what I thought when I saw for the first time the entire Earth from outer space.”

“Oh, I see,” said U Thant. “I am not surprised by his question. But I am afraid he is not expecting anything new from you. He just wants a confirmation, for he has been living on the moon long before you, looking down on Earth with his global eyes and trying to figure out what the human destiny will be.”

Vanity of vanities! U Thant was reminding me to take all this with a grain of salt and to return to Earth. My Copernican scheme receded for a moment from my mind and there remained only his enigmatic and kind smile, while the systems analysts were pursuing a discussion which became more and more incomprehensible to me....

### *Global networking, global mind*

Robert Muller was on the original short lists of networkers recommended to us by Robert A. Smith, III (see Chapter 1). We wrote to Dr Muller, mentioning the referral from Bob Smith, explaining what we were up to and requesting information. He responded immediately by sending us a list of US-based international groups associated with the United Nations (non-governmental organizations, or NGOs). Another packet of materials arrived a few days later and yet another a week or so after that. Each packet had a note attached with some scribbled comments about networking, but the third one went on to say, “I think I have so much to say on ‘networking’ that I will never have time to put it on paper. Perhaps the best solution would be for you to

let me know when you next come to New York and we will tape a conversation.”

Several months later, we took Muller up on his offer and met him in his modest 29th-floor office at the United Nations. Although at the time, he was head of one of the three principal components of the UN, as Secretary of the Economic and Social Council (ECOSOC) Muller’s immediate staff and accommodations exuded all the pomp of a small college dean’s office. Muller is the rare kind of unprepossessing person who combines a moving humanity with a wealth of knowledge and a vigorous involvement with the world around him. His own life story, *Most of All, They Taught Me Happiness*, reflects his experiences as a child in Alsace-Lorraine, joining the French underground during the Second World War, being imprisoned, and finally coming to the United States in the late 1940s to work at the UN.

Muller was an extremely easy man for us to interview. He seemed to know exactly why we had come and precisely what we needed to know. He required no leading questions to go directly to the heart, of the matter. In essence, his message is this. Humanity is evolving toward a coherent global form best described by the metaphor of a human brain; each person, young or old, able-bodied or handicapped, is an important neuron in the emerging planetary brain that is constituted by the myriad “networkings” among people.

“Networkings”, the external connections between people that constitute the internal connections of the planetary whole, is Muller’s word. Such phrasings and much of the flavor of his multi-lingual accent have been retained in this interview.

*Muller:*“This old planet and the human species on it are advancing in time as some kind of a big brain whose neurons are multiplying incessantly, encompassing everything from the individual to the planet, to humanity and the universe, getting deeper and deeper into the past and further and further into the future. Of course, the mathematical interconnections are absolutely staggering. The world brain is already so complicated that you cannot describe it accurately. New interconnections are being created so rapidly that any description would be out of date. This is a new biological phenomenon, one of the most momentous ones in the earth’s



history. The human species is becoming something new. It is similar to the passage from the protozoa to the metazoa.”

Like R. Buckminster Fuller, Muller totally rejects the Malthusian assumption that population growth is the root of human misery. In an evolutionary context, more people potentially means a more complex and more capable planetary brain.

*Muller:* “We do not even have the faintest idea as to how many people should live on this planet. The question is not even being asked. We are still very primitive when it comes to a transcendence beyond our noses on this little planet and to looking at the mystery of life and what it means to be born and to have life in the immense universe. The fundamental question, the greatest task in being human, and, as a matter of fact, the end goal of all networking, is to try to determine what the laws of the universe are, the cosmic laws which we ought to obey in order to fulfill our lives on this planet and contribute to the further evolution the cosmos has in mind for us.

“The reason Kepler studied astronomy and astrology was to find the laws of the cosmos that would give him clues as to how human societies should live on this planet. The day this will be done, then we will have really entered the new age. We are doing it the hard way, with many mistakes and very partial views instead of having a universal view, not only a global view for the planet but of our total relationship with the universe.

“Now, when you speak about world government, many listeners think that you should have your head examined. When you speak about cosmic government, then you are ready for an asylum! And yet, this is the real, ultimate issue. The question whether we will be blown up in a nuclear holocaust is very much part of it. Did all our long cosmic evolution have as the sole purpose the triggering of an atomic war to assert the righteousness and supremacy of a one power on earth? So we have a very tall order in our lap.”

