

A large, serene Buddha statue in a mountainous landscape. The statue is the central focus, seated in a meditative pose. The background features dramatic, rocky mountain peaks under a blue sky with light clouds. In the foreground, a dirt path winds through lush green trees, with several buses and people walking along it. The overall scene is peaceful and majestic.

**Healing The Planet
As A Condition
For Global Peace
A Message to the People**

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Peace is You and You Are Peace

Prologue

There will be no global peace unless we heal the world first.

Peace is not just some 'other' option, or a conditional choice among many. It is our only human destiny. We come from peace and we will go back to peace.

Despite all we can be argued about the inner nature of a human being, its true nature is embedded in peace and peace is embedded in human nature. Somehow we have lost this connection, or it is deep within ourselves, and the time has come to unfold it as soon as possible. Thus, the sooner we align ourselves with peace the better!

In this life time, healing the world is my spiritual mission and this book represents an attempt to lay out some of the grounds to healing the world for global peace.

Today, most of the debate on curing and healing is about people; the attention is now on how to cure our body and mind of many illnesses. During the last few years, we are seeing on the shelves of bookstores several books and magazines that are paying more attention to healing the soul and the spirit. These trends are important to acknowledge.

Embracing the body, mind, soul and spirit, as a united totality, will create the fundamental conditions to becoming *self-participants* in the whole process of human transformation. This process entails personal as well as collective human transformation.

Perhaps, one gap in this journey of human transformation is worth noting. This is the relative importance that *collective transformation* has in relation to just *personal transformation*, and the other is the urgent need to heal the world –what I would refer as the “**container**” -- as a pre-condition to attaining global peace and maybe other human states we are to become within our collective (e.g., fraternity, security, peace, prosperity, caring, sharing, interdependence).

In many ways, we could see ourselves as the “**content**” of the world and the world as the “**container**”. Naturally, there is much more to the content of the world than just ourselves human beings, although, many people often forget this!

This book is about healing the container.

And in making this distinction between the content and the container, we face an interesting paradox. All my spiritual teachers have taught me that *the “inner is like the outer and the outer is like the inner”*. In the language of this book one then could say that the *content is like the container and the container is like the content*, as if they were totally undistinguishable and inseparable. Thus, in some sense, to radically separate the content from the container may not be correct. In particular, to heal the container we need also to heal the content. Furthermore, to restore the outer environment of the container we must restore the inner environment of the content. Also, the lack of outer peace in the container reflects the lack of inner peace in the content. And so on.

Here, we will make that distinction so that one can illustrate the nature of the outer and how it interacts with the inner, having in mind that one and the other are quasi inseparables. It also brings to the fore the unique nature of the container and the type of instruments and interventions one would have to embrace to heal it and attain global peace.

What we see today, however, is that there is much more attention being paid to the content (the people living in the world) than to the container. This is due to many factors including, for example, the lack of knowledge about the material and spiritual synergies between the two; the influences exercised by the nature of many cultural values that often establish a relationship of superior to inferior with regard to the container (being the inferior); the imposition of a '*differentiated intelligence*' where nature is less intelligent than humans; and much more. As a consequence, we have become the conquistadores or the developers of nature, and the container is being destroyed at a very fast rate. Global warming; ozone layer depletion; destruction of the Amazon; elimination of our biodiversity; pollution of air, water and space; and the rapid depletion of many renewable and non-renewable resources are some examples of how we are treating the container. This view, which advocates that the container is inferior to the content, comes from the idea that the content is only material this; it is only matter and not holistic and true life. Maybe with the exception of animals, the view is that trees, rocks, soil, and the like, are not live; they are inanimate things. In my view, this is very far from the truth, and holding that point of view limits us humans to benefit from their full existence.

Another way to establish the grounds for the above-mentioned concerns is that we are in great need to healing our fundamental elements of life: water, air, space, earth, wind and fire. These elements are as present in the container as they are in the content. And, it seems impossible to me to conceive that if the water in the container is polluted that the water in the content may remain clean. Thus, if there is pollution outside it means that there is also pollution inside. Human beings are not impermeable!

Furthermore, focusing on the content without focusing on the container leaves half of our stories out.

It leaves out, for example, the impacts of many *causes and conditions* that are responsible for the world's human health and betterment. The destruction of the natural environment is a major cause of diseases of the body, mind and soul. Think for the moment of the great impact that pollution of the air and water has on our realities.

This environmental destruction also affects the evolution and transformation of our spiritual reality, although fewer people are sensitive to this important process. In part, and due mainly to our level of physical, mental and spiritual toxicity, we have become mostly insensitive to the relationship between nature and our spiritual existence. This level of toxicity is also responsible for our numbness as regards the state of the natural environment (part of the container) and the physical and mental welfare of us as a human race (part of the content).

The above, has also led me in the past to speak up and write about the critical importance and influences exercised by economics and business in our material and spiritual welfare. In particular, I have stated many times that economics and business are clearly responsible for the large majority of diseases humanity experiences today. *Economic diseases* are essential to be understood, and these are the result of production, consumption and trade practices. We see contaminated products of all sorts everywhere. In addition, it is a fact that economics is the principal destructor of our environment – all being conditions for illnesses. Today's environmental medicine has provided a significant scientific platform and it has disseminated lots of information about the relationship between the quality of the environment and human wellness (e.g., the high level of lead pollution and brain cancer in children).

- What are the consequences of destroying the container in relation to attaining global peace?
- What would happen to our material and spiritual growth and transformation if we decide not to heal the world?
- What types of patterns and trends are we going now to experience as a result of the progressive destruction of our container?

I have written many things about the relationship between our material growth and transformation and the destruction of the environment. Thus, this book is not about that.

Here, attention will be paid to issues having to do with our spiritual transformation. More specifically, with identifying the most important “spiritual laws” –now being violated–that are at the roots of world healing for global peace.

The central message of this book is that we have to re-establish these spiritual laws in order to heal the world and to attain global peace.

It is perhaps also important to point out that “peace” is not just a word. Peace is a state of being.

As such, we should not only advocate peace, but we must self-realize it. In the end, what it really matters is that *we are peace* and not just that we advocate its existence. A true advocacy must be embedded into our own experiences of inner and outer peace. Otherwise, advocacy, for the sake of advocacy will not yield the right results.

Re-establishing the spiritual laws presented here, with your own efforts in doing so, will be the most fundamental way to attain your own inner peace too.

No level of material welfare will be able to bring peace. Peace is not a material thing.

Nobody will be able to buy peace in the supermarkets. Peace will not result from more war and violence; a contradiction at the subtlest and core levels of our existence. Nor will peace come about from building physical walls, or expanding nations’ armies, or distributing more weapons to gain a balance of power.

Peace is you and you are peace.

Alfredo Sfeir-Younis

Lama Gangchen Tulku Rinpoche

Acknowledgement

The inspiration of this book is my teacher and spiritual father: Lama Gangchen Tulku Rinpoche.

Healing people and healing the world have been central to Lama Gangchen Tulku Rinpoche's life and mission within this human life time. A Tibetan Healer who comes from a tantric tradition and whose generosity is unparalleled. I have been a witness to so many people being cured and healed through him, where the impossible became possible. He has shared with us so many experiences and instruments to healing both ourselves (the content) and the environment we live in (the container).

I always knew that in this life time my mission also included healing. From very early age I was drawn to healing the world and healing others, with the sole purpose of serving humanity: to serve the poor, powerless, and marginalized.

But, I also knew that healing was to be done in a very different way. In particular, my gift, your gift, to heal the world and others was embedded and empowered in the purity of my inner self. This demands the self-realization of some key states of being, like peace, love and compassion.

The above reminds me of sharing with you my first encounter with Lama Gangchen at the United Nations in New York City several decades ago. Then, he told me that I needed to become a 200% environmental economist, and my ability to become so rested not only in using material and outer instruments to manage the natural environment (the first 100%), and on the purity of my five elements of life (the second 100%) –earth, water, wind, space and fire. That a true environmental economist had to be both and that society had to be also the blend of both: outer (material) and inner (spiritual) development. He stated that the true quality of an environmental economist must be measured by how his/her mere *physical and spiritual presence* cleans and heals the environment. For me, it was not only a powerful message but a deeply transformational one. This message shifted the course of my inner transformation towards the self-realization of this 200% being.

In January 19, 2005, Lama Gangchen brought me to Premeno, Italy, just in front of the statue of Garibaldi. There, he blessed and honored me with a major spiritual initiation as "*The World Healer*", and my spiritual name became Dzambling *Cho Tab Khen*. *Cho Tab* means healing, *Khen* means the person who embodies healing, and *Dzambling* means the world as a live entity. What an honor, and what a major responsibility.

This book is dedicated to him. Thank you my spiritual father.

Serving humanity with love.

Dzambling Cho Tab Khen

We Are the World, Only One World, Our World

Chapter 1: *Why is the World Hurting?*

The world is hurting.

Everywhere one looks at there are some forms of conflict, violence, environmental degradation, corruption, misery, diseases, etc. All of them manifest either at the individual or the collective levels.

Many people are now asking, for example,

How can they heal the hurting world?

Do we know how to do it?

Do we have the inner capacity to heal the world?

But, more importantly, we must ask why the world is hurting in the first place. Given that the world is you and I (and this is neither just semantics nor a metaphor), why are we hurting each other? Actually, we are the world, there is only one world: our world.

There is no doubt that the world is hurting, and it is hurting because of both material and spiritual reasons.

The world is hurting, because there is nearly half of the world population living in poverty with less than two dollars a day, and millions being in absolute poverty with less than one dollar a day.

There are nearly one billion people who go to bed hungry every day, while we witness a world full of wealth with plenty of food. There are thousands of children who die every day of preventable diseases. This is not only a shame, but also the greatest ethical and moral dilemma we will ever face. There are 600,000 women who die every year, because they don't have access to health care services during pregnancy and delivery.

The world is hurting today because of the way we are treating the children and the youth.

The youth faces unemployment and see no real opportunities for betterment of their lives. Many youths are joining gangs in the world. This is not a phenomenon only of developing countries, this is a worldwide phenomenon, because these youngsters have lost hope and they don't believe in the existing political system or a better future.

Millions of children do not go to school and the majority being girls. Millions of children are combatants and at war. In fact, the weapon industry is producing lighter and more effective weapons so that children don't have a physical impairment to carry these weapons. Through media and toys, we are teaching the children how to kill, and it is devastating to think about how they are going to decide between war and peace when they have to push the button that they are so well trained to push in their war games.

The world is hurting, because we are not respecting the elderly people. They are materially fragile, and they are disempowered. Their wisdom, their spiritual guidance, and their contribution are not allowed to be made, so the transition between our generation and future generations is being ignored.

The world is hurting because of social injustices, and because we are not respecting human rights.

We are still violating the rights of women, as if we needed to discuss again and again whether men and women are equal. This is really a shame and a tragedy of great proportion.

We are destroying indigenous cultures, as if they didn't have anything to contribute to human history. In fact, we are burning the library of humanity before we have the chance to read the books.

Yes, this is not enough.

What is most tragic today – and that's why the world is hurting – is that we believe that conflict and war are normal states of being. This is not acceptable. We have created millions of innocent victims and we have destroyed the inner fiber of society and devastated the principal social unit of our lives that is the family.

The world is hurting because we are destroying the environment, which is so fundamental not only for our material existence but for our spiritual existence as well.

The world is being crushed today by a value system that is individualistic and is bounded by economics and finance. These values dominate our lives and the present course of globalization. But people should know that while some economies are globalizing, their respective societies are not necessarily globalizing.

Spiritually, we are hurting, because we see so much discrimination in the world, because we are taught that there are lives of different values.

Specifically, the life of the rich is worth much more than the life of the poor. Spiritually, we are not respecting the most sacred aspect of our lives and we see how one religion persecutes another religion. We are hurting spiritually, because we insist that our way of life today somehow requires that we sacrifice someone for the betterment of someone else, as if we need to leave some people behind to move other people forward.

We are unhappy, and this is not a matter of just being materially developed or underdeveloped.

Material wealth is not a guarantee to healing the world.

There will be no material wealth that will be capable to buy peace, love, compassion, happiness, joy, or security.

In the past, we have tried to cure the world using just material means. For example, we have spent billions and billions of dollars on poverty elimination programs, and we have tried to help in many ways, but actually the success is not that great. And many of us feel that we are losing key grounds. In fact, today, many people spend a lot of time saying that the Millennium Development Goals declared by the United Nations at the turn of the century will never be attained.

Human welfare is not just a matter of material means. It is the lack of political power and human will.

Are you prepared to heal the world?

An Appeal for Compassion

Chapter 2: Let Us Heal the Planet

Today, everyone can contribute to the healing of our hurting world, although, there are important conditions for it to happen. One of them is to truly understand and practice *the golden rule* governing this era.

Every era has its challenges. In the past, one of the challenges was to reconcile science with religion. As we know now, many people were killed because those two aspects of our lives were not reconciled. Some died, for example, because they believed the earth was round. The basic *golden rule* of that era, which still permeates this era, is very simple and powerful: **“as I know, so I act.”**

Knowledge was and still is the central stage of our lives. It is the central stage of public policy-making –as its authorizing rule–as it is a powerful rule in our individual and collective life. This is why many people are not content with just having a high school diploma. They aspire for a master or even a Ph.D. degree, as if a given degree gets them somewhere. In practice, we see how the market place honors this golden rule by allocating more money (salary) to those who have a higher degree than those who have a lesser degree.

Today, the challenge facing the world is different, and this shift in awareness is neither to suggest that science and religion have been necessarily reconciled nor that knowledge is not important. The greatest challenge we face now is the reconciliation between our material life and our non-material life. In the jargon of my own profession and experience, I have also equated that challenge to the need for the reconciliation between economics and spirituality.

This reconciliation is demanding a different golden rule: **“as I self-realize, or as I experience, so I act.”** Thus, this rule brings to the fore the centrality of experiencing and self-realizing the states of our human reality, the process of human self-realization, and the process of human transformation.

To walk on the path towards your ultimate state of consciousness and awareness, it is not enough just **to have, to do, or to know**. Human betterment requires something more: It is important **to be and to become**.

Therefore, we are not going **to have peace**, we will have **to become peace**. We will have **to be peace**

On other subjects, one could also say, for example, that the key concern in our lives should not be with, for example, the progressive advancement of science and technology per-se (**to know**), but with the level of consciousness (**to be**) of those who use that science and technology for unacceptable causes. Specifically, one could do many things with the existence of nuclear energy: either to fight cancer or to create another human holocaust. The choice is ours. And, this choice is invariably linked to our level of consciousness

To heal the hurting world will require that we go beyond matter and beyond the material expression of our human existence. No level of material wealth will resolve the pains of the soul. These pains are deeply rooted in us, both as humans and as beings.

To heal the world, humanity needs to go through a major revolution of values and a major process of human transformation.

To heal humanity –materially and spiritually—we must have the experience of the human self-realization of compassion. However, we should not understand compassion as an act of material generosity or as a compilation of handouts (**to have**). It is essential we understand compassion as an absolute state of our existence.

In essence, *compassion must be understood as the human and spiritual capacity **to become** the other without losing our own identity.*

- Compassion is born within us for the other.
- Compassion is the true source of healing.

This is why compassion must become a human value in public policy making. Otherwise public policy is just empty promises and shallow decision-making processes.

Despite the delicate situation we live today, we must remain optimistic, because the solution to the above-mentioned problems lies within us. The solution does not depend on something else or someone else. The solution depends on each and every one of us, individually and collectively. The poor and the rich, the blacks, the whites, the yellows, the browns, the people living in the North or in the South, and all living beings on this planet have the ability to self-realize compassion.

But, compassion needs to be self-realized and this ability to self-realize compassion is a natural state of our being. It has nothing to do with religion, faith, beliefs, politics, etc. Mother bird feeds her little chicks because of compassion, and she did not go to my school. The mother bird has the ability to be compassionate because its nature is compassion.

You just need one breath of life to do so. And it will be through this self-realization of compassion that we will heal ourselves, others, and the hurting world.

Now is the time to decide the future of human destiny. This is the time to make major commitments and to bring to the fore our human will. Without these, we will never be able to heal the world.

We live in a moment of human history when we know that the solution lies within ourselves. That the solution is in the hearts and the soul of each of us, whatever may be happening at the level of our material life.

Compassion must be spread now as a wildfire. Compassion must be spread now like a river of fire. The transformational power of compassion is the only source, and perhaps the ultimate source of healing the world.

