SPIRITUAL DEMOCRACY

Introduction

I. Consciousness

II. Tradition

III. Work and Grace

IV. The Creator

V. The Soul and the Self

VI. Love and Justice

VII. Time and the Great Transformation
I have come to believe in and operate out of a spiritual philosophy that I call “Spiritual Democracy.” Here is the essence of Spiritual Democracy:

*Grounded in the reality that we all inhabit a living conscious Universe, we can all take the journey to find inner knowledge, attain the goal of that knowledge, come back and transform ourselves, and then take action for the benefit of our own lives, the life of our species, and the life of the Earth.*

Because this is a spiritual undertaking we can all pursue, it seems appropriate to call a philosophy for understanding this journey Spiritual Democracy.

In the formulation of Spiritual Democracy that follows, I have attempted to present a perspective on the nature of reality, a process for gaining knowledge, a version of the goal of that process, and some possible guidance for personal development and social action.

While I think that Spiritual Democracy offers a profound and powerful conceptual location from which to explore spiritual reality and take highly effective action in the world, at the deepest level, if Spiritual Democracy means anything, it means that each of us has the opportunity to have our own spiritual experiences, make our own sense of them, and formulate our own spiritual philosophies.
The philosophy of Spiritual Democracy is what I use to guide my own understanding, my own choices, and my own actions. I offer this presentation of Spiritual Democracy to you not as something that I am proposing you should accept and believe in. Rather this is my communication to you of what I believe and something about how I have come to these beliefs, which, I hope, may be interesting and helpful. Even if you were to embrace the basic idea of Spiritual Democracy fully, your formulation of it and your practice of it will be different from mine.

Therefore, I recommend that you read what follows as an opportunity to explore my world view and compare it with your own and, perhaps, to use the experience of participating in my world view for a bit as an occasion to evolve your own world view a little.

Like all philosophy, my formulation of Spiritual Democracy is neither true nor false. It is a structure of basic assumptions and their implications to use to make sense out of experience and to guide understanding and action. This isn’t academic philosophy. I don’t want to argue with you about these ideas. I want you to understand where I am coming from so we can find a way have a conversation together and, hopefully find a way to act together. It’s out of the conversation and the collaborative action that we will all progress.
We are all conscious beings who live within a spectrum of consciousness in our inner worlds and the worlds outside of us and our participation along that spectrum can be strengthened and expanded both into the inner worlds and into the outer worlds in ways that can be quite beneficial.

The different aspects of our consciousness—our conscious thoughts, feelings, sensations, intuitions, etc.—provide us with our experience of ourselves and of the world around us. In fact our conscious experiences are our only awareness of ourselves and the world. This means that the world has to be the kind of place where this type of consciousness exists.

A Conscious Universe: Since any explanation of the Universe has to begin with the use of our consciousness, shouldn’t our explanations of the Universe be grounded in what we know best about the Universe—our conscious participation in it?

We are conscious beings. Therefore, we must accept that the Universe is a Universe that allows for our consciousness. If fact, it is quite clear that at least a part of the Universe is conscious—the part that is the consciousness in each of us. In fact, the thing we know most clearly about the Universe is that we are conscious of it.
Taking this a step further, we have to recognize that each human being is a conscious living organism. Therefore, another of the most basic things we know about the Universe is that it has to be a place that allows for conscious living organisms to exist.

This means that it is much more likely that the Universe is also a kind of conscious living organism rather than the traditional scientific view that the Universe is a non-living, non-conscious machine that somehow randomly makes itself and then somehow, again randomly, makes conscious humans that are inherently alien to it.

But, you may reply, we don’t experience the larger consciousness of the Universe. Well, the most realistic hypothesis may be that the Universe has many levels of consciousness, a consciousness spectrum like the energy/light spectrum if you will. (In fact, the energy/light spectrum can be viewed as the external perspective on the consciousness spectrum.) However, like the energy spectrum, we humans ordinarily only experience a relatively narrow band of the consciousness spectrum.

At the most basic level, our ordinary human consciousness is an interior experience of the world outside and the world inside through a succession of instants of awareness in a stream of presents that remember their pasts and anticipate their futures. However, there also has to be an over-arching unity, the most intimate example of a field of consciousness if you will, that enables us to connect our immediate past with our immediate future and make some sense of what’s happening in the immediate present.