Giving us a thumbnail sketch of the UN’s history, Muller began with the golden era of industrialism, the end of the nineteenth century, a time when “dreamers like the steelmaker and pacifist

Andrew Carnegie” envisioned a world order established on a totally rational, scientific, technological and professional basis. In the original scheme, a league of professional associations was to be created on an equal footing with a league of nations, but this idea got lost in the shuffle after World War I. Of course, the “half-a-loaf” League of Nations never got off the ground, because of the absence of the United States. In Muller’s words, this is how the current UN came about: “Humpty Dumpty went to the Second World War, after which the world union idea was revived, but the project for a league of professional associations was never really revived as a possible people’s democracy at the world level. World organization became a government-owned affair.”

Outside the UN’s political and legal functions is Muller’s realm, a fascinating collection of the world agencies connected to a lattice-work of international networks.

*Muller:* “I am Secretary of the Economic and Social Council, where everything economic and social is brought together. Under the Charter, we are instructed to have a total worldview: demography, health, education, standards of living, longevity, culture, employment, children, women, the elderly, the hungry, the oppressed, the discriminated, everything you can imagine. The UN is a system of central universal organs with functional and regional agencies hooked into it. People usually do not have the faintest idea what beginnings of a world system exist here. The UN’s world conferences on population, on the environment, on energy, on water., on the deserts, and so forth are the big drums being used to give messages and global warnings to people. We are, of course, still living primarily in a rational, scientific age, and this is definitely reflected in the UN. But ethical, moral, and even spiritual considerations are becoming stronger every year. The new ethics of what is right and wrong for humanity, that is really the basic business of the UN behind all the politics and the bureaucracy. It is a very, very difficult task, but we must go through it and work it out. Just another new fundamental biological process.

“Everything good or bad until now has always been decided in terms of what is good or bad for a group or a nation and seldom from the point of view of what is good or bad for the entire humanity. This has become a central question because

our survival depends on it. Ecology has recently taught us to ask the question ‘What is good and what is bad for our planet?’ At every step we must henceforth ask, ‘What is good and what is bad for humanity?’ A completely new ethic is being born, but it is very difficult, because interest groups cling to their advantages and views: the powerful want to remain armed, the rich want to remain rich, everybody wants more, and few are those who would be ready to give up something for the good of the planet and humanity.”

Even as Muller paints pictures of thickening global webs on every issue and topic from avocados to asteroids, the conversation always returns to the emphatic statement that there is no networking, no global brain, no anything without the individual human being. Muller does not see the individual as the unfortunate lowest rung on the ladder of global organization. Rather, humans are the very source and prescient mirror of global complexity.

*Muller:* “The Indian yogis tell us that each human being is a microcosm of the cosmos. It makes good sense. How could it be otherwise?

“Even a particle, or an amoeba or a hydra, is a self-contained entity, but at the same time it is part of the totality. It is this type of complex relationship, being a whole and a part together, which is again, networking, because all connections together make up the total reality. As an individual, you feel and are an absolutely unique being, never to be repeated exactly the same in all eternity. And yet, you are part of the total universe and total stream of time. As a matter of fact, this shows us the range of human happiness: we can be happy through concentration upon ourselves (know thyself), through networking with others and the wonders of our planet, or through networking with God or the Total-Absolute through spirituality, meditation, and prayer.

“From the moment you have recognized both your entity, and being part of the total human family and universe, from that time you will change and the world will change. But, again, this is a very tall order, one of the hardest philosophical problems of our time. It was a great musician and humanist, Pablo Casals, who gave it the best expression when, with tears in his eyes, he used to exclaim, ‘I am a miracle that God

or Nature has made. Could I kill? Could I kill someone? No, I can't. Or another human being who is a miracle like me, can he kill me?"

"And to be great and unique, you don't have to be in the newspapers. Networking, in my view is not necessarily only the need to 'fight for something', a cause. It can be a serene, natural association of sorts, from the monk's association with God in his monastery to people who like to collect stamps. *Networking is a form of happiness*. A person can say, 'There are lots of other people like me,' and you become a little world of your own: some like astronomy and others like collecting stamps. It is truly a fantastic life, a beautiful life on this planet which offers so many possibilities of happiness in every direction.