The world is healing and prepared to be healed.

Let us not spend time pointing fingers. The time has come to look inwards, rather than outwards, respecting all aspects of our lives. It is a time to embrace an honest and loving process of inner reflection.

To heal the world, we must also heal ourselves. And healing others makes our own process of healing more effective and meaningful. Because we live in an inter-dependent world, if one person is hurting we are all being affected.

Let us give peace a chance.

Perhaps, this is the last time we have that choice without being exposed to massive conflict and despair. Time is of essence.

The next few chapters will present several spiritual laws for healing the world. We need to feel them and embrace them with total compassion. The principal premise here is that the world is hurting and being progressively destroyed because these laws are being violated at the personal and collective levels.

Each law will be explained very briefly and some suggestions will be made to re-establish them in our daily lives. As you will see, these laws are totally interdependent and practically inseparable. They have been addresses separately to unbundle some important dimensions pf healing the world and attain global peace.

Every State of Being Occupies Space

Chapter 3: *The Law of Spiritual Space*

This law states that every state of being occupies space.

This means that we need to work at creating the necessary spaces for each state of being we would like to self-realize. In particular, it is essential that we create the spaces for peace. That we prepare for peace; otherwise it will be impossible to become peaceful.

In a recent seminar, I divided the attendance into two groups, women on the left and men on the right. Then I asked the women what are the trades of the ideal man to marry with. I did the same with the men in relation to their ideal woman. The lists were long and with great similarities: intelligent, loving, caring, sensitive, assertive, socially able, hardworking, committed to the relationship, compassionate, and so much more. I asked then who in the room has found that special person. The result was astonishing, nobody raised their hands.

After that, we discussed why is it that they do not get the ideal person they want. They, themselves recognized the importance of this law of spiritual space as the large majority had never self-realized the states of being (virtues) they were seeking on someone else.

Why do not people get these partners?

In fact, many of the respondents speak as if their list *was a wish list*, or a *dream list*, rather than something attainable or real. Simply said, they see the ideal partner as a *utopia*, defined (by them) as something that nobody will ever have, in spite of the aspirations expressed from within.

Sometimes our mind and spirit should have the capacity to receive peace, love, and other states of being (virtues). But, this is not always the case. Thus, we do not get who we want.

I used to say that we have to prepare ourselves to receive what we think we deserve.

Reflecting on this law of spiritual space I have thought about a situation where one asks for God Energy to come into us. This Energy occupies space and thus, we need to prepare that space to come in. This was an essential teaching during my early childhood, when I was taught how to pray and contemplate in silence.

An analogy may help to illustrate some of the above. Each program in the computer needs some specified space. If the computer memory does not have such a capacity, then it is impossible to receive and use that program. This is also a fundamental principle in computer science. What are the options? Create that space. How do you create that space in your computer? Well, one way is to get rid of stuff you do not need and open spaces in the existing memory. Another way is to buy more memory!

For us human beings, the same thing is to happen.

How much space we need to create to gain peace in the world?

This is not a rhetoric question even if we do not have a way to measure this space. But, if you are not in peace, if the world is not in peace, we could safely assume that there is not enough space to embrace peace. As I stated before, because your nature is peace, if the space is there, peace will unfold immediately.

There are many ways in which you can empty spaces in your computer memory as well as ways to expand your memory capacities.

This is why in their true origins it has been so important to pray, contemplate, meditate, practice yoga, and do many other practices.

This is a well-known law for those who genuinely have a faith and religion. Most of the well-known congregations and groups have their own practices. When I was a young boy I was a student of the Jesuits (Catholics) and we were taught the practices of Saint Ignacio of Loyola. This was, and still is, an incredible set of instruments and actions to create the spaces not only for love and compassion but also for obedience and discipline.

Having been a student and a very strict practitioner of instruments from the East including Hinduism and Buddhism, I know that they have the law of spiritual space at its core.

This is less understood in the West, though many of the contemplative practices are based on this notion of space and capacity.

Because time and space are one, it is important to enter into more dimensions of both.

In the West one often hears that “time is money” or that “time is everything”. There is nothing further from the truth. In fact, many people have lots of time on their hands and do not know what to do with it. Now that I have many retired friends I see this phenomenon every day. Others, who use the time they have available, they do so very unproductively. It is within this context that we hear “*if I had more time, I will do this, that or the other*” or, more often than not, one hears “*I really have no time*”.

In the end, the important thing is to understand how the mind and the soul perceive time, and how both behave in accordance to such given notion of time. For example, our conventions may stipulate that a transatlantic flight lasts, let say, 8 hours, but seating close to someone whom you like, and are able to carry out a great conversation, the mind feels that time is actually very short, that time literally flies. Contrary to this situation, if you are in a hurry, and want to arrive immediately to your final destination (i.e., impatience), the flight feels like an eternity!

The quality of time, as a notion, is an experience and, thus mostly *subjective*. And, when I say subjective, I am referring here to *the subject* of the time in question: a person. This idea of *subjectivity* is the essence of what needs to be understood here. Each person will have its own level of *subjectivity*, which is often defined according to the individual’s own capacity to identify, use and allocate time according to hers or his maximum capacity and talents.

The quality of time is, in many ways, its intrinsic intensity or verticality. The quality of time is related to the impacts we feel as we use one unit of *linear time*, or one unit of *horizontal time*. Here, *horizontal time* is equated to our conventional time; the one that dictates, for example, that one day has only 24 hours. Quality of time is vertical and it shows our level of satisfaction in each unit of horizontal time. *Vertical time and horizontal time* are not independent of each other, as both are linked to the same mind. Thus, in the example of the transatlantic time one sees that the quality of time was so high that horizontal time diminished significantly.

Peace, happiness and other important components of quality of life are born, live and die in each unit of time. As a matter of fact, each state of our being goes through the same process. Thus, if one wants sustained peace, *it is important to saturate each unit of time (horizontal time) with peace (the level of saturation being the quality of time, or vertical time)*. *Once saturation of time with peace takes place; the next unit of time will be born peace!*

Thus, time at our disposal with no capacity to enable us to experience positive states of being, it accelerates unhappiness and suffering. In the same vein, it is essential to understand that the same applies to each and every aspect of our lives. Thus, *creating capacity could also be understood as one's own ability to experience different states of being. It is essentially, the capacity to "become". It is the capacity "to be". It is the experience of subtle and deeply rooted "human transformation".*

Otherwise, without this capacity to experience the different states of being, time as an expression of the mind and soul is wasted, or felt not to be truly valuable. It is like a huge car with no gasoline in it.

In spirituality, in order to become one of these States of Being it is essential to know what *the key* is to open one self into those states. This is not an obvious proposition, and this is why a good Spiritual Teacher becomes an important assistance in the process. If a person does not know the key necessary to enter into that State of Being one is aspiring to, or work towards, the probability of succeeding in one's human transformation will be very difficult. In this process of becoming, one may also be required to take, and experience, a number of 'intermediate' states so that the progressive embracement of the ultimate goal is made by careful approximations and, thus, fulfill one's most important expectations.

The creation of our inner spiritual space is then essential.

In this context, you may also think of yourself as a strong or weak magnet located on one side of a window. Depending on your capacity, you will create a strong or weak vortex. This will have all (and only) the attributes and talents you have been able to unfold or embrace as of now. If you *have become peace*, or have the space necessary for peace to enter, then you will attract peaceful people. If you have the needed peace energy, or have created the space for that energy, then you will attract those who are peaceful.

The same principle applies to nations and to global peace.

Let me recommend a practice to adopt.

Look into your worst attribute. Let us say it is impatience or conflicting. This exercise consists of creating the space for the opposite: inner peace.

To address patience heads on one would have to change the frame of reference regarding one's notion of *linear time* and/or this strong desire to try to predict life outcomes in that linear time (e.g., 'I would like this to happen to me now'). Spend one full day without doing anything that has to do with your personal routine. Just be in a contemplative state, be the observer rather than the actor in everything that happens that day.

Try not to modify any outcome that comes to you. Just follow the flow and the rhythm of nature around you. Get completely embedded in that rhythm and this will create the space for the state of peace to enter. Leave behind all the urges to do something else. Do not try to finish a task you think it is unfinished or that will not be finished if you are not 'there'. Do not try to get to know something and let that something takes its own place as it pleases. Do not try to act on something you remember was to be done or attended in any form or fashion. Do this just for one day in your life. Let your intuition prevail at all times.

If you do this exercise every day for 30-45 minutes a day you will be creating an immense capacity for becoming more patient. Begin to accept destiny (the Great Order, of which you are part) and understand that your personal modification/intervention of the path you are in today, is a very small part in influence in the final outcome in your life.

All Phenomena Depends On Causes and Conditions

Chapter 4: *The Law Of Karma*

This law states that all phenomena depend on causes and conditions, otherwise nothing can actually exist. Thus, the attention is paid on the causes and conditions, more than on the actual manifestation of them.

There are many ways in which this law has been defined. One of the most popular one is the law of causes and effects, just to say that whatever you do will have some important effects to take care of. Thus, if I do an act of violence it will turn to its course and have various effects. If I do an act of peace, like caring about my neighbour, it will also result in various effects that are directly related to peace. In each case, the relationship between causes and effects is not only one of quantity of volume, but also of quality. Small, but high quality actions may result in huge and extremely high quality reactions.

I often define the law of karma as the law of infinite balance. This is to say, be it in past, present or future lives, our good and bad actions, in whatever form these are defined, they must balance out. This is to say, if I do bad, then I need to do the opposite to compensate for the bad I have done.

Is it easy to re-establish the law of karma for attaining world peace?

The above definitions may read easily, but to put them in practice for world peace is much more difficult.

These definitions have some interesting implications worth noting. The first is the phenomena that do not have causes and conditions do not exist. This is to say, all that we see and experience must have some causes and conditions. Everything is a result of something, being from this life or from past lives. For you to be happy, sad, peaceful, loving, etc. is all a result of some causes and conditions.

Equally important is to think about why there is so much violence and there is no peace in the world. Violence is the result of certain causes and conditions and we must focus on them to understand how we can eliminate it and enter into the road of world peace. Similarly, if we are to enter the road of peace we must create the necessary causes and conditions for peace.

As stated in the previous chapter, one of these conditions is space, is capacity. Otherwise we will never experience peace.

It may be worthwhile to illustrate this law of karma with one important example involving economics and business as it is practiced today and their impacts on the environment and human health.

To start, it is important to know that one of the greatest challenges of the 21st century is to be able to cope with *economic diseases*.

Economic diseases are, for example, those that result from

- The present form of economic growth and development.
- The climate change and ozone layer depletion.
- The pollution of air, water, earth and space.
- The urban sprawl, excessive poverty and malnutrition.

- The mismanagement of our health care system.
- The loss of biodiversity and other renewable resources.

The present economic paradigm, inserted in a process of globalization, has become the greatest modifier of our entire lives. It is economics and business that bear a great responsibility on the state of our physical and human environments today and, thus, on the state of our material and spiritual welfare – both, individual and collective.

Thus, there is a need to eliminate all forms of economic and business violence both at the gross and subtle levels of our existence. This is to say, violence in relation to production, consumption, trade and other forms of exchange.

Many people in the world feel hopeless about modifying the directions of human change and transformation. This desperation people feel today is so great and, at the same time, so perverse, that we often hear sentences like these: “There is nothing we can do about it”. “This is the price we have to pay”. Or, “It is a necessary evil”. For example, any negative aspect of globalization, poverty, inequities, corruption, loss of civil rights, insecurity, etc. belongs now to the category of the “*necessary evil*”.

It is essential that we break down such a fallacy of the necessary evil. It is up to us to change the course of our personal and collective human transformation. However, new *human transformation will not be the result of the old paradigm that created the problem*. In actual fact, it is always the case that more of the same will yield more of the same.

For example, each of us is responsible for the decisions we make at the level of daily consumption. In particular,

- It is up to us to consume a small or a large quantity of a product that may have been produced in a violent way regarding indecent working conditions, destruction of nature, or the elimination of sentient beings.
- It is up to us to invest our capital in companies that are producing in unacceptable ways or to invest in environmentally responsible companies.
- It is up to us to read the labels of the products we consume, and to make the appropriate decisions as regards purchases of such products.

It is evident that we are seeing more and more a shift towards conscious consumption, although much more is needed to affect the course of business and economics. Unfortunately, there is a lack of leadership and tremendous apathy.

Similarly, in relation to public policy positions, it is we, together, who elect public officials. With the same token, it is we who have to take them out of the office, if they do not perform. It is up to us to exercise our civil and political rights.

- We are the core of all *causes and conditions* as regards what is happening in economics and business.
- We must see clearly the responsibilities we bear for the many economic diseases we experience today and, thus, it is incumbent upon us to change the present situation.

Also, and in the same vein,

- It is us who are spending nearly one trillion dollars in weapons and destroying the lives of people and the environment.
- It is us who spend more than 300 billion dollars in drugs and, thus, annihilate so many young people and children. Those who produce drugs and consume drugs are human beings.

- It is us who spend more money on cat and dog food than on assisting the poor people in developing countries.
- It is us who are stopping processes and possible avenues for generic drugs for those who have contracted HIVAIDS.

In addition to these material decisions made by people like you and me, it is essential to accept that we are in the cockpit of our spiritual decisions too.

The present situation demands that we create the causes and conditions to heal the world. Let me offer some specific baby steps to healing the world:

1. **The Mahayana (focus on the human collective).** To think about economics and business for the benefit of the human collective and not for just a few. This is not just an issue of equity and justice, but also an issue of balancing the already imbalanced process of human transformation. We are failing at the level of the collective. The value system of economics and business is individualistic in nature. It does not open the window for those values that embrace every being and sentient beings. It is selective and not universal. It is competitive and not cooperative.
2. **The Causes (understand the ultimate issue in transformation and evolution).** To understand that the ultimate cause of economics and business diseases are human consciousness. Even money is human consciousness expressed in a material way. Money could never provide the functions of exchange and unit of account if there were not an agreement on the embodied trust and awareness to do so. The ultimate cause of matter is non-matter. The ultimate source is our levels of consciousness. Thus, a new economics and business will only come as a result of a new level of human consciousness.
3. **The Conditions (create the proper enabling environment for change).** To create an enabling environment for change that includes both our outer and our inner environment. Material development is important and, therefore, our material environment outside us is very central to a sustainable society. Equally important is our inner environment so that spiritual growth can also take place. In the end, and as we reach higher and higher levels of human self-realization we will see that the "outer environment is like the "inner environment", both of them forming one holistic reality. Through education, health, nutrition, morals, ethics, culture, institutional arrangements, etc., we would be able to create new enabling environments, so that we come successfully to environment peace.
4. **The Eco-morality (exalt the importance of morals and ethics).** To know whether we are moving towards the "right" direction. Whether the process of human transformation has to be changed and in what direction. In this respect, economics and business cannot exist in a moral and ethical vacuum. As a matter of fact, these are immersed in a given ethics and morality, which come as a mirror image of the value system they promote. We must develop a new form of eco-stewardship. It is important to develop a new eco-morality. It is a morality based on love and compassion.
5. **The Spirit (bring the non-material and sacred).** To realize that human change must not only be dominated by material economics and material business. The time has come to embrace the non-material and the sacred in these two activities. This means that we have to bring a new horizon and a new set of objectives within a vision of humanity where we have a disease-free society, a peaceful society, a drug-free society, and much more. We must bring the spirit into economics by making it the science of abundance rather than the science of scarcity. This implies to have as a core goal of business and economics to nurture the values of life. A major investment has to be done to enhance and expand our spiritual capital.
6. **The Self-Realization (embrace the being and becoming in action).** To know that life is an experience. Economics and business are also an experience. They happen mostly as a result of the human desire for doing, having and knowing. But, these are not enough. In addition, we must develop the business and the economics of being and becoming. Economics and business must create the space and time for human self-realization in that process. A process that includes work and the working conditions, production, consumption, distribution, trade and much more. Each and every aspect of economic and business must contribute to the human self-realization of one or more dimensions of our lives.
7. **The Content (change the thematic content of the strategy).** To acknowledge that too much emphasis has been given to the thematic and content elements of economics and business. This is important, as education cannot exist without a curriculum. What is the curriculum of economics and business today? The large majority of people believe that there is only one course in that curriculum: profit making and material gains. Many expect

that this curriculum should also include sustainability, human development and more. It is time we debate the content of these two as they are important aspects of our lives.