**Expanded Consciousness:** Let’s take this a step further. Since each of us is an aspect of the Universe and each of us is conscious, it follows that becoming conscious of our own consciousness would seem to teach us about the consciousness that is at the heart of the Universe—at least the Universe as we experience it.

What happens, then, if we hypothesize that inner experience can provide knowledge that is valid? Is it possible to attain heightened states of consciousness that participate more deeply in the (conscious) Universe? Doesn’t it make sense to train our consciousness, as the key vehicle we have for experiencing and exploring the Universe, to experience what may be a wider range of the spectrum of consciousness in this conscious Universe?

And, doesn’t it make sense to compare our inner experience with the inner experience of other people in a way that produces potentially verifiable inner knowledge? Let’s accept that we humans exist as nodes in a field of consciousness that extends out as a spectrum of consciousness throughout the human species, the solar system, and the whole Universe. Our human nodes of consciousness only receive and process a small portion of the larger spectrum of consciousness, which is currently unconscious for us.
At the lower (slower) end of the spectrum of consciousness, we encounter the realm of physical matter. At the higher (faster) end of this spectrum we touch the realm of the spiritual. In the midrange, we inhabit the mental realm—the realm that most of us operate within.

**Panpsychism:** This perspective finds a philosophical home in the tradition of “Panpsychism,” a strand of the Western philosophical tradition that is receiving new attention these days.

The traditional scientific paradigm of Materialism winds up with what often gets referred to as “the big problem.” If everything is just matter with no interior dimension, no mental dimension, no consciousness dimension, then how does the consciousness that we all experience every day and, in fact, that is what we know best about reality emerge out of this purely material stuff? No Materialist scientist, no philosopher has been able to solve “the big problem.”

The Panpsychic alternative provides a very simple solution, by saying that all matter has two sides, a physical side and a mental side. Another way to put this is that some form of consciousness extends all the way down and all the way up through out nature from quanta of energy on up through atoms, cells, multi-celled organisms, plants and animals, on up to us as human beings. And some form of consciousness continues on beyond us to include the Earth, the Solar System, the Milky Way Galaxy, every galaxy, the universe as a whole, and any other universes that exist in the multiverse posited by many scientific theories. (See my series of Blog post for a more extensive discussion of Panpsychism.)

**Spiritual Participation:** Several of humanity’s esoteric traditions put it that, the Universe has a sub-conscious dimension (which includes the realm of physical reality), a self-conscious dimension (where our minds operate), and a super-conscious dimension (the realm of the spiritual). The typical Western mind is pretty much cut off from the experience of the realm of the sub-conscious and the realm of the super-conscious, but it was not always thus.

Judging from the traditional societies that survive and/or have been documented, when we started our journey as the species Homo Sapiens some 200,000 or so years ago, we lived in a state of natural and spiritual participation. We engaged with the world around us along an expanded portion of the spectrum of consciousness, experiencing directly the natural and the spiritual dimensions of places and of animals and of other people.

During those early times, nature pretty much called the shots. Humans adapted to the natural world we encountered and the natural world that controlled us was also a spiritual world. Then, sometime around 12,000 years ago we began to get aspects of the natural world to adapt to us through agriculture and villages. And, at the same time, we began to live along a narrower band in the spectrum of consciousness.

As the millennia passed, the balance progressively shifted until now we have the ability to have so much control over nature that we can transform the entire ecology of the Earth pretty
completely. And we are transforming it pell-mell, with a large number of the adaptations we are forcing on the Earth are turning out not to be so good.

At the same time, many of us have narrowed our natural/spiritual participation to the extent that we don’t really experience and empathize with the life of the natural world, let alone its spiritual dimension. This narrowing of consciousness shuts out much of (most of) (maybe all of) our empathy with the suffering we are causing with our highly inadequate economic, social, cultural, and military systems.

In the end, of course, the natural world is still much more powerful than we are. If we try to make it adapt to us in the wrong ways, these actions will just backfire and extreme weather—blizzards and droughts and hurricanes—and/or extreme pollution, and/or pandemics, and/or all the other types of extremes will just take us out and we will become one of the little also-ran species that failed our challenge to find a way to create a magnificent planetary/species ecology as an end in itself and as a foundation for continued joint evolution and exploration.