"If I were a head of state, I would support networking because it gives so many people a sense of purpose. Not everybody can be a mathematician, a scientist, or a philosopher. Many people are interested only in their little gardens. But to have one's garden may not be enough. So you order a gardening magazine and you join a gardening club. There you meet other people with the same interest, with whom you can talk about things you love and you derive much happiness from that network. We are four and a half billion people on this planet and each wants to be recognized as somebody', as an entity. Even, and especially, when you are limited or handicapped, you want to be 'recognized'.

"When I feel depressed I read Beethoven's Heiligenstadt Testament, in which he tells his brother that he is becoming completely deaf but that he is determined to give the world what he feels in himself. You tell this to handicapped people and it gives them courage. Did you know that the Taj Mahal, in India, was designed by a blind Persian architect, Ustad Isha? Perhaps someone with sight would have never been able to design it.

"Once, I was asked to give a graduation speech to a school for the blind. I asked them to recommend a book which would speak about the great blind people of this earth throughout history. I could not believe it when I learned that such a book did not exist. I exclaimed: 'You have all these blind children and you do not even have a book about

Homer, Milton, Euler, Ustad Isha, and all other great blind people who have contributed so much to human civilization?" So here again is the need for a network among the handicapped, who need their heroes and recognition of their entity.

"But it is even more; it has to do with transcendence. I'm digressing, but—"

Encouraged to follow his thought, Muller explained his experience of listening to a record of a lovingly crafted autobiographical story he had written called "Happy even in prison" (a chapter in his book *Most of All, They Taught Me Happiness*), made for blind people by the US Library of Congress.

*Muller:* "With my eyes closed, I listened to that story. I was in a completely different world. I remembered things in that prison that had gone forever. Suddenly I discovered that when your eyes are closed, your mind functions better when it is auditively impressed and I realized that blind people might derive a pride from the extra perception they have by being only auditive.

"As part of the 1981 International Year for the Disabled, I recommended that each nation should honor its great handicapped. National committees federating all handicapped associations were established in each country. There are 450 million handicapped people in the world, and the world must do something about such a sizable problem. So we decided to make a big noise about it, to launch an International Year. Each country reported on the problem to the UN and looked into all aspects of it. The result is that the handicapped have been hooked in on a world scale through the UN. They represent a network of 450 million people.

"A remarkable thing is that we have been able in the UN to have governments work together on a whole gamut of human problems, from childhood to old age. There is UNICEF. We had an International Year for the Child. There were two world women's conferences. There was a world youth conference, several conferences to combat racism. In 1982, there was a world conference on the elderly. I am sure that within a few years there will be a UN conference on the problem of death. All these efforts are aimed at very sizable

worldwide networks of people, each with its host of nongovernmental organizations.

“Then there are networks between these various groups, for instance between old people and young people. In Africa and Asia, the aged are the superiors, the wise people, the people to whom the young go for counsel. In the West we put them in old people’s homes. I have written a lot about this subject because of my relations with my grandfather. He was such a wise and warm human being. He had no axe to grind, contrary to my father. I could believe my grandfather. He had nothing to lose, but all to offer: wisdom. Today in the West we cut off the elderly from the young, because promoters want to build old people’s homes. Thus we prevent an important channel of transmission of wisdom of life to the young. Then the developing countries imitate the great ideas of the West and run into untold problems. As a result, the need for proper networking will never end.

“Networking is done by people who have no networks. That seems to be a fundamental law. Those who have the major networks don’t want to engage with those who have new views about humanity. For example, the multinational corporations give the cold shoulder to the UN. Having power, they don’t want to network with the international agencies. The big TV stations don’t want to network with new-age groups. They have their own monopoly. The *New York Times* doesn’t want to network with anyone.

“This is why the voiceless people have begun to find out about networking in order to assert themselves again. It is the old story of humanity: those in power do not want to give up anything, and those who are left out want to organize to be heard. So the UN’s greatest allies are generally those who have no great power: the little countries, the innumerable nongovernmental organizations represented by observers to the UN, and the religions. If the Pope had vast military forces he probably wouldn’t come to the UN. He has only spiritual power, and this is why he is allying with a weak United Nations sharing the same objectives.