8. **The Container (expand the capacities of the subject of change).** To focus on the container. In the end, even a perfect curriculum will yield nothing without a careful attention to the container: we, the people are the container. We only can do what we can do. To reach new levels of human welfare we must expand the capacity of the container. In many ways, it is all about the container. This is to say; we must expand our capacities. We may have the most effective strategies, but if they are not understood, embraced and practiced by the key actors in private or public policy, the whole effort will be wasted. This is why it is so important to have a comprehensive and consistent human resources development strategy. Without such strategy, economic and business will benefit a few and create problems for most. For too long we have focused on the content. Now is the moment to change such an approach and focus more on the content.

Let me share a couple of next steps.

The message(s). We must understand what Economic Diseases are and why and how they relate to the destruction of the Environment. We also need to make Peace with the Environment. It is essential that we carry these messages everywhere. That we reaffirm these messages and that we make these messages ours. **The integration.** These messages will have no meaning for others and ourselves, if we do not integrate them in all we do. We can continue making advocacy statements that compete with other forms of advocacy. The time has come to embody these messages in our professions, in our relationship with others, in all aspects of our lives. Integration needs time, needs space, needs emptiness, and so many things. **The actions.** Once we have integrated these messages, go into action, into a new way of doing business and economics and into new ways of consuming or distributing material goods and services. In every forum, we are it should be mandatory to bring the core content of the debate today into their debate. *Let us not proclaim without acting. Let us not act without integration. Let us not integrate without the proper message.*

A practice and a meditation in relation to karmic cycles. The outcomes you see in your life are the direct result of some causes and conditions. If these did not exist, then you will see that such form of existence will slowly disappear. All phenomena lack of its own inherent existence. At least a great majority of things and situations we are into (maybe not all). It is your mind that gives inherence existence and creates the dependency and attachments. This is simply an error of the intellect.

One example of how the mind creates existence is in the case when we experience fear. In order to get rid of fear we must, for example, go back to the causes and conditions that are responsible for that fear. Often, the same fear repeats itself time after time, in a cyclical way. It becomes like something that is truly real and it is alive within oneself. Thus, there is a need to break down that karmic cycle of fear. This may be done, for example, by meditating on your life within your mother's womb. This meditation is extremely effective in enlivening your inner security and to dwell on many feelings you have as an adult.

Nobody and Nothing is Independent

Chapter 5: *The Law of Total Interdependence*

This law states that nobody and nothing is independent of the rest.

We live in complete interdependence with other human beings, with all sentient beings and with all living beings. The feeling of being independent is an error of the intellect and it is a result of our incapacity to feel that interdependence at the material and spiritual levels.

It is important to acknowledge that our lives are intricately and intimately linked to each other. Nothing can exist without being part of a total whole and holistic reality, which is much larger than oneself. This total and holistic reality—which may call *the reality of our collective*—has its own dynamics and its own behaviour, which is different from the sum of each individual behaviour.

Thus, whatever one does at any given point in time is affecting everyone else and everything else. This applies to our existence at the gross level as well as our existence at the subtle and most subtle levels. Thus, the experience of this interdependence will not only be felt at the material level and as a result of a given material action, but it may also result (remember the law of karma; causes and conditions) from non-material ones, from spiritual actions too. In particular, I may affect the existing interdependence of two people by having bad thoughts about them, or by sending negative vibrations towards them.

Today this law of interdependence is critically manifesting via the process of globalization. The world has become too small and whatever happens in one part of the Planet is felt on the other parts. And, this does not only apply to economics and business but it also applies to our natural and human environments as well. Thus, the destruction of the Amazon is being felt everywhere and in every ecosystem, whether we see it or feel it or not.

Let me also bring to the fore the interdependence between human beings and other living beings. The point here is that we are totally interdependent on animals and wildlife in general. We may not see this. But as explained later on in this book, there is no inferior form of intelligence. It is our human ego and cultural values of superiority that is affecting the relationships with animals. In addition, we also need to understand and feel our interdependence with other living beings, like trees, and so many other beings here in this Planet. They may be a key to our own process of human transformation.

People have the tendency to recognize more the interdependence at the material level than at the spiritual level. One example is that of nature and human beings. We are aware that the destruction of nature is having paramount negative impacts in our material lives, including our human health. But we have less of an understanding and practically no feeling as regards the relationship between environmental degradation and our personal or collective spiritual evolution.

Why are we numbed in relation to these existing interdependencies?

I think that there is more to our apathy than just lack of knowledge. Let us explore some important questions:

- Why is it that most people are numbed and indifferent to the destruction of the environment?
- Why are we insensitive to our material and non-material interdependence?
- Why is it that we are indifferent to the destruction of the natural environment anywhere in the world?

- Why is it that if someone is sick, others do not really care?
- Why is it that, only after a few weeks, there was no more interest in the Asian Tsunami?

Let me share some thoughts and experiences to address some of these questions.

- **First**, *most of the world operates at higher levels of toxicity to maintain its inner and outer equilibrium.* Our human body can maintain its equilibrium at very high levels of toxicity. This is why the drunken person always states that can drive. But, only those who are not drunk can hold the keys from the drunk driver. Today, we are not only drunk out of alcohol. There are many other forms of toxicity we should be aware of. One of them is ego or material power. How many people make decisions just to gain more external power? The dilemma here is to make sure that those who are making decisions for us are only 'drunk' because of love and compassion.
- **Second**, *to develop programs of human health and welfare, it has become easier to accept a human adaptability model (rather than a human health model), and be at higher levels of unbalances in relation to our natural state of being.* Today, medicine is not addressing the causes and conditions of diseases, particularly of those diseases that result from the deterioration or contamination of our environment. Instead, medicine is only attacking the symptoms, without changing the environment that is the main causes of diseases. This has led to a trillion dollars pharmaceutical industry, which produces the medicines that will maintain us in such state of toxic equilibrium. In addition, technological change is being directed towards the development of external palliatives instead of solving the causes of diseases that plague humanity.
- **Third**, *most of the people that make decisions do not understand the negative impacts of this toxic state on our inner (spiritual) development.* Most of us have difficulties understanding how the destruction of the natural environment caused by most economic and business activities (cutting trees, destroying the wildlife) affects our spiritual growth. There is no sensitivity to this form of interdependence and, thus, the need to develop human consciousness and awareness. If one accept the Eastern say that "the outer is like the inner and the inner is like the outer", the destruction of our outer environment not only reflects the state of our inner environment, but it also limits our capacity to develop such inner environment. Our spiritual development is now compromised and can be mutilated by the destruction of our natural external environment.
- **Fourth**, *we are in an advanced state of sensorial degeneration.* As we reach equilibrium at higher levels of toxicity, we begin to be numbed and cannot sense the rest of the world and, for example, seeing more destruction does not disturb us. This process clearly begins by the shutting down of our sensorial system. Our senses connect to our inner perception or wisdom and this capacity to sense the world also degenerates. To have a healthy existence in the material world, it is not only important to be able to see and have a healthy eye system, but we also need healthy sight's wisdom. The same applies to other sensorial capacities and organs.

The above issues often raise other fundamental questions for which there are no complete answers. In particular: Are we beyond recovery? Have we passed the point of irreversibility? My answer is 'No'. There is a clear possibility to reverse the present trends and change the whole process of human transformation.

Thus, we need to shift our minds to ask: What will it take for people to make the turn that is needed? Will the change come because we pro-actively decide to reach more peaceful states of our human reality? Or, Will the change result because it will be driven by more conflicts and violence?

Currently, it seems that most changes taking place are the result of violent events, like September 11. As a result, people are deeply touched and their path and inner changes greatly modified and distorted, for example, as a result from fear. Today, even those who proclaim peace and freedom are pursuing non-peaceful means to do so.

It is us that have to reverse those trends. If, we do not do it, Nature will. This is not a non-sense statement as there is an infinite interdependency between the material and the non-material world and between our outer and inner environments. Thus, it is very possible that we may see the wisdom in Nature taking the lead, and bring about the appropriate forms of change and the new equilibrium that is needed.

So, it would be no surprise to see that *Natural Law* and *Natural Wisdom* will be moving us to reflect and to change towards the desired direction. Many of those who have been deeply affected by the Asian Tsunami are frequently asking these types of questions and looking for solutions. They also

understand the existence of *inner tsunamis* which result from unbalances and bottling up negative emotions. These inner tsunamis drive people towards other forms of transformation and change.

Let me again end with offering a simple practice. One powerful way to understand and enhance the nature of your interdependence would be by allowing you to meditate about the indivisibility of peace. Peace for yourself, peace for other human beings, and peace for all sentient beings.

Peace is universal and inclusive rather than localized and exclusive. This indivisible form of peace and the quality elements it embraces may vary in each individual case, but the meditation will clearly show that to be at peace with someone cannot be at the expense of conflicts with others or simply not being in peace with others. It is important to meditate on this indivisible and all-encompassing state of peace and begin to feel your true universal nature.

This universal nature will be felt when you meditate about your state of peace for all living beings, so important in relation to all aspects of your personal life. Can you imagine peace in a world where you are totally alone, no birds, no trees, and no sentient beings? Can anyone be able to expanse your state of for someone, if you are required to exclude everyone and everything else? Meditate on how the sentient beings enrich yourself peace, inner peace, and the peace you experience with others.

This is not new as a form of meditation. Many have experienced it even without being aware of the situation at hand. This happens when people who are in a state of peace look for a nice, nature based spot, silent and full of tree, flowers, water, etc. Our nature is to be interdependent.

Nobody and Nothing Can Be Excluded

Chapter 6: *The Law of Inclusion/Universality*

This law states that nobody and nothing can be excluded of any human activity, even if that activity seems to be separate and isolated from the rest of the world.

This law is based on the fact that we come from the spirit and go back to the spirit. And the nature of the spirit is infinite and unbounded. Thus, everyone and everything is in the nature of the infinity and the unbounded. All forms of existence come and take place at the level of infinity, and manifest in material and non-material forms.

Thus, exclusion is a way to create boundaries in the spirit. These boundaries do not allow the normal flow of life and manifest in war and conflicts, diseases and all forms of illnesses, and in chaos and suffering. In our daily lives, when we create these boundaries with nature —e.g., when we destroy the forests—nature reacts because it is in the core of nature to be unbounded in its creation and we are destroying that creation. After we have created bounded conditions, they become the causes of many natural disasters, and we have seen many of them lately.

We also create exclusion at the level of the interdependence between us, human beings, and animals or other living beings. We kill them; we destroy their natural environments, and much more. Humans do this as if animals were not really important in their evolution. Also, many people feel that animals are inferior to humans and, thus, there is some acquired right to kill them. This is very unfortunate as we are reversibly depleting many species, while we do not have the capacity to store or manifest the genetic codes of wisdom that we are eliminating from nature. The fact that we do not know what an animal think or feel, it must not be tantamount of our brutal domination.

Thus, what is the consequence of excluding the last Bengal Tigers that are left, by progressively depleting them irreversibly?

Every material and spiritual aspect of creation is embodied and embedded in all living beings, including animals. Thus, they do have a spirit, they have a divine dimension, and we must not only recognize them but respect and foster.

The killing of animals is one of the major sources of illnesses in the world and the world needs healing.

Even if someone is to leave animals aside for a moment, this law of inclusion and universality has been violated constantly in the relationships among human beings. This behaviour implicitly says that we believe that there are human lives of different values and worth. Some are deemed superior and some inferior and, thus, one is allowed to exclude those believed inferior.

I remember when there were major wars in Rwanda and millions were killed, I discuss the importance of the events with a journalist friend of mine, as not much was published by the traditional media. He stated that those deaths were not worthy of news. In his mind, it was more important for the ratings to fill the newspapers with football news or some form of yellow press than reporting on those events. However, if one person considered as superior is killed, even nations go to war to settle the disputes. This is a tragic way to violate also the laws of karma.

The world also sees indigenous peoples as inferior, and in some countries, they marginalize them or annihilate them to the point that many tribes are becoming extinct. Not to add how they are excluded in the economic and business worlds and the efforts that are made to eliminate their languages and cultures. This is a major tragedy in our life time as, in a figurative sense; we are

burning the library before we have the ability to read the books. Tons of knowledge, culture and more are being eradicated for no reason what so ever.

We exclude women, children, the handicapped, and so many other people from key aspects of their lives. On the way, we violate their human rights, and it is practically impossible to make certain that these groups have equal rights under the law.

Those are major sources of diseases and illnesses in the world.

Furthermore, religions and economics and business thrive via exclusion. While the principles of most religions and their original intent were universal, they have become a major source of exclusion. The messages of Moses, Mohammed, Christ, Buddha, and of many others were universal and not only for those who created a religion later on from those teachings and messages. This has been a major source of conflict and human suffering. Thus, it is imperative that we move back to the universality of religions if we are to heal the world and attain global peace.

In addition, economics and business thrive via exclusion. Otherwise they would not be able to be practiced as they are practised right now. The value system behind both activities is individualistic and exclusionary. For anyone to make profit there must be sharp exclusion. If there is no exclusion from the potential rents out of resources or markets, profits will be zero.

Material scarcity and purchasing power are the key instruments of exclusion. As a result, we see a world in poverty, hunger and so many other illnesses. These activities are far from being universal. For them to be universal, they have to go through a major revolution in values (as expressed above). One must embrace humanistic and spiritual values and move from market economics to spiritual economics, and love economics. Economics must be driven by the values of peace, love and compassion.

Wars are economic driven. There are plenty of evidences that this is the case. Once war is triggered by these economic disparities and conflicts, then the whole process is fuelled with religion, ethnicity and other factors. This implies that any economic policy must be assessed against its capacity to create peace or generate conflict.

An interesting and practical example of exclusion and inclusion is that of the European Union. A few weeks ago, in my new nation, Portugal, I entered into an antique bookshop. And, in that place, there was a person debating the nature and scope of the European Union. At one point in time I slowly entered into that conversation, and an old history professor stated that this is not the first attempt to unite Europe. To have one European neighbourhood. All along history, there have been several attempts to do so and, he added, that none of them succeeded.

Just as an illustration, he mentioned the attempts by the Romans and the Greek empires; Napoleon Bonaparte and his egotistic desire for only one European Continent; Stalin and communism; and most recently, Hitler and his attempt to seek for one physical Europe.

The history professor was quick and sharp to remark that each attempt to unite Europe had its own ethos.

For example, some of these attempts have tried politics as the ethos, or religion, ethnicity, or simply, muscle power. And, he added that, today, the EU was formed under yet another ethos: the ethos of economics. In fact, it seems that the real EU truly begun with the self-imposition of 'the euro', as the monetary currency of the Union. From where I see things, it is clearly economics the core ethos of this Union.

Given this situation, it behoves to ask the question of whether the Union would actually work under the ethos of economics. Time will tell.

It is important to note that underneath each ethos there is a value and belief system. An ethos does not represent an esoteric thing, or something in a vacuum. They are very practical and full of strategic priorities and biases that are embodied in each ethos. And, if we are to understand what is happening in our global neighbourhood, it is on those values and beliefs we must focus on.

Moving from a local neighbourhood to a global neighbourhood demands a major shift in values and beliefs, notwithstanding the fact that there may be some commonly shared values. These values become common to all when they are universal in nature, like respect for life in all forms, freedom, inclusion, equality, security, cohesion, etc. In addition, we should add other human values, like the human values of love, compassion, caring and sharing.

Despite their apparent universal character, I see very few of those values embedded in a neighbourhood whose ethos is economics. It seems that the values of economics are more prevailing and universal. These are individualistic, exclusionary, competitive values.

As regards inclusion and universality in the world of globalization, it is also important to focus on *the transition* to this new Global Society. Some have argued that this Global Society will emerge as a result of a *global conflict*. Others would say that this Global Society will emerge in, a *peaceful consensual, and coherent manner*. However, just looking at the gross levels of human interaction, one can see that there are some conditions and variables that are already in play, which are deeply influencing the nature and scope of our Global Society. Many of them are negative conditions, which acquire immense value in a world's space that has literally shrunk in relation to what we are demanding from that space. Let me very briefly list some of these variables.

- *First, population and demographic change.* No matter what is being said, we are now 6.5 billion people, and we will continue to grow up to 10.0 billion or more in a couple of decades. The important thing to remember is that this population explosion is a phenomenon of the last 100 years only. A very short time span. Also, that the nearly 100 million people who are born every year, they are being born in the cities of developing countries where the services are most precarious and social instability the highest.
- *Second, poverty as a global issue.* Nearly half of the people in the world are poor, and at least one quarter is in absolute poverty. Of them, almost 900 million go hungry every day in a world that is rich in foods and in many other basic material things. And, as I hear the debates on the Millennium Development Goals, many say that even if absolute poverty is cut in half, by 2015, there will be another billion people below the poverty line. Poverty is not just a localized issue. There are millions of poor people in developed countries too. I see them with my own eyes in Europe and I saw them in shelters and other places in the United States. Poverty is not just an issue of numbers. It is about people like you and me who happen to be born in disadvantaged areas of the world, and who form an integral part of the global neighbourhood!! They are our neighbours. Poverty has become a moral and an ethical issue of great proportions.
- *Third, the spread of major and very resistant diseases.* Health and health care is also a very global issue. Many of our neighbours around the world are very ill and they need assistance. There are millions dying of HIV/AIDS every year and, in some societies, the active population has shrunk significantly, with major consequences, not only in human terms, but also in economic and social terms. The tragedy that many families live today because of these diseases it is very difficult to even imagine.
- *Finally, the real absence of peace and serenity.* There have been more than 100 conflicts in the last 50 years. These are crueller and more savage. The weapons used are so effective that millions of innocent people die every day. But they die as if they did not really matter for the rest of the world. When watching television, it is difficult to keep the count of the death in Iraq, Palestine, Israel, Angola, Nepal, Liberia, Chad, Guatemala, and so on. We are living in the absence of peace and serenity and, thus, our senses are damaged and have lost a lot of their inner wisdom. This wisdom is so much depleted that many people love to watch violent movies. We all have some *Terminator* in our souls. Needless to say, that many people ignore the millions of children dying of hunger and of preventable diseases.

And, if inclusion will be made a human reality, there are more elements shaping up this global civilization. Some positive and some negative. All intermingled and, consequently, we see that we are accompanied by human insecurity and strongly supported by individualistic values, hand in hand with the expansion of communications, internet, and transport, and so many other dimensions of human progress. In this context, many people, including many of us here in this room, feel that

we are not the architects of the existing Global Society. That we are more the residual than the truly centre stage of it.

A world with total inclusion –our Global Neighbourhood—is facing at least three global dilemmas. We will call it “The Three ‘G’ Symptoms”, and these are ‘global governance’, ‘global welfare’ and ‘global redistribution of wealth/assets’.

First, global governance. It is evident that a Global Neighbourhood must have well defined rights and responsibilities, collective rules of the game, and organizational structures that will serve those collective agreements. Otherwise, it is simply chaos. In today’s world, we see that the organizations that claim to be global in nature do not have the trust of the collective. In part, because they are dominated by governments and, among those governments, there is a hand full who impose their rules within those institutions. What is most interesting that churches are also believe to be global, but they are nowhere to be seen in the world of those mentioned global governance institutions. And, it is the major decay of governments that is poisoning the structure of global governance for our Global Neighbourhood. It is essential that we ask ourselves what is the most acceptable and most effective form of governance for our Global Neighbourhood? Is it just an aggregation of what exists today sufficient, or is it something much more than that?

Second, global welfare. In a Global Neighbourhood, we must create new indicators of global welfare and not just an addition of individual welfare. New forms of collective wealth creation, to benefit the great majority of people are needed. These must become part of the public domain. The welfare of my neighbour must be at the centre stage of the debate. We should all be instruments of welfare creation at the collective level and for the benefit of the collective. It is similar to the protection of the environment; we must be concerned about the collective environment as a unit of account and not to the state of the environment in my own little world. To arrive at a notion of collective welfare will demand a dramatic change in our value system, in favour of more humanistic and spiritual values. Thus, to love thy neighbour as I love my self, must become the ethos of material welfare creation in the Global Neighbourhood. Is this possible? Will our minds and souls become an instrument of the collective? Are we willing to behave like the good Samaritan? Can we be at peace with ourselves when there are significant numbers of people going hungry every night?

Finally, global redistribution of wealth/assets. There is no doubt that unless we begin a process of redistribution of wealth and redistribution of productive assets, all the wealth of our neighbourhood will be in the hands of a few. Today, the initial conditions in terms of material possessions determine the outcomes of trade and material exchanges, no matter what. Those who possess the land, monetary capital, physical assets, etc., are those who can call the shots. Material wealth is tantamount of all forms of material power. But, this redistribution of wealth per-se will not guarantee long-term equity and social justice within the collective. A very powerful change in attitudes and intents must permeate the behaviour within the Global Neighbourhood.

It is clear that we are still facing very old collective problems of exclusion. These problems seem to stay there for ever and remedies are all short lived, in spite of technology, globalization and development. In addition, there are many organizations that are supposed to make decisions for the human collective, at the local, national or global neighbourhoods.

Why is it that there remain so many problems unresolved? One reason, perhaps, is the fact that we are creating more problems than we are able to resolve. Another reason is related to those who are making decisions for the collective. Today, there is a big outcry about the democratic deficit in those organizations dealing with the human collective. It is often said that those who will be affected by the decisions in question, are not truly represented in those organizations.

This democratic deficit is not just a political issue. This democratic deficit is a mirror image of our spiritual deficit. In a democracy, coequality and people’s empowerment are essential. But, both

are States of Being we have not fully self-realized, and this is the reason why these organizations are inadequate to address the above-mentioned issues.

Organizations are no more and no less than the people who are part of them. Thus, the ability of any organization to perform a certain function depends on the abilities of its members. When the members have a very low level of consciousness and awareness, the organization will reflect that immediately.

This is why leadership is important. This is why commitment is important.

Another exercise to shift our human transformation towards inner peace. Think about all the enemies you have or the persons you dislike most. Reflect on how you exclude them and what does it do to your feelings and your soul as you think about them. Try to sense the current of negative energy that such exclusion creates and see where does it go in your body.

Search deeply within your spirit and try to locate where the conflicts are with one or two of these people. Rescue them out of that state and meditate on love and compassion and bring peace into their souls and your soul. Seat them in front of you and talk to them. Tell them that despite the differences you love them deeply and that you would like to embrace peace together.

Think that both of you live in this unbounded world that belongs to all of you as a collective. That you must acknowledge your joint collective existence. That excluding one from the other creates boundaries and diseases of all sorts. That your own suffering is a result of these boundaries.

Feminine Energy Is at The Core Of All Forms Of Life

Chapter 7: *The Law of The Feminine*

This law states we cannot diminish or eliminate the feminine dimension of every form of life, either as a man or as a woman. It is the feminine energy that is at the foundation of life and human transformation in this millennium. It is the feminine that will enable humanity to find a new identity, a new road map towards a better future, a way to nurture the fundamental values of life, and a set of practices to accelerate our self-realization processes.

The equilibrium among world energies has been lost and great imbalances have to be corrected in the existence of men and women, holy beings, sentient beings and nature at large. These imbalances are the source of diseases and violence in the world.

Peace is the mirror image of the state of our feminine energy.

Let me list just a few important elements that are likely to be linked to our life in the public domain. One example of this relates to the whole debate on gender equality and its spiritual dimensions.

First, nobody who claims to be in the spiritual path will be able to attain higher levels of consciousness without the self-realization of his or hers own feminine dimensions. The same applies to the masculine dimensions of life. This is where a debate on gender and spirituality touches the bottom line of our existence and determines the fate of our race here on Earth.

Second, the gender dimensions of our spirituality must be reconciled before we expect to be peaceful, compassionate, loving, happy, holy and healthy.

The source of peace and happiness is ultimately a state of the mind, a state of the soul. This cannot be clouded by a life existence that stops the needed balance that must be attained among all forms of energies defining our ultimate existence.

The ability to be peaceful requires each of us to live in our full expression, in our full totality, and this certainly includes the feminine dimensions of our lives.

But to be holistic, we must embrace a principle that organizes all our dimensions, and this is where spirituality plays a fundamental role as it gives the ultimate sense to the vast comprehensiveness in our lives. The ability to be healthy recognizes that diseases, illnesses, and the like are simply the outcome of energy imbalances in our lives. And embracing fully our feminine and masculine energies becomes an integral part of a healthy life.

A manifesto must become the depository of the real foundations for the reawakening, and the reconnection with our feminine energy, and all forms of life in the planet.

A society without a human foundation for peace is not a society at all. And we cannot conceive a holistic human foundation of peace without a systematic integration of feminine energy in all aspects of our lives. This process of reconnection will become the renaissance of a new paradigm of inclusion, and not of exclusion, and of coalitions for peace and happiness and not just coalitions of self interest

Sustainable peace in the world will not be attained unless the feminine. And fully developed means in our personal lives, in our professions, and in our interactions –business, political, institutional, economic, physical, cultural—within the container.

Many people are attributing the existence of conflict to the boundaries we are putting to the feminine in our lives.

This situation leads me to address the importance of women in all forms of life.

Today, there is really a major discrimination against women. This is simply neither acceptable nor morally right.

It is not acceptable, because it is the women who embody one of the most fundamental energies of life. And, a world without the full expression of this feminine energy implies that our existence will always be truncated. In short, discriminating against women is de-facto to arbitrarily limit human evolution in all its dimensions (e.g., both the human and natural dimensions). And, this constraint translates in practice into social instability, incoherence, debilitation of our social fiber, conflict, and war.

But the whole debate on gender must be embedded in the realm of our personal and collective spiritual evolution.

Focusing on gender and spirituality is to focus on our own total and holistic existence. Is to recognize what actually determines the real fate of life in this planet. It is to re-connect with the most profound cosmic and divine aspects of our lives, no matter if you are physically (materially) a man or a woman.

Focusing on gender and spirituality, and on the essential role of unfolding the feminine energy embedded in our existence, makes us all transcend to higher and higher levels of consciousness. The spiritual dimension begins to demote a large number of outdated and superfluous norms and standards that have dominated this world for too long.

However, any understanding of the synergies between gender and spirituality has to go far beyond the numbers we are used to call upon regarding jobs, salaries and positions, notwithstanding the practical importance of them all.

A debate on gender and spirituality has to be sought as a way to recover and rediscover our holistic self, united with the magic of life on Mother Earth.

A new debate on gender and spirituality has to become the most effective means to go far beyond a number of problems that look to us so intractable including, for example, those around poverty, discrimination, human rights, transparency, governance and sustainable peace. Such a debate must become a re-awakening and a redirecting of the huge potential of feminine energy to finding unique solutions to today's problems.

A debate on gender and spirituality has to become the gate to the humanization of economics, business and all professions, and the humanization of decision making everywhere in the world. It is here where, for example, the reconciliation between economics and spirituality must pass through the humanization of economists, and the humanization of economists will only happen if their feminine energy is honored to its fullest extent.

Turning to Mother Nature, I would like to point out that in nature this balance is in its full expression. Nature and Natural Law brings to perfection the unfolding of life in each and every aspect of evolution. All of this manifest through beautiful and deeply meaningful colors, shapes, forms and sounds. It does not take much for mother bird to nurture her chicks and father bird to protect the nest. The magic of the pollenization process between bees and flowers show us how genetic planes of different origin help each other in a chain of beneficial interactions. It also shows that there is no differentiated intelligence; i.e., nobody considers the bees more intelligent than the flowers, or vice versa.

Feminine energy not only is the nurturing force of life but is the foundation of coherence in a totally diverse natural and human world.

In our spiritual evolution, we must master the intricate dimensions of feminine energy, so that we can advance to higher planes of spiritual existence. Feminine energy is a current that transports us to the subtlest aspects of transformation. It brings softness, lightness, and receptiveness to all we do.

Being void of feminine energy is to be condemned to war, conflict, violence and diseases.

Peace and feminine energy are written on the skies of humanity with the same ink!

Let us learn a useful contemplation on feminine energy and life. Think that you are in perfect balance. Think that all your energies are of high quality and in total harmony with each other. Rejoice this harmony and shower yourself with all these energies. Feel how they heal you deeply and how peaceful you become.

Move into the opposite spectrum and eliminate your feminine energy. Block it and leave it out of that world. See whether you can still maintain that balance and coherence. Most probably it will not be possible to be in peace and harmony.

Meditate about life, honor life in all its dimensions. See life everywhere and in everyone.

Spirituality Is Extremely Simple

Chapter 8: *The Law of Simplicity*

This law states that spirituality is extremely simple. Not simplistic. Equally so, to attain peace is also simple.

In my own professional experience, I noticed that most people search for very complex solutions to the challenges we face today. Sometimes the solution is simple and around the corner, but they either do not see it or rejected it as a matter of fact.

There are situations whereby complex solutions involve a disproportionate amount of material resources and thus, they would propose excessively expensive projects, coupled with large loans and significant debts. All of those led to promotions, salary raises and fame. Those who were looking for very simple and straight forward solutions were seen as simplistic or naïve. Thus, all the efforts were made to maintain the complexity of the proposed framework and then accompany that framework with instruments that were difficult to use and with prescriptions that were complicated to sustain. Those who were supposed to benefit from those projects did not because they had not created the space to understand and manage those complex and expensive solutions.

In our spiritual lives, we do the same.

We embrace these mental constructs that are often impossible to handle by the person who believes in them, or they are wrong, or subject to major changes. However, we often are unwilling to change them and, then, maintaining them as fixed and non-changeable, we look for ways to address them that are more intricate and complex.

The other day a young friend of mine came to my house for advice as he had serious problems with one important family member. Just for the sake of example, let say he had problems with his father. In the middle of the session he stated that he will do a lot of work to repair and improve this relationship. In fact, he stated his intent as his most important endeavour in 2006. Thus, and in that context, he asked me for all forms of meditation, to give him some mantras, and to recommend him specific yoga and spiritual practices, to climb that huge mountain in front of him (as he put it!). I decided not to give him any more instruments, until we had a conversation about the validity of his premises and framework.

The first step was to change the complexity of his conceptual framework as it related to that relationship. It was too complex and full of nooks and crannies. Thus, we spent lots of time together unpacking and discussing the validity of his premises that led him to come to the conclusion that his framework was actually out of sync with the true reality he was facing. Central to the complexity of the framework was the notion of “indispensability”. His father was indispensable. The other notion was that of “omnipotent”; whatever his father said or did was right and unquestionable. After him sharing some examples of why the relationship was rather bad, I realized that many of the things his father did to him –that made him suffer a great deal—were unquestionable, at least in my book. We talked about these actions at length and he, himself, began to realized that his father was really trespassing his privacy and his rights to self-determination.

Then, we dare to chat about the “need” or the “indispensability” of the relationship. I put him in many different situations and asked him whether the relationship is needed or whether it is indispensable. He begun to shift from indispensability to need and realized that the concept of indispensability had left him at the open and at the mercy of whatever his father did, without limits. Of course, he created the space and the environment for his private life to be violated.

In the end, he was convinced that he had to change the analytic framework of that relationship that he carried for years on his shoulders, with a great deal of suffering. That mountain on his shoulders was heavy and difficult to climb. To climb it required lots of spiritual and mental 4-wheel drives! After this important 'aha' happened in his mind and soul, I coached him on the ways and means to confront his father when he began to make him uncomfortable and suffer. It is my understanding that now the relationship is excellent. He now has a great renewed relationship and does not need any techniques or complex instruments. In the end, the situation was not a mountain, it was just a flat surface that was easy to walk on to and enjoy life.

Another example is from my own experience. A few years ago, I went to see one of my spiritual teachers, Rising Sun (whom I have mentioned in this Book before). I arrived in Des Moines, Iowa, and he was there waiting for me at the airport with his old pick-up truck, a Dodge Ram. He saluted me as he always did and told me that we were going to Kansas to do some important spiritual initiations. The trip was long and I used part of the initial time to complain about many things that were happening in my life: what was happening to me at work and all that stuff we often complain about and ask someone to listen. He indeed listened for like 40 minutes while driving when all of the sudden he abruptly stopped the pick-up truck in the middle of nowhere and said to me in no uncertain terms: "you are being drowned by your own value system", "Your rigidity in holding on to the values of what it should be in your life is the main reason for the absence of inner peace", and "All in life is subject to change or elimination".

That was like a cold shower to me and a transcendental revelation that changed me for life. Of course, I have never forgotten this teaching. And, today, I see so many people holding on to their framework (being religion, politics, ethics, morals) and, thus, having created problems for themselves rather than facing real ones. Most of the complex frameworks I have seen end up into very difficult to digest statements of what is happening to them in life and often impossible solutions.

Another illustration of the importance to simplify your view of life comes from a lifetime experience of a great friend of mine. One night, after dining out in a very good Mexican restaurant she began to cry like I have never seen anyone before. And, naturally, I asked here, why she was crying. She said that was the anniversary of the death of her father, a person who had died more than 20 years ago. Then, I asked why are you crying so much, and she said that it was because she had kill her father. That took me by surprised as I would have never thought she would have done such a thing. She was an incredible soul, pure and really extraordinary.

I dare to ask her how the whole situation actually happened so that I had some idea about her framework; the main cause of her suffering. She told me that at that time she took drugs and alcohol and that she used to arrive home at very late hours of the night. After one night, she repeated this pattern, her father came to her bedroom, open the curtains, took away the blankets and sheets and begun to scream at her and abuse her verbally and physically. She screamed and defended her self-back without major violence. But, the whole debate was hot and intense. That afternoon, her father went fishing with a friend and had a heart attack while fishing and died then. Her conclusion was that she killed her father. That the reason her father died was due to the exchange they had that morning. In sum, that was her conceptual framework for more than two decades.

By the way, she also shared with me the tribulations she had gone through during this period, including not being able to sleep a straight night since then and the continuous failures of her relationships with men.

I had a very serious and explicit discussion on the possible errors of that analytic framework that has been the major source of her suffering. I got to know that her father never took care of his health, that he was overweight, that she many things for years that could have well been the source of his death and not her exchange that morning. He was also Type A, intense and irritable, and thus he had accumulated so many things inside him that, in my very limited view, she should not

feel responsible for his death. Who knows what actually contributed to that heart attack. It was not the first time they had had those exchanges, and probably he had the same exchanges with others.

I requested her to change this complex and inadequate framework. I also challenged her by say to her "for how long are you will to continue suffering", to what she answers, "not anymore". I did some important healing and I brought her to her home. The next day she called me to tell me that it was the first night that she slept straight through. She is much more at ease. I worked with her to reconcile many aspects of her relationship with her father, and things are better now.

In the world of economics and business we have also used the law of complexity. Think for a moment on one of the most urgent challenges humanity is facing today: poverty. This problem could be solved in 24 hours if we honour the abovementioned spiritual laws. All, without money and at very little cost to the collective. But, we simply do not want to do it. There is poverty because we want it that way.

The other day I asked a Chilean entrepreneur: How many families possess the key productive assets of that society? The answer was: "There are 12 families who possess almost everything, for practical purposes". I am not contesting whether the number is 12, less or more. Or whether they possess 90% or more. If this were the case, then all the ailments of that society are their responsibility and they should provide the means to resolve them. Chile should have no poverty. Certainly, it should not have absolute poverty. Chile could be a world heaven.

By the way, the situation described above is not just in that country, it happens in many countries, and in the world, at large.

The whole discussion up to here also applies to human health and the curing and healing of so many diseases. The simple solutions are out there but we refuse to accept them and thus, medicine is a profession for the powerful and rich elite and does little to create a healthy society. One illustration of this issue related to the use of generic drugs and HIV/AIDS. In sum, I have the impression that this disease can be rapidly cured, but the human will of those who possess the knowledge and the power to do so, are simply not there. Another example is related to the tremendous effort that modern medicine does to block and discredit traditional medicine.

The same applies to peace. If you ask any negotiator of peace about the number and nature of the conditions to attain peace, one finds that the list is very long and complex. Thus, this becomes an arduous and an almost impossible process.

I have often concluded that it is easier to change the present framework that, accepting the framework as given, and trying all sorts of techniques to solve the problems that framework has created.

The same applies to the solution of many problems including war and conflict and the attainment of peace. We only see the complexity of the problem and the rather super complex solutions. Thus, we solve nothing and we never attain peace.

Thus, this is the great importance the spiritual law of simplicity.

Simplify, simplify, simplify. This is the real way to healing the world and attaining global peace.

You are adding to peace things that do not belong there.

To attain peace is really simple.

Simple and little things may be central to healing the world and attain world peace. These little things travel the infinite spiritual space with the speed of light and arrive to the places where these solutions are needed.

Using Lama Gangchen teachings, to attain inner and outer peace just have a peaceful look, a peaceful touch, a peaceful thought, and a peaceful intent, and peace will be fertilized and enliven everywhere.

Let us not engage in finding complex and impossible solutions.

Can you imagine the impact that one minute of silence all over the world, embracing peaceful thoughts will have in healing the world and in attaining global peace? I am asking just for one minute among the trillions of minutes in our life time.

Can you imagine what would be the impact of an orchestrated peaceful contemplation of existing nature and the nature of us all over the world?

Those actions require no money; demand no material resources, nothing.

Only human will coupled with the right intent is needed to do so.

In attaining peace, we have to go for the simplest actions we could perform, and perform them right now. If one is walking the complicated path, then, for sure, it is not a true spiritual path.

This law is needed because simplicity is tantamount of innocence, which, in turn, it is essential to realize the various State of Being. This innocence opens the door to purity and to the realization of the fullness of emptiness. It becomes also the foundation of ethics and morals.

This chapter is an appeal for simplicity in healing the world and in attaining global peace.

A very effective meditation to enjoy the state of simplicity. Find a very empty place. A room or any similar environment. A place where there is only your little mat to meditate in silence. A simple place in total absence of any material reality. Meditate the way you know how. Be aware of the so many thoughts and ideas that come to your mind in that place of simplicity. The great sages go to caves and isolated places to be surrounded by 'nothing'. And by being surrounded with nothing, they attain everything.

Then go to a faraway place in nature, where you will see millions of things, colours, shapes, live entities, etc. Sit down again and meditate and you will experience in that infinitely full and diverse place, the nature of total simplicity. In this simplicity meditate about world peace. See peace in everyone, in every action, and in every aspect of our human existence. Become one with your inner peace.

The Road To Peace and Enlightenment Is Exact

Chapter 9: *The Law of Exactitude*

This law states that attaining peace through spirituality is not a *fluffy thing*. While any spiritual experience is rooted in one own mind, body and soul, spirituality is not something that it is infinitely malleable at will and subject to ever changing personal opinions.

The way to peace, love and compassion is precise. Once you centre on your mission and establish the nature and extent of your transformational process, the self-realization of peace is exact and not something that it is simply at the mercy of one's changing state of mind.

Many people think that the subjective nature of spirituality is synonym of being imprecise or subject to opinions. In the material world, we are able to see better our points of references. And, therefore, we are willing to accept more exactitude than in the spiritual realm.

But, in many ways, this apparent objective measurement is also extremely subjective. In particular, in some of my seminars I ask the participants which is the most objective science of all. The majority of people wither say it is mathematics or physics. Then I ask them why this is so. On mathematics, they often respond because one plus one is two and there is no other possibility. On physics, they make reference to matter and that one can see and touch it and there is no confusion.

Well, is it so?

On mathematics, the only reason why one plus one is two is because we have an agreement on the meaning of zero and infinity. If there were no conventions on those two elements, one plus one can be anything you may think about it. On physics, it is important to acknowledge the findings of quantum physics, one of which stating that the ultimate source of matter is no matter.

Isn't this interesting?

Another aspect of these initial reflections about this law is that exactitude is often equated as someone being inflexible. It is better to talk about discipline than inflexibility. We know, for example, that many of the religious and spiritual congregations around the world have their spiritual disciplines and, in the practice of these disciplines there is a lot of exactitude.

Yet another phenomenon in this realm is what I call spiritual shopping. This is a situation where one practices a little bit of this spiritual principle, then, one chooses another and so on. Never deepening to find the peace and love within one self. The person takes one weekend tarot, the next meditation, and tomorrow reiki or tai chi. And so, on and so forth. This is not a good strategy.

Let me use an analogy here. Assume that we are trying to find water from the ground. If you drill one centimetre here and another centimetre there, you will never find water. In order to find water, one needs to drill deep and be faced with hard rocks, with tough dirt, and much more. It is hard work, and this requires knowing well the ultimate horizon and the process through which you will get there.

Lately, and maybe it is the signs of the time, I have experience many people who love to redefine spirituality to fit their own convenient life and state of mind. I have seen endless discussions where one or more of the discussants would state, for example, "this is my spirituality; you have your own spirituality". These statements are often made to shield and justify one's ignorance (do not mean it in a pejorative sense, because most of the time is a reflection of inner insecurity), or to push a

personal point across, and with nothing to do with real spirituality. Yet, other people, without much preparation and effort prefer to place everything as fluffy so that there is enough room to justify what they want to do or put across.

The most assertive ones would suggest today that even the term *spirituality* is out of fashion and thus, it would be better not use it, as if the spirit were subject to the ratings of the market. This happened to me at a meeting in the United Nations a couple of years ago.

The most powerful experience of the law of exactitude I had between 1996-1999. At that time, I began to have a series of encounters that were not of my making. Many of them were very difficult and they became a great source of suffering. As I decided to interpret the situation, my suffering was mainly caused by the loss of spiritual ground. Everywhere I went I saw conflict, or conflict was created around me. Even on very little things like taking a taxi, without saying much, except where I wanted to go, the driver will insult me because of something. Or big things, like experiencing very deeply the suffering of humanity.

This experience, which lasted nearly 3 years was what a great spiritual older brother of mine would call the darkest nights of the soul.

As I begun to appreciate my spiritual experiences, I realize that it was like peeling an onion until the last possible skin. And, the, leave me there to experience emptiness in its entirety. In many ways, this was my experience of the state of faith. Not faith in something or someone. His experience of faith unfolded when the last peel of the onion was taken away from me.

In relation to the law of exactitude, several things are worth noting of this personal experience. First, that until I became fully aware of my path to the self-realization of faith, it was impossible to advance steadily in my spiritual transformation. It was not a path subject to too many options, notwithstanding the fact that my free will and ego could and made decisions. Some of them, I must say the wrong ones. Second, that the exact path and instrument for the self-realization of faith was for me total detachment. Again, it was not just any other instrument.

I am sure there are many ways to attain the state of faith. But it is essential to know the right way for you and stay on course until the end. Dig deep and you will find your eternal well of peace, joy and happiness,

For us to heal the world, we have to generate a global consensus on some instruments and processes that are to be followed. To think that there are infinite number of paths and that we are to wait for each of us to do whatever we want, it is all tantamount of doing nothing.

One of my mentors would say to me that if the situation you are negotiating is not going in your direction, throw into it as many questions and puzzles so that in the end nothing will move. Thus, once again, too many options are tantamount of no options at all.

How many plans have hundreds of pages and in the end, little or nothing is launched systematically. Free for all is not do whatever you want. If that was the meaning of free for all, it will become freedom for nobody.

Healing the world is in your hands and it is something you have to do in a systematic and relentless ways. You are Catholic, do it the Catholic way. You are Jewish, do it the Jewish way. You are Muslim, do it the Muslim way. You are Hindu, do it the Hindu way. You are Buddhist, do it the Buddhist way. And so on.

You are a doctor, do it the doctor way. You are an economist, do it the economist way. You are an entrepreneur do it the entrepreneur way.

In the end, however, it will all hang from your ability to know your spiritual path and mission. If you are in your path, it will never collide with any other path because your path is part of the Great Plan and, thus, it is perfect, unique and the right one at the personal and collective levels (see the last two chapters of this book).

The way to peace is there and it is not fluffy. There are many ways to peace but there is one for you, as a unique musician of the orchestra of life. That path is exact; it is well defined and it must be self-realized.

A soft meditation on exactitude. Think about being in a situation where you are at cross roads. In front of you there are millions of roads you may decide to take. Contemplate each of them. Think about moving ahead. As you get closer to the great fork in front of you, you will begin to see the names of those roads. One will say, "Peace 3500 km". Another will say, "Peace 1 km". Choose the latter one and drive towards peace. Observe everything you find in that kilometre. Touch, feel, see, smell, and hear everything. Feel how peace welcomes you using an exact road towards it.

The Most Effective Way to Enlightenment is by Servicing Others

Chapter 10: *The Law of Service (Seva)*

This law states that one of the fastest and most effective ways to spiritual realization (enlightenment) is through the service to others. The Indians call this Seva. This is why we see so many people who are genuinely devoting their lives to service.

The other day I met a young fellow who seems to be a very tough cookie, as Americans would say. He told me "I do not do any work that it is not for money". I did not ask him why so that I avoided listening to the same arguments I have heard in my career for so many years. A world where money is everything.

Let me ask you a question: How much is nature charging for the sunlight? How much money are we being charged for the mountains, the waters, the winds and the airs we benefit so much from?

It seems that there is an asymmetry between what we do for money and what others do for us totally free.

Let us not go too far from our present reality as human beings, so that you do not feel this chapter started in a too esoteric manner.

How much did you pay your mother for carrying you during nine months of pregnancy? How much did you pay for your mother's milk? How much money did you pay your mother and father for the eternal nights they had to be with you while you were crying or ill?

There are many things in our lives that are far away from this materialism. One of them is motivation. If money will be your sole source of motivation, we are in trouble. Money and material compensations must not be your motivating factor in life. No doubt that everyone needs money given the economics we practice today. In fact, we could do very few material things without money and, I, as an economist, know this very well.

But,

Shall we put the destiny of peace and prosperity at the mercy of money and material wealth and instruments?

Shall we wait until we have enough money to work and contribute to the healing of the world and to global peace? How much money is enough?

I am not sure to address the latter question here, except to repeat what I have said here, more than once, from the very beginning, that you will not be able to buy peace in the supermarkets, and that there will be no level of material wealth that will bring you peace or security. That would be a road to peace in which peace is more or less millions of kilometres away from us.

Why then service (Seva) is so important? And why service is different from money or any other form of capital to attain our goals and aims?

Principally, because this form of capital manifests from our inner human will. It unfolds from a different intent and forms of transactions in relation to all other forms of capital. To do service unpaid and with the sole purpose to help humanity and our cause of peace, is the most important determinant of our inner and outer human transformation.

A few years ago, in the world conference on volunteers I advanced this concept of “volunteer capital”, in recognition that most of what actually is happening in our lives is knitted with the human will of millions of people.

At the core of development co-operation is the need to address the issue of peace and incorporate into the peace processes those strategic actions that tackle its root causes as well as those that deal with its manifestations. In almost all societies the most basic of all human dimensions is to help your neighbors. To attain peace, we must help each other in many and useful ways. Let us not be victims of individualism and materialism.

Research by the World Bank on the so called Social Capital (human interaction in development) has shown that the increase in human voluntary interactions has great impacts in alleviating the poverty of the poorest. It also points to impacts on social stability and cohesion during moments of conflict and despair. This Social Capital is made of institutional arrangements –formal or informal- - networks, traditions and cultural values and beliefs. Social Capital centers our human existence in the being and not in the having.

Volunteer Capital encompasses will and mutual trust, and has a pronounced public good character, and it accumulates benefits to all. It is also a form of inner and outer empowerment: those who lack power and tangible economic assets are given a more level playing field. As the Congress, would recognize, volunteering promotes the concept of collaborative action, a foundation for the strengthening and development of civil society, which is essential to pave the road for global peace.

On the field of development, we are now moving to the concept of “empowered development”. This is a new form of development whereby we should be able to form an effective and fraternal web of human interdependence, and also a form of self-engaged, totally owned process at all levels of decision-making.

Serve peace and peace will serve you. Heal the world with servicing that cause, and the world will heal you.

This is a difficult statement for many who are embedded in what they call “reality”. In this context, I have been told several times “be real” as if peace will demand huge amounts of material resources to be attained.

In a world of individualistic, competitive and materialistic values, to see peace at the end of service may be seen as an impossible path. But, in my view this is the only path. Money will many times contaminate peace and the processes towards peace.

Let us meditate on servicing peace. Seat quietly somewhere in your house or in any place you may find calm and silence. Look around you and see what is the most important thing or element in your life. Identify and select the essential ones, those with whom you will never be able to live without. Think for example, on air, water and space. You simply cannot live without them, and yet, they come to you via the tremendous work by the Creator and Nature at every step of your transformation.

Then, go and meditate on service in the middle of a natural park. See the beauty around you of nature, animals and scenic views for which you pay nothing, do nothing, and benefit immensely. Think about how important your servicing of peace will be for those who suffer from conflict and everyday instability. Find practical ways for you to give, give and give again and again. Embed yourself with the happiness and joy you will bring when the world attains global peace. When you will visit every corner of the world, and find that you are standing on peaceful grounds.

In The Realm of The Spirit Nothing is Wasted

Chapter 11: *The Law of Diversity*

This law states that in the realm of the spirit nothing is wasted and that all, in its infinite variety and diversity, forms a holistic and very strong union.

It is essential to understand that uniformity is not part of the spiritual paradigm. Therefore, in its infinite manifestations –material and non-material– everyone and everything has its place and contributions to make. At the material level, the spirit, our consciousness manifests at the gross level of our existence. As it manifests, it unfolds many shapes, colours, textures and sounds.

You are a melody and I am another melody. Nobody and nothing is equal to anyone else or anything else.

Thus, every aspect of life manifests in accordance with a Grand Plan. Nothing is random. Everything that manifests happens in relation to our personal and collective missions (see the content of the next two chapters where these issues are expanded).

All manifestations are perfect and are necessary. Thus, diversity is essential to healing the world. Healing the world requires an immense variety of beings, things and situations. And, peace will manifest as a result also of this diversity.

This is why it is so perverse to see that some people in the world would like to see one colour, one shape, one texture, or one of every possible situation. And, they fight against diversity in the most sophisticated ways. This is a recipe for human disaster, because diversity is a source of strength. In particular, if one observes the laws of nature, we will see that a forest is an infinite collection of tree varieties, bushes, shrubs, grasses, etc. In forestry management, this is often referred to as the socialization of different varieties. In the seventies, foresters discovered that the strength in hardwood type of trees (e.g., Oak, Melina) was mainly the result of bushes, shrubs and grasses around the trees. This discovery was apparent when the results of the first single-tree-plantations came to fruition, after 30-40 years of investments. The harvested trees failed the chemical as well as the mechanical tests of strength. In addition, this diversity is a form of protection and, thus, when one variety of trees gets infected, all the other trees may survive in the forests. Contrary to this, in single-tree-plantations the infection of one tree means the destruction of the whole forest.

The above mentioned natural phenomenon is also present in the process of raising animals. We are witnessing this with the bird flu and the crazy cows.

To return to peace it is important to restore this infinite diversity in all aspects of life in this Planet. Peace will not result by the elimination of one race, colour, and shape or form. On the contrary, this desire for uniformity is the principal reason for conflict and for the rapid spread of such conflict.

To heal human beings with traditional forms of medicine demands of a great variety of plants and animals. Each of these varieties embodies some dimension of curing and healing. If we reduce the plant and animal kingdom to zero diversity, the possibilities to cure humanity of the many diseases is impossible. Similarly, if one contaminates the air, water and soils, these medicinal plants lose their capacity to heal and cure people.

Rising Sun, one of my Lakota Spiritual Teachers would say that the solution to all my ailments was inside the radius within my extended arms. And, I often use that technique when I am in a difficult

situation. I stop, open my arms and draw that circle and then wait and observe. In almost all situations I find the solution inside it!

The same applies to healing the world.

The main source of conflict in the world is not diversity, but the boundaries that some people create around diversity, or the interpretation given to each one's nature here on Earth. Thus, these boundaries are the problem. The causes of these boundaries are related to culture, politics, economics, religious beliefs and more. The need to create boundaries is so pronounced that humans built the Great Wall in China, the Berlin Wall in Germany, and now several other walls are being created to protect uniformity.

In the world of shapes, colours, forms or sounds there are no boundaries. There are infinite numbers (shade) of blue or red as they move into the existence of other colours. The same applies to the other dimensions of life. Can you imagine that our human body goes for uniformity and decides not to have cells of any other colour but white? Can you imagine if the body decided that all organs, cells, and any other particle had to be around in shape? Can you imagine if in your garden you only have one variety of plant with one type of flower and a single colour all around you?

Peace is a harmonious process not a uniform process. Peace results from becoming part and parcel of this harmony. Not your harmony or my harmony, everyone's and everything's harmony. Places that are not in peace are because they have lost this harmony.

It is difficult to have inner peace without the experience of this infinitely beautiful harmony of ourselves with our selves, and between ourselves and all beings in existence, both in the material realm and in the realm of the spirit.

This is an important point as the harmony is to be attained with all beings in the material world and the spiritual world as well.

The lack of harmony is the source of many illnesses and conflict.

Each part of your body is the expression of a given melody that melts with the melody of each and every organ of that body. There are thousands of organs and cells that are to live in harmony within diversity and without exclusion. All this diversity is expressed at the gross, subtle and very subtle levels of our existence. Diseases occur when each instrument of our orchestra is not in tune with the script of one's individual life.

A great spiritual teacher of mine taught me about the language of nature, its sounds and its full configuration through sounds. It all makes sense as I experience those sounds and those states of evolution in my meditations and other spiritual practices. Some have stated that everything, every state produces a sound, whether we hear that sound or not. This is one of the reasons that I have been told that the mantra OM was the sound earth made when it was born. This mantra centres you with the sound and harmony of nature. I have also been told that the first sound of nature was AK, where the sound A represents infinity and K represents zero, all in a figurative sense. The sound A also represents infinite movement, and K represents infinite stillness. And between A and K everything exists and other melodies surface the sound world.

In a recent dialogue with the Dalai Lama in the Vatican, and incredible young sound engineer explained to us that the culture and routine of life we have adopted has mutated our capacities to listen to real interesting melodies and sounds of the subtle and more subtle states of our reality. WE tend to dislike and reject those melodies that are not part of our daily routine and culture. Thus, this young man put into play one of the greatest symphonies ever written, but it put it backwards, using electronic means. At the beginning the experience was odd, my ears were totally shocked as I have never heard those sounds before. Then I realize that such an exercise was rapidly

expanding the wisdom of my audition. It enriched me and it created faculties that I did not have before.

The same happens with diversity and our capacity to be in harmony and peace with all the melodies that exist. The more you are willing and open to someone else's melody, the larger your capacity to enter into inner and outer peace. This is an essential message, as peace and diversity are part of a holistic and indivisible totality.

A possible daily exercise. Bring to your life the notion that you are music and that you are a unique melody. This melody is to be played and, thus, maybe you should identify what melody are you, in relation to the ones you have heard in your life time. That melody that says to you "this is me". Play that music and feel how harmonious you become and how centered you feel as the music is being played.

Then play the music backward. It is the same music but the other way. How do you feel then? Why is it that you sense a discomfort? Expand yourself and embrace it because it is you, it is your melody. Yes, feeling discomfort at the beginning is normal, as it is a little bit different to walk backward, though it is the same human body. Then put two different melodies at the same time and seat in between the two set of speakers. This exercise will greatly enlarge the wisdom of your audition in the long term. You will be subject to sounds your ears have never heard in the past. Then, and last, identify that melody that for you means peace. Play it every day if you can.

Every Being Has a Unique Identity

Chapter 12: *The Law of Self-Identity*

This law states that every human being, sentient being and holy being, play a very well-orchestrated role and, therefore, all of us have a unique identity and mission in life. As our consciousness takes material form (more than once), this identity may also be found in each and every living being on Earth.

This identity is essential in defining the purpose of life and giving flesh to a major road map of each individual's life. It is impossible to be without being. Thus, being means identity.

War and conflict is the result of a major loss in self-identity or a deep fear of losing it.

- But what identity am I talking about?
- Is this identity a source of peace or conflict?
- Is my identity part of the solution or a major condition of the problem?
- Why having a unique identity is a source of conflict?

As a spiritual adviser, I very often hear the statement: *I cannot just be myself.*

As a citizen of the world, I also hear some nations saying we cannot be ourselves because this becomes a major source of conflict. What is happening in the Middle East is a prime example. Another example of nations that have expressed such a concern is Cuba and China. There are others. As this is not a book about partisan or religious politics, it suffices to say that this inner anxiety of not having the spiritual and material space to be or become you is a huge source of suffering and conflict. Many people are willing to die for their self-identity and to protect their mission.

Thus, the road to peace is directly linked to healing yourself from the weakening or the loss of identity and to creating the conditions for this identity to be expressed among all other identities (the law of diversity, once again).

There cannot be peace without one's self identity or the respect for the self-identity of others. Self-identity is an integral component of peace.

This above assertion has major implications for designing and identifying the necessary human processes and instruments leading to peace. Negotiations of peace must start with a serious meditation on, and a collective recognition of, the self-identities that are in conflict.

But self-identity or the mission may be misunderstood. Clearly they do not necessarily equate to the protection or defence of a physical territory, though in a few cases it may. Also, it is not necessarily the possession of a material thing. And, it is not desirable to artificially create a self-identity just for political or religious purposes.

A true road map to peace demands that those involved self-realize the identity of others, without losing the identity of their own. Such a process necessitates that identity does not come at the expense of spiritual or material boundaries. Many people use their identities to exclude and differentiate themselves from others.

Thus, the self-realization of someone else's identity is not a trivial proposition, particularly when the said identity surrounds itself with millions of boundaries and forms of differentiation. In that case, it is quasi impossible *to become the other without losing your own identity.* As a result of these

boundaries, many of the peace negotiations fail all over the world, or are short lived. The maximum they are accomplishing these days is to temporarily stop conflicts. But such a result is not necessarily peace.

This law of self-identity is violated almost everywhere. Think for the moment how difficult it is for indigenous peoples to maintain their own identity.

To restore this law of self-identity one needs to understand the frame against which one is to embody or embrace self-identity. Thus, it may become important to talk some more about the frame of reference of our personal and collective missions here on this Planet. Otherwise, there is no real (or acceptable) reference point against which one may judge the goodness of proclaimed identities.

The point of departure is an understanding of our mission on Earth but within the context of our spiritual evolution and transformation, both individually and collectively. The commanding element here is our spiritual evolution and transformation (The next chapter expands on some of the points made here).

Many people who are seekers of their own identity do neither remember their mission nor their 'terms of reference' (using a managerial jargon). They do not know why they are here, or what are they supposed to do here, in order to continue their spiritual evolution. Thus, they are frustrated, they suffer a great deal, and they live in ways they know it is not right.

Remembering your real mission has nothing to do with whether you are materially rich or poor!

If you knew with certainty what you came here to do in this life time, then you will be very happy doing what is needed, even if it is to be poor, to suffer, or to give your life for the collective. You would be in the real highway of human transformation.

Why did you forget your mission?

There are many different reasons. Herewith some examples:

One reason you forgot is related to the spiritual/material processes linked to incarnation in the fertilized egg, created by your parents. The adoption by your spirit of this material body is a very elaborate and intricate process, with imperfections and, at times, with a lot of pain. To be in UNION of mind, body and spirit is neither easy nor trivial. And, it is in this process that a lot of the memory gets lost from the realm of the spirit.

All that happens in your mother's womb is also of essential importance to know as it conditions your memory or its lack thereof. What you hear from the outside, what your mother does or does not do, the language, volume, behavior, feelings, food and nutrition, etc., all affect your memory. The more demanding is your material existence at those moments, the faster you forget in lieu of survival. If you have to fight against drug abuse, alcohol, cigarettes, and other stuff, the higher the probability to lose your memory of the mission.

Another reason over your memory loss is the act of birth (delivery). It is at that moment that you will become physically detached from any other being. This is a huge step in the process of material evolution. Your lungs will have to play a function and so many other organs will too. You will have to understand your surroundings and interact with them at all times. This might be another distraction away from your mission.

Yet, another reason why we have forgotten the mission is because, over the years, we have reached a state of equilibrium at ever higher levels of toxicity (an issue this book raised earlier in another context). Medicines, drugs, cigarettes, eating habits, and inner thinking and many other

daily practices are all a major source of toxicity. Because we are in some form of equilibrium, we believe we are “right” and within the ‘right path’. Unfortunately, this is not necessarily true. But what happens when most people are indeed intoxicated in relation to many aspects of their lives?

This toxicity is a major factor in our loss of memory about the ultimate mission on Earth. With higher levels of toxicity, we lose the power of our senses the windows to the outside and the quality of our wiring system to the inside. What we see is distorted, what we want is exaggerated, and the role that other play is seen as inferior or irrelevant to our mission, and the collective challenges and collective responsibilities are forgotten.

Another reason has to do with the fact that we live in societies that are intoxicated as a result of the form of medicine practiced today. It is also because of the economics and business that is embedded. Because of the agronomy we use in the production of foods and the management of our natural resources. And, because of the engineering and architecture that we believe are best to address humanity’s management of space and time.

Finally, we have lost our understanding of the mission because of the education system and your experiences in life, all of which being major distractions away from the mission. This is not difficult to understand.

A great teacher of mine, Yogi Bhajan used to tell me that if I wanted to feel the presence of God (as a source of our mission) I should go to the area of the hospitals where they put the new born babies. He stated that such a state is the nearest to the experience of God Energy one could ever experience. Within this context, it means that this is the moment when most of them remember all, or a great deal of, their mission. Many of them are in pure spirit and in a perfect road map to continue their evolution.

Yes, you forgot why you came here.

If you are genuinely aware of this memory loss, then you are very close to reactivate and invigorate it. The fact that such desire is there within you, it means that you are very close to taking away the veil.

Many people spend all of their lives searching for their mission, and never find it. In part, this is the case because their “*intent*” behind finding it is not the correct one. Let me illustrate. Let say that you are supposed to be the ruler of the Earth, but your ego is big and nasty. In this case, little will be revealed to you! The same applies to many other situations.

The maxima rule here is that ***you must prepare yourself to remember***. Remembering is as much a process as it is an outcome. The process is, in many ways, an energy field you have to open up to it, so that it enters you and you are capable to manage it. To illustrate this trivially, if God energy is like a huge hot fire and your soul is like a paper bag, to bring God into your soul will burn you out.

This maxima rule creates another important dimension of human transformation:

“One needs to become the right container for the content one desires”.

To remember is an act or a state of reality that occupies space. Thus, the importance of the law of spiritual space! The size of the space is related to the nature and scope of the mission. Thus, these conditions must be created for the memory to be enlivened. Therefore, to remember means a very special process of human transformation of the container. It is not automatic.

One mantra that may help to expand capacity is “Muni Muni Maha Muni Shakhya Muni Soha”. This is a mantra Lama Gangchen taught me, and it is extremely effective. Muni is related to the several

dimensions of capacity and the transformation of the container. I also teach another one which is "*Remember to Remember*". These are just illustrations because there are infinite ways to stimulate that spiritual memory into your brain memory, so that it is translated in thoughts and words you can identify with. Borrowing from another paradigm, all the spiritual disciplines and contemplative practices of many saints (Santa Theresa of Avila, Saint John of the Cross, Saint Ignatius of Loyola) will also assist you in remembering and in recuperating that memory loss.

Hopefully, while reading this chapter you may remember why you came here.

Life in a material human form is central to all processes of human transformation, in both the material and spiritual realms. It is also important to recognize the importance of life of all the sentient beings and nature. Life in a material human form is a key vehicle to our spiritual transformation; to our superior state of existence.

This is why we have to take care of our human bodies and to work diligently within our minds and souls. Sometimes, to find out our mission here, there is a need to transform the container in its entirety. The change in the container will have major implications as regards the way we see some of the most salient issues in our lives. For example, such issues like life and death, male female, black and white, developed and underdeveloped, and many other social, economic, and human issues are part and parcel of this material transformation in a human form. Nothing much is left unattended.

It is also important to say something specific about all the other living beings and nature, understood as part of our holistic totality. Everything are part of the plan. Everything are part of the Great Plan of transformation. All living beings have their process of transformation too (their mission), and their transformation is essential to our own transformation as human beings. We are all interdependent.

This is something we must pause and reflect on. For example, for many people, it is not self-evident that animals have rights. But, what are these rights in the end? They are a way to protect them so that they and all of us human beings are able to transform and evolve in the direction of our individual plan and the collective plan, all inclusive.

In the evolution of the spirit, all is co-equal. There are no identities that are better or worse than others, if they are true identities in the way it has been defined here. This co-equality is essential for the process of melting into the union of the personal and the collective. In the Master Plan, there are no hierarchies that become destructive of one for the benefit of another form of evolution. *This co-equality is an essential principle of material and spiritual evolution.* Borrowing from another paradigm, one may be able to say that everyone and everything created by God is of equal value and equal intelligence. God would not create useless things that are here to be destroyed in some sort of game for life.

Everyone and everything is the best to occupy that space of life. Nobody and no one are to be wasted or restricted in its evolution. No personal identity or mission is to be crushed for the benefit of another. Thus, if you are here, you are perfect and you are the right person, the right animal, the right tree at this space and at this time.

Borrowing from another paradigm, everyone and everything were made in God's image. *Creation is perfect by definition.* If creation was to enable irrational chaos to take place, we would have disappeared a long time ago. Why would Jesus Christ, Moses, Buddha, Mohamed, and many other enlightened beings come to this Earth to fulfill their missions? Why didn't they go somewhere else?

One reason, in my view, is the quality of this Earth to get the missions done, even the ones that are very superior and complex ones. The Earth also can house the evolution of high level forms of

transformation. The Earth is a place of healing. It is a place of special forms of transformation. It is a place of sublime transformations.

Behind those realities there is an important fact and an important rule of engagement in our evolutionary process. Specifically, *there must be a total symmetry and coherence between the quality of material life (be aware I did not say the "quantity") and the aims of the mission.*

This is why environmental destruction is a major problem at this juncture in history. Not even technological change will be able to address this issue. *The more we destroy nature, the more we handicap ourselves in our human evolution, in unfolding our identity, and in carrying out our mission.* A low-quality environment means a vicious circle of self-destruction and incomplete missions that will have to be completed somehow. It will be either the Spirit or Nature who will respond to this situation. And, we are witnessing lately all sort of natural calamities, wars and conflicts. There is something more superior at stake when we pollute, destroy existing biodiversity and so on.

Today's human beings are not able to reproduce nature's and living beings' genetic codes of wisdom. I do not have the capacity to create an Elephant or a Bengal Tiger. Thus, their depletion is irreversible and the elimination of these species means limited means to our and their evolutions. We have destroyed pieces of the road map as their identities and missions are eliminated. Needless to say, that there are incredibly negative impacts of war and the killing other beings in relation to our own evolution.

Therefore, one's own identity and mission should only be defined in relation to our spiritual evolution.

However, because we have forgotten our real mission on Earth we adopt other missions and reshape away our identity. Culture, values and beliefs create for us a different identity than the one that is truly at the foundation of our spiritual evolution. We develop it, we defend it, we create conflict and wars to proclaim it, and we do much more to make sure every person is aware of my or our identity.

Most of the wars in the world are the result of missing identities!

Healing the world represents a process of recovering our true identity and mission, and since we are all in the perfect time and space, we will see that my identity will never conflict with anyone else's identity. These harmonious reawakening of our true identity will create the strongest foundation for world peace.

False identity leads to fundamentalisms of all sorts. It leads to arrogance and hate. And, they are a major source of world illnesses.

May be an exercise to restore self-identity. Can you meditate on the identity and mission of the trees outside your house? Can you list the dimensions of that identity? Is it possible to see the synergies that such an identity has in fulfilling your own mission?

The people you see every day, including the poor, homeless, and marginalized represent mirrors of us. As mirrors they appear in front of us to stimulate the inner wisdom of our memory, so that we finally remember our identity and mission during this life time. Our rejection or indifference towards them the facto eliminates one important avenue to remember. Contemplate your attitudes when it comes to people you dislike or want out of your life, and become more aware of their positive contributions to the realization of your mission. See how they could strengthen your identity as a process of sharpening the true values of your inner self.

Spirituality Is the Reencountering With Your True Mission

Chapter 13: Meaning Of Enlightenment and Spirituality

Enlightenment is a totally natural state (a pathway) of our material human existence.

Enlightenment is not a complex dimension of our lives and, thus, it is important to create a *transformational space* so that one is able to embody within the soul the key messages.

Enlightenment is not a state or a path that only very few people can experience or attain it. Nor is it the outcome of some form of retreating away from everyday life and obligations, as we see in the movies about gurus, monks, and others.

It is possible that the road map and its instruments and components, towards enlightenment are in front of your eyes and yet you do not see or feel them. Maybe your enlightenment is manifesting in very simple yet meaningful ways, and you are not able to sense it because you are used to, or are in search of, something more complex or cherish an unduly complicated form of life.

To open such transformational spaces (like special energy vortex) may require that you read this article with your heart and not with your brain. Feel the messages within your soul and then open up to a simple way of getting enlightened.

If you ask around, you will find that most people would like to be enlightened beings within this life time, possible. However, very few people know what this state (or experience) is all about, or how to express it. Thus, as a result there is suffering, frustration, and anxiety.

Many say that enlightenment is some sort of a utopia, using this term in a pejorative sense: something that it will never be attainable and, thus, why to bother about it in the first place.

Others feel that it may be too hard to become enlightened and, consequently, it is better to live or do something simple and to 'be happy', and not to worry too much about praying, reciting mantras, be in silence, practice meditations, go to retreats, be in contemplation, etc. These are the practices frequently identified with the path towards enlightenment, and are sought as a form of detachment from, or too much in parallel with, the everyday 'realities of life'. May be yes, maybe not!

In fact, there is always someone who would say, enlightenment is the luxury of the rich. And they add, that the poor has to satisfy first its basic *material needs* and only then to address issues of spirituality, enlightenment, and the rest.

This approach to the hierarchy of needs assumes that human consciousness is an irrelevant intervening dimension in making decisions at the material level and, particularly, at levels of lowest material wealth. It also assumes that our material and spiritual existence are two different, independent of each other and, perhaps, non-complementary aspects in our lives.

In my view, this is a total misunderstanding of human life, whether one is materially rich or poor. Material wealth and spiritual wealth are part of the same spectrum of human life and, both, subject to a superior objective to be attained; e.g., happiness, satisfaction, contentment, etc. All of these superior objectives are *states of being*, and *not states of having, doing or knowing*. And, as such, these states condition the level of attainment and the outcomes of material needs and wealth

accumulation. However, this is a subject matter that needs a more comprehensive treatment and it is important not to deviate from the theme of today.

Some people are tremendously afraid of embracing the path towards enlightenment and to embody this state of human existence in its entirety, even though they may be at the doorsteps of enlightenment. They do as many strange things as possible so that enlightenment does not even come closer.

Others have actually experienced some or all the dimensions of enlightenment and, as soon as this transformation happens, they withdraw into quietness and silence, pristine forests, far away mountains, and so on. Thus, the immediate tendency is to de-link from society (e.g., noise, interference, pollution) rather than to integrate within it. The feeling being that enlightenment requires separateness, protection from noise and other interferences, and a marked departure from everyday life. When stories of enlightened people are told, or shown they appear in isolated places, mountains, caves, and the like. Needless to say, that this very unique state of our existence is often identified with living a 'monastic' life, being celibate, and being a strict vegetarian.

But, you must know that everyone may be enlightened in this lifetime. You can continue cooking, driving, working, mothering, teaching, farming and doing a number of things that look like being away from enlightenment.

In addition, there is another dimension to focus on: the apparent separation between the paths towards individual enlightenment from the one leading to collective enlightenment. Based on my own inner experience, I have come to realize that in today's world it is practically impossible to attain individual enlightenment without collective enlightenment or, at least, be in part of the process of collective enlightenment. They are totally interdependent and interconnected. Thus, anyone's enlightenment must be for the sake of others and not for the sake of oneself.

Using a Christian concept, individual salvation is totally embedded into collective salvation. Individual salvation has no meaning without establishing the conditions for collective salvation.

If you were to ask the great enlightened beings why did they do what they did, and what were they willing to embody (like death) in their path of enlightenment, they would have said: they were doing it for the other. Think about the lives of Christ and Buddha, and the lives of many others (e.g., prophets, saints, and bodhisattvas) who understood that there is no duality between individual and collective salvation.

An aside: my name in the Maya World is Kamalbe. Great Elders of Guatemala and El Salvador gave me that name. The name of a self-sufficient and self-sustained warrior, who leads the way, gets closer to the gate, and is to open that gate, but who is supposed to be the last to cross it. Yes, the last to cross the gate! The above also applies to my spirituality.

Spirituality is always about the other, it is about our collective self.

You should note that the knowledge I will share with you is not mine. I have only been asked to share and manage it the best way I possibly can.

Here, each and every aspects, dimension, concepts, or statements expressed here may require several pages to explain, particularly to people who would like to have references, footnotes and a scientific proof, and, in addition a rational understanding of this phenomenon. However, this is neither the main aim here nor the paradigm used in putting together this form of knowledge. Nothing expressed here is linear.

What one desires in this particular instance is *union with simplicity within you.*

The aim here is to stimulate the feeling dimension of yourself and what it unfolds within you as you read this article. In the end, it is about how such revelation transforms you. This article is not about convincing; it is about motivating.

The core of this presentation has a subtle holistic dimension of human life, which has to be made explicit now: *reincarnation*.

Simply explained, this is Life in its many forms, which expresses itself many times and within an infinite space of life manifestations and realities. For our purpose, reincarnation is not a concept or something that anyone should dogmatically reject/accept as true or false. You should just be open to the possibilities embedded in the infinite expressions of Life.

Evolution is not only present in our material existence as living beings. *We also evolve at the level of the spirit, and our spiritual evolution is something real. In the ultimate, the only thing that matters is our spiritual evolution and transformation, both as individual beings and as collective beings.*

These are two essential aspects of life that are to be fully understood.

To start, the spirit (and our spiritual being) is a superior form of existence. This is the reason why it was your spirit who came into your body and not your body into your spirit. It was your spirit that came into the fertilized egg (or even before its material expression) and not the other way around.

Try to feel this for a silent moment.

There are several implications that come out of the above major statement.

- **First**, our life in the spirit or, to say, our spiritual existence, is constantly evolving. It is constantly transforming for the sake of itself and for the sake of others. Evolution and transformation at the spiritual level is there, it is tangible, even when we are in the confines of a material life. This transformation was there and will be there forever, at infinitum. It is the nature of the spirit to evolve at infinitum. It is a constant and an ever-changing dimension of our existence.
- **Second**, like in any form of evolution, be it material or spiritual, it is subject to all laws of evolution: unity, bliss, suffering, ups and downs, polarity, duality, and moments or stages, characterized by having to *get unstuck* from a given state of spiritual existence. It is like the need to get a rock out of your way.
- **Third**, it is also true that, to get unstuck and continue the process of spiritual transformation, something is to be done. This involves choices. In many ways, and for many souls, to get unstuck –i.e., as the only way to the next stage of spiritual evolution—it means the realization of a particular state within its own spiritual reality (experience). Thus, this transformation will require to remain at the level of the spirit and to be subject to a given experience that will bring the spirit to the next stage of its evolution. This is like getting rid of a spiritual rock from the highway of spiritual evolution.
- **Fourth**, in many other cases, however, the spirit needs to go beyond a given spiritual experience, within the realm of the spirit. In particular, to attain that next stage of spiritual evolution, one would require a specific experience in a material realm, either in a human or non-human form. Both of these forms are also subjected to the laws of evolution. Thus, for the spirit to continue within the path of evolution into higher stages, it will have to (do) carry out 'something' in the material realm and, only then, go back to the spiritual realm and move to a higher stage of evolution. *It is a process of transformation in the material realm for an evolution in the spiritual realm.* Thus, for some spiritual beings, the only way to the next stage of spiritual evolution is to come to this precious Planet Earth.
- **Fifth**, in Spirit, and before coming to the Earth, one knows what is to be done to get unstuck. For example, for some, this transformation in the Earth may demand the experience of compassion. For others, it may demand attaining a totally coherent state of vibration with some part of nature. And so on. When one does not know, what is the 'experience' defining what is to be done so that this spiritual evolution continues its course.
- **Sixth**, whether you have the opportunity to come to the Earth or not, this is an important dimension in itself. There are many souls in the realm of the spirit who know what they are to do, but who are not yet given the opportunity to reincarnate. Within this context, and as expressed by many religions and faiths, there is *The Supreme Council* that ultimately decides about your next reincarnation into the material realm, as a human or otherwise. As it has been said elsewhere "many are called but a few are chosen". *The Supreme Council* is an important instance where many issues are addressed regarding what is one's mission and when is the mission to be implemented, in addition to exchanges on agreeing to the fact that you are to do it.

- **Seventh**, once one realizes that one's spiritual evolution needs that 'something', within that realm, your pure consciousness begins to vibrate signaling the need or the desire to have the experience of that 'something'. However, as your spirit wants the next stage, it is also true that there may be millions of other spirits who are doing the same for completely different reasons –different missions (i.e., 'the self-realization of that 'something').
- **Eight**, it is only out of a decision by the *Supreme Council* that such a desire would be granted. It is like any *contract*, which focuses on when you are able to do the mission and under what conditions. Borrowing language from another paradigm, it is the nature of this contract that becomes central to what happens in the *Final Judgment*. Often, it is a very elaborate process of full awareness and a situation of significant dialogue with the *Supreme Council* that will end up yielding a clear road map. Then, this map is drawn and that 'mission/something' is clearly defined and understood by you and the members of the Council. I was not afraid to call it a *contract* between you and the *Supreme Council*. The exchange may end up with a decision that demands you take a human material form. Or, that you have to stay stuck for a while, or that you take other forms in other 'places' or in various states of reality. Borrowing from another paradigm, you may continue being either in Limbo or in the Purgatory.
- **Ninth**, assuming that an agreement has been reached for you to go to this material realm, and in a human form, the next stage is one of full awareness in the choosing of your parents and siblings. Whether you are male or female, the eldest or the youngest, and many other possible dimensions are decided at the level of the *Supreme Council*. These dimensions are supposed to be the 'optimal' ones for a rapid embodiment of your experience on the Earth.

A very important aside: these dimensions and their critical elements may have been decided many thousands of years before the move to Earth takes place, as time in the spiritual realm is very different from the time within the material realm.

The most important thing here is that it was you who decided to come to Earth –in time and space- - in accordance with the dictum of the *Supreme Council*. This is a fundamental point that should become an input towards the integration of this knowledge, via praying, meditation, or any other instrument of integration you feel gets you the right outcome.

Furthermore, many people complain about: Why are they part of a given family? Why is it that they are born poor? Why are they in this or another country? Why are they men and not women? Why are they born white and not black?

This notion that it was us who decided to come here has also implications as regards our attitudes as human beings in relation to the nature of another human being or a sentient being. Because I am a man in this life time, for example, many people see this in me as the only label of who I am. Yes, I am a man in this lifetime, in order to be able to accomplish my mission and continue in my spiritual evolution. The same applies to every aspect of our lives (e.g. color, race, gender). But, I could have been a woman in a previous life time, or to be one in a future one. Thus, *we must be aware that the vehicle of transformation is not a matter to be judged by others, good or bad, right or wrong.*

The above illustrations of the nature and scope of our spiritual evolution apply to all forms of Spirits; it happens at any level of consciousness, even at the highest levels of consciousness. This is to say; the spiritual evolution often needs a material experience and the Earth is providing that experience for many of us. Borrowing language from another paradigm, this is one of the reasons why God created the Earth, and this is why Christ became man.

Many people, who are seekers, neither remember their mission's terms of reference nor what was agreed with the *Supreme Council*. They do not know why they are here, or what are they supposed to do here, in order *to get unstuck* in the realm of the spirit. Thus, they are frustrated, they suffer a great deal, and they live in ways they know it is not right. And, remembering your real mission has nothing to do with whether you are materially rich or poor!

If you knew with certainty what you came here to do in this life time, then you will be very happy doing what is needed, even if it is to be poor, to suffer, or to give your life for the collective. You would be in the real highway of human transformation.

Why did you forget? There are many different reasons. Herewith some examples:

One reason you forgot is related to the spiritual/material processes linked to reincarnation in the fertilized egg, created by your parents. The adoption by your spirit of this material body is a very elaborate and intricate process, with imperfections and, at times, with a lot of pain. To be in UNION of mind, body and spirit is neither easy nor trivial. And, it is in this process that a lot of the memory gets lost from the realm of the spirit.

All that happens in your mother's womb is also of essential importance to know as it conditions your memory or the lack thereof. What you hear from the outside, what your mother does or does not do, the language, volume, behavior, feelings, etc., all affect your memory. The more demanding is your material existence at those moments, the faster you forget in lieu of survival. If you have to fight against drug abuse, alcohol, cigarettes, and other stuff, the higher the probability to lose your memory of the mission.

Another reason over your memory loss is the act of birth (delivery). It is at that moment that you will become physically detached from any other being. A huge step in the material evolution. Your lungs will have to play a function and so many other organs. You will have to understand your surroundings and interact with them at all times. This might be another distraction away from your mission.

Yet, another reason why we have forgotten the mission is because, over the years, we have reached a state of equilibrium at ever higher levels of toxicity. Medicines, drugs, cigarettes, eating habits, and inner thinking and many other daily practices are all a major source of toxicity. Because we are in some form of equilibrium, we believe we are "right" and within the 'right path'. Unfortunately, this is not necessarily true. One example to illustrate the impacts of this toxicity is that of a drunk driver. This person believes it can drive and often demands the car keys. Only those persons with lower levels of toxicity know the drunk driver cannot and must not drive.

But what happens when most people are indeed drunk in many aspects of their lives?

This toxicity is a major factor in our loss of memory about the ultimate mission on Earth. With higher levels of toxicity, we lose the power of our senses the windows to the outside and the quality of our wiring system to the inside. What we see is distorted, what we want is exaggerated, the role that other play is seen as inferior or irrelevant to our mission, and the collective challenges and collective responsibilities are forgotten.

Another reason has to do with the fact that we live in societies that are intoxicated as a result of the form of medicine practiced today. Furthermore, it is also because of the economics and business that is embedded. Because of the agronomy we use in the production of foods and the management of our natural resources. And, because of the engineering and architecture that we believe are best to address humanity's management of space and time.

Finally, we have lost our understanding of the mission because of the education system and your experiences in life, all of which being major distractions away from the mission. This is not difficult to understand.

A great master of mine used to tell me that if I wanted to feel the presence of God I should go to the area of the hospitals where they put the new born babies. He stated that such a state is the nearest to the experience of God Energy one could ever experience. Within this context, it means that this is the moment when most of them remember all or a great deal of their mission. Many of them are in pure spirit and in a perfect road map to continue their evolution.

Yes, you forgot why you came here.

If you are genuinely aware of this memory loss, then you are very close to reactivate and invigorate it. The fact that such desire is there within you, it means that you are very close to taking away the veil.

Many people spend all of their lives in search of their mission, and never find it. In part, this is the case because their *"intent"* behind finding it is not the correct one. Let me illustrate. Let say that you are supposed to be the ruler of the Earth, but your ego is big and nasty. In this case, little will be revealed to you! The same applies to many other situations.

The maxima rule here is that ***you must prepare yourself to remember***. Remembering is as much a process as it is an outcome. The process is, in many ways, an energy field you have to open up to it, so that it enters you and you are capable to manage it. To illustrate this trivially, if God energy is like a huge hot fire and your soul is like a paper bag, to bring God into your soul will burn you out.

This maxima rule creates another important dimension of human transformation:

"One needs to become the right container for the content one desires".

To remember is an act or a state of reality that occupies space.

The size of the space is related to the nature and scope of the mission. Thus, these conditions must be created for the memory to be enlivened.

This is like the memory of a computer. Sometimes the computer is very slow because lots of its memory space has been occupied. Or, one is not able to put a new program into it when its size is larger than the space that exists in that computer.

Therefore, to remember means a very special process of human transformation of the container. It is not automatic.

One mantra that may help to expand capacity is "Muni Muni Maha Muni Shakhya Muni Soha". This is a mantra my Teacher taught me, and it is extremely effective. Muni is related to the several dimensions of capacity and the transformation of the container.

I teach another one which is *"Remember to Remember"*. These are just illustrations because there are infinite ways to stimulate that spiritual memory into your brain memory, so that it is translated in thoughts and words you can identify with. Borrowing from another paradigm, all the spiritual disciplines and contemplative practices of many saints (Santa Theresa of Avila, Saint John of the Cross, Saint Ignatius of Loyola) will also assist you in remembering and in recuperating that memory loss.

Hopefully, while reading this article you may remember why you came here.

Life in a material human form is central to all processes of human transformation, in both the material and spiritual realms. It is also important to recognize the importance of life of all the sentient beings and nature. Life in a material human form is a key vehicle to our spiritual transformation; to our superior state of existence.

This is why we have to take care of our human bodies and to work diligently within our minds and souls. Sometimes, to find out our mission here, there is a need to transform the container in its entirety. The change in the container will have major implications as regards the way we see some of the most salient issues in our lives. For example, such issues like life and death, male female, black and white, developed and underdeveloped, and many other social, economic, and human issues are part and parcel of this material transformation in a human form. Nothing much is left unattended.

It is also important to say something specific about all the other living beings and nature, understood as part of our holistic totality. Everything are part of the plan. Everything are part of the Great Plan of transformation. All living beings have their process of transformation too, and their transformation is essential to our own transformation as human beings. We are all interdependent.

This is something we must pause and reflect on. For example, for many people, it is not self-evident that animals have rights. But, what are these rights in the end? They are a way to protect them so that they and all of us human beings are able to transform and evolve in the direction of our individual plan and the collective plan, all inclusive.

In the evolution of the spirit, all is co-equal. This co-equality is essential for the process of melting into the union of the personal and the collective. In the Master Plan, there are no hierarchies that become destructive of one for the benefit of another form of evolution. *This co-equality is an essential principle of material and spiritual evolution.* Borrowing from another paradigm, one may be able to say that everyone and everything created by God is of equal value and equal intelligence. God would not create useless things that are here to be destroyed in some sort of game for life.

The *Supreme Council* will only open the spaces for material existence if the one to occupy that space is unique, the best, and would result in an optimal process of evolution. Therefore, *everyone and everything is the best to occupy that space of life.* Nobody and no one are to be wasted or restricted in its evolution. Thus, if you are here, you are perfect and you are the right person, the right animal, the right tree at this space and at this time.

Borrowing from another paradigm, everyone and everything were made in God's image. *Creation is perfect by definition.* If creation was to enable irrational chaos to take place, we would have disappeared a long time ago. Why would Jesus Christ, Moses, Buddha, Mohamed, and many other enlightened beings come to this Earth to fulfill their missions? Why didn't they go somewhere else?

One reason, in my view, is the quality of this Earth to get the missions done, even the ones that are very superior and complex ones. The Earth also can house the evolution of high level forms of transformation. The Earth is a place of healing. It is a place of special forms of transformation. It is a place of sublime transformations.

Behind those realities there is an important fact and an important rule of engagement in our evolutionary process. Specifically, *there must be a total symmetry and coherence between the quality of material life (be aware I did not say the "quantity") and the aims of the mission.*

This is why environmental destruction is a major problem at this juncture in history. Not even technological change will be able to address this issue. *The more we destroy nature, the more we handicap ourselves in our human evolution.* A low-quality environment means a vicious circle of self-destruction and incomplete missions that will have to be completed somehow. It will be either the Spirit or nature who will respond to this situation. And, we are witnessing lately all sort of natural calamities. There is something more superior at stake when we pollute, destroy existing biodiversity and so on.

Today's human beings are not able to reproduce nature's and living beings' genetic codes of wisdom. I do not have the capacity to create an Elephant or a Bengal Tiger. Thus, their depletion is irreversible and the elimination of these species means limited means to our and their evolutions. Needless to say, that there are incredibly negative impacts of war and the killing other beings in relation to our own evolution.

Also, I am particularly concerned about the arrogance of power structures and decision makers within those structures, who disregard indigenous people and their knowledge. A knowledge that

is central to remember our missions. This is a knowledge that comes from Nature and the Divine and it has been available for millennia.

Enlightenment is to remember your mission, strategy and instruments.

An enlightened person is that who knows what is to be done here at the personal and collective levels. Enlightenment is not meditation, prayer, living celibate, being in silence, or following a certain religious path. This concept of enlightenment is a distorted and alienating one.

A carpenter (the reader may remember St. Joseph) may be an enlightened person if he or she knows that through that activity, or a pertinent one, is an instrument of the mission. A house wife (the reader may remember Virgin Mary), by taking care of her children she may remember her ultimate aim of being on Earth at this point in time. A medical doctor may remember the mission by being in constant contact with life and death. An economist may be an enlightened being embracing the values of love and compassion in the allocation of scarce material resources. An architect may encounter the mission and remember the path as she/he modifies our space and time.

It is essential that we become enlightened beings. We should know why we are here. We must become self-realized beings. To be a self-realized being means to do what you are here to do. To embed your mission. To be always within the boundaries of your mission.

What is then the meaning of spirituality? This is a term that has been widely used and misused. To avoid confusions, in my view, spirituality is not religion, although religion has a spiritual foundation. Unfortunately, it is not always the case the religions emphasize the spiritual dimensions and practices. Dogma seems to replace spirituality.

Spirituality is the path that a person or a group of people chose to remember their mission in this planet.

Spirituality belongs to the universal realm where everyone is included and nobody and nothing is excluded. Spirituality embodies a series of practices to go within and encounter the relationship between you and your Divine. This is to say, to be in total Union with your Higher Self and that of everyone else. Be completely aware --in bone and flesh-- of your spiritual evolution. Spirituality is not some strange stuff that is occult somewhere, or which craft as defined by the laymen person. Spirituality is universal, exact and simple. There is nothing fluffy about your destiny and mission. There is nothing arbitrary about all dimensions of your spirituality.

If one accepts this way of seeing spirituality, we will realize that we make ourselves fully responsible of our actions. It makes me the active being and not the passive receiver of some state of evolution. In the language of another paradigm, I am responsible of my salvation. Salvation will not come randomly. But, as said before, I am also responsible of everyone's salvation.

As you integrate the above-mentioned ideas, you will find out that it is rather difficult to make generalizations, or to suggest you ready made recipes. While human transformation is a complex phenomenon, I cannot leave you here with no recommendations or, let us call them: hints. These hints are totally complementary in nature:

- ***First, increasing personal and collective awareness.*** We must form groups all around the world, to reflect and share ideas and possible activities regarding the safe passage of our individual and the collective destiny. These groups may be formed tomorrow. There is no need for money, conditions, or any other excuse. The groups must be highly participatory and co-equality must be central to everything the group does. Form a group now and Remember to Remember.
- ***Second, observing what it seems NOT to be the mission.*** This is often easier to do or feel, as the path outside your real path creates illnesses of the body and the mind, depression, suffering, etc. Reflect on the negative impacts of war, conflict, poverty, devastation, trafficking young women, depletion of the environment... None of these represent the path.

- **Third, practicing instruments that have been proven to enliven your memory.** This you know, as when you need to remember you go into silence for example. Others use music of a special type to remember. And, there are many more instruments. The rule is to practice, practice, and practice.
- **Fourth, observing full respect for nature and all living beings.** Treating them as co-equal. Do not kill animals for the sake of it, or the pleasure of it. This runs counter to creating a space for the transformation of the container (ourselves). By destroying nature, we are destroying the content of life, and we are obscuring the many manifestations of enlightenment that will enliven our loss memories.
- **Fifth, having new eating habits so that you do not get intoxicated with diets that are very strong filters to remembering your mission.** This is not to advocate becoming vegetarians or something else. This is not the point. The point here is that your vehicle—your human body is to be taken care of. Also, I would like to state that if you need to eat animals you must ask their blessings, if not permission, to eat them. This is very important and there are many examples of the divine nature of such act in religious sacred books, including the Bible, the Vedas, etc. Some people have to eat animals, but we must acknowledge their role and suffering as we kill them.
- **Sixth, choosing to be with who you think is an enlightened being(s).** If you do not have that possibility, reading their books, assimilating their thinking, embodying some of their experiences towards enlightenment, etc., are all excellent ways to remember. It is also proven effective to imitate enlightened people. In my experience, this is one of the fastest ways to your own enlightenment, because this imitation will enliven your memory!
- **Seventh, understanding that economics and finance, and any other profession for that matter, are instruments of our enlightenment** and, therefore, these activities should not keep us away from the true path. There are many ways in which they keep us away from the path: destruction of the family, massive consumption of nature, creating poverty, destroying our natural environment, leading media and communications away from our mission, creating violence of all sorts, etc. This demands the reconciliation of economics with spirituality; where spirituality must be understood in the above-mentioned context and not a thing full of dogmatisms and arbitrariness.
- **Eight, enlivening your feminine energy, the energy of love, compassion, caring, sharing, bliss and emptiness.** The energy of motherhood and the caring for the collective. This is not the monopoly of those who have women bodies. Having a women body in this life time is not tantamount of being a carrier of a lot of feminine energy. In the realm of the spirit, and in the world of energies, everyone holds feminine energies within themselves. Enlivening those feminine energies is essential to change human destiny and to enliven our memories linked to our mission.
- **Ninth, learning about the meaning of shapes, colors, texture and forms and seeing the differences at the subtlest level you possibly can.** Remember that all that exist manifests through them, and thus, enlightenment does too! What is the geometry of your enlightenment? We all know that there are geometric figures we like more than others. May be, surfing some sites that hold many symbols may help you to identify elements of your geometry. Look at those symbols you like most, or those you feel interpret what you are doing in life.
- **Tenth, moving towards the self-realization of human values, like love, compassion, sharing, caring...** You must become those states of human existence. Be closer to the poor, the needy, those who are disadvantaged. Be involved in group activities and observe the enlightened ones. Ask yourself which value do they truly embody?

As one gains, real understanding of the mission on Earth, the realization comes that the distinction or duality between spiritual and material evolution, between our material life and spiritual life, is in many ways a false one. It is an error of the intellect.

From the origin and the destination, spiritual evolution and material evolution are one and the same, manifesting in an infinite space of transformation. This article has separated them only to illustrate some of the dualities we live in, but also as a didactic way of presenting some important issues we face today.

As one is in Union of the mind body and spirit, and as one becomes enlightened—i.e., to know with certainty one's mission on Earth-- then, All is One and One is All and The Outer is Like The Inner and The Inner is Like The Outer.

I have always seen nature as an enlightened form of life. Unfortunately, nature has been greatly modified and depleted by human beings, with the consequences we witness today in both the human and animal kingdoms.

When I see that love and compassion of mother bird is a natural dimension of her mission –as she takes careful care of her chicks—I see a Divine form of enlightenment. When I see, a condor flying so high, covering the skies and watching over the highest peaks, I see enlightenment. There is little doubt in my mind that nature and the laws governing nature are the most powerful proof of manifested enlightenment in a material form.

Everything is as if everyone and everything in the animal kingdom and nature remembers their mission. This is a reality that reminds me of the incredible paradox those who believe that humans are superior to animals, trees and grasses live in, who for most part do not know what are they here for.

Let Us Give Peace a Chance

Chapter 14: *Healing The World: Walk Together In Peace*

Why doesn't everyone strive for peace?

We know that there are many people who talk about peace, or who read textbooks in which peace is one aspect. But this is not enough. I strongly believe the main reason why people do not really strive for peace, as a central part of their life existence, is because they have never experienced the state of peace.

Once you experience peace, you will never want to leave that state. Once you experience peace, everything around you will be organized according to that state of peace. The state of peace is an 'all or nothing state', and there are too few points or stages in between. Either you are in a state of peace or you are not.

Thus, we must commit having as many people as possible experience the real state of peace and to awaken the feminine energy of life. Just to talk about peace is not enough. Just to read about peace is not enough. Peace is something that one experiences, and this must be our focus of attention. How can a person attain the state of peace if the value system promoted by education is that of nurturing conflict and war?

Now is the time to act.

Now is the time to honour our peaceful nature. Now is the time to go back to our true identity and mission.

Now is the time to re-establish all the above mentioned spiritual laws.

Let us give peace a chance. Let us create the spiritual space for the self-realization of inner and outer peace.

Each of these laws can be practiced at your personal level or at the collective level in your community or nation. You do not need to address all of them at once. Just chose the one you know you violate the most and work on it. You will soon realize that by re-establishing in your life that particular spiritual law, you will be progressively re-establishing all of them. This is a special bonus that unfolds when one practices and lives the spiritual paradigm in its entirety.

The same happens with the different states of being like peace, love and compassion, to name just a few. If you decide to self-realize peace, you will experience that as you reach higher and higher levels of self-realization you will be self-realizing also love and compassion. The reason is simple; there cannot be peace without the self-realization of love and compassion.

Our intellect separates these states of being but, in theory essence, they are all from the same source; they are all One and the same.

Peace is not just another choice to make or one more option among many other options. Peace is our destiny. It is our destiny because it is our very nature, and destiny is no more and no less than returning to our nature. There is no destiny separated from our core nature.

Let us walk together, because your peace depends on whether I am at peace and my peace depends on yours as well.

Let us walk together because world peace is the result of our collective inner peace.

I want to join you in your inner peace. I want to visit your soul and learn from your state of peace.

I want to share my peace with you and with our peace we could shift the course of humanity.

Peace I am and peace I want to become within the infinite space of the Collective Spirit.

Let us not deny each other that opportunity.