Expanding our participation in the spectrum of consciousness—giving us the ability to empathize with other people and the natural world as well as the capability to learn from the world of the spirit—may very well be essential for us to find a way to live at peace with ourselves, each other, and the Earth.
II. AUTHORITY

Written traditions and living spiritual teachers can have real spiritual authority and provide true spiritual insight through teachings, practices, and spiritual transmissions, however, in the end each of us has to rely on our own choices to determine which authorities to accept and which practices to follow.

In general the spiritual authority of the great spiritual traditions is real. Careful acceptance of the authority of the great spiritual traditions can provide profound spiritual insight. The holy scriptures of the various traditions convey the teachings that encode what some of humanity’s greatest spiritual explorers and teachers have learned.

Churches: Religions and churches have grown up around these teachers and their teachings to preserve them and pass them on to new generations. This passing on can also certainly be a good thing.

However, as human institutions governed hierarchically with economic and political self-interests, religions and churches have also often acquired and passed on serious spiritual errors.

For example, one of the teachings of Jesus that I have always found most compelling is: “The Kingdom of God is within you.” Unfortunately, most Christian churches hold that Jesus was
both God and man, but the rest of humanity was and is not. But this doctrine contradicts the essential Christian truth that God created everything and participates in everything. If God created everything and participates in everything, then each of us is both divine—one little piece of God among many—and also human, just like Jesus was. And the Kingdom of God is within us.

The worst error that churches have made is the promulgation of the proposition that any one of these churches—any one of these religions traditions—has the exclusive truth and the right to impose its truth on everyone else, resulting in the religious warfare humanity has been suffering through for the last couple of thousand years.

If we can avoid the errors, it can be deeply beneficial to study and know something of the great spiritual traditions and to accept something of their authority. But, each person who does that makes his or her own choices as to what to believe and what to use and what to practice.

Acceptance of spiritual authority in any form is an act of spiritual self-determination, so it’s a good idea to develop and strengthen our own spiritual selves so that we will make good choices as to which spiritual authorities we value and accept and to be able to eliminate the errors that have polluted many of their church manifestations.

**The Guru Model:** During the era of the loss of spiritual participation that we have been passing through, the Guru model has worked to guide many people. To attain spiritual experience leading to the different kinds of “enlightenment,” seekers ultimately had to find a teacher (Guru) who had attained enlightenment.

Typically, the teacher had, in turn, been guided through meditation, insight, physical exercises, and/or other practices by someone who had been that teacher’s teacher. Spiritual progress and enlightenment often came, if it did, mediated by one or more “transmissions” of spiritual energy from a teacher to a student, who then became a teacher.

To attain enlightenment, the seeker needed to create a physical/psychological vehicle strong enough and big enough—with a high enough vibration rate—to be able to receive the transmission(s), i.e. receive “the light.” This meant attaining a larger spacio/temporal gestalt and also meant acquiring the ability to go into the higher spiritual dimensions with inner vision and inner hearing and, eventually, with full participation.

Typically each Guru holds sway in a certain area of spiritual territory and helps his or her followers to connect with that spiritual territory. The relationship of teacher surrounded by many students in the physical world is usually replicated in the spiritual territory, except there the current spiritual teacher is connected to the lineage of spiritual teachers that have gone before.
However the amount of energy and power that the Guru brings through into the physical domain and the amount of authority that the Guru has over his or her students can also bring about distortions, twists, and, sometimes, outright errors and evil actions.

**Spiritual Democracy:** One of the most important things that I have learned in my own searches is that one person may not have a large enough and balanced enough consciousness field to bring through the most deeply grounded and balanced spiritual truth and wisdom.

The positive way to state the principle is that it may take a Spiritual Circle made up of approximate spiritual equals to experience the deepest spiritual truths fully and to apply the insight and power gained wisely and effectively. I believe that the way of the individual teacher with his or her group of students seeking instruction and, ultimately, transmission from that individual teacher is now being supplemented by the way of Spiritual Circles exploring together and receiving transmissions from the higher spiritual powers together.

I believe we are entering an era of Spiritual Democracy, which means that we all can pursue our own spiritual journeys, find the source, learn our lessons, and make our contributions. And, it also means that we can do that by following the teachers and traditions that we choose and also by participating in groups of spiritual peers, helping each other, comparing notes, learning from each other, and making our contributions together.

Walt Whitman, the great—uniquely American—poet may have been the first proponent of Spiritual Democracy. According to him:

“I say to you that all forms of religion, without excepting one, any age