“It is the absence of certain vital networks which causes much of the trouble in this world. There is no real networking between heads of state, an area where it would be so vitally

needed for the survival of our planet; there is no networking between the military, there is no networking between ministries of justice and the police forces of this planet. International terrorists are better organized. Here is where the system breaks down. In order to keep their advantages, sovereignty and primacy, the governments of the big nations generally refuse to network. Roosevelt was a man who knew how to network. He insisted on seeing Stalin, Churchill and De Gaulle, and he saw them and communicated with them all the time. He created a world system of communications, including cooperation between the military, which broke down after his death with the policy of the Iron Curtain and the cold war.’’

In a paper he showed us, “Proposals for better world security,” Muller recalls the words of Chou En-lai:

I will never forget a wise and melancholic remark made by Premier Chou En-lai during the visit of Secretary-General Waldheim to Peking in 1972: “I am sitting here surrounded by my advisers trying to figure out what they might be scheming against us in Moscow and in Washington. In Moscow, they are trying to figure out what Peking and Washington might be scheming against them. And they are doing the same in Washington. But perhaps in reality no one is scheming against anyone.” And he concluded that the role of the Secretary-General as an intermediary between heads of states was extremely important. As I listened to him, I closed my eyes for a moment and visualized the day when in his large office in the People’s Hall there will be an audio-TV set linked with the offices of his main partners in the administration of planet Earth.

*Muller:* “I have worked with a number of Secretaries-General and I noticed that they all had their private networks. Hammarskjold wrote to Albert Schweitzer, asking him to come up with a resounding statement with other scientists for the ban of atomic tests. He did it in a private capacity, without asking the authorization of governments. And it worked. U Thant was very interested in the UFOs. I never knew about it and later learned that he had a network of three people who

informed him of everything that was going on in this field. I assume that people in high positions all have their private networks.

“Networking operates all the time. You do it as a private person, you work with people who are like-minded, and this is quite a force, because the power of ideas is enormous.”

For Muller, networking is a way of being fully human.

*Muller:* “There is more to the art of networking. You really have to live it, not just passing information on without it touching you or being touched by you. You are part of the totality, you are a seeker of truth, of what is good for the human race, of what will be our fate, of what will improve our fate. If you are not totally honest, people will not trust you, they will not believe you. It has to be deeply lived. Then you are a good networker, a useful neuron which will not be rejected by the new brain in formation. Most of the time, people listen to you with the brain, but often you will be able to convince them only if you speak with your heart to their heart.”

As Muller caught his breath, we asked him one last question.

*Muller:* “Who are the greatest networkers that I know? That is a difficult question. I believe that the greatest networkers are those who did it at the highest or deepest human, philosophical, moral, ethical and spiritual levels —people like the Buddha, Jesus, Gandhi, Schweitzer, Teilhard de Chardin, Martin Luther King, Hammarskjold, U Thant, people who really transcended races, nations and groups, and networked at the all-human level, linking the heavens and the earth and showing us our prodigious worth and journey in the universe. People like Bach, Beethoven, Shakespeare, Goethe, who make us feel the greatness of life and again fuse the heavens with the earth. They have reached the pinnacle of networking, not the heads of government of today, who will be completely forgotten in a few years. Those great people were not networking during their own times only, but they continue to network over the centuries into our own times. Their dreams and thoughts and feelings are still alive today. The real networkers are those who go deepest and come closest to the



mystery of life in the universe. Of course, these are my great networkers, because I work for the United Nations. For the Catholics probably the Pope is the greatest networker, and for the Rotarians and International Lions their current presidents are the greatest networkers.

“What is really needed today is a new philosophy of life within our global conditions, a new hope, a new vision of the future. And the strange, beautiful thing is that probably this time the vision will not be the product of any one person, but will be a collective product. It will be the creation of the new human species as a macroorganism, as a perfected neural system made up of thousands and thousands of networks. As we move towards the bimillennium, perhaps networking will become the new democracy, a new major element in the system of governance, a new way of living in the global, miraculous, complex conditions of our strange, wonderful, live planet spinning and circling in the prodigious universe at a crossroads of infinity and eternity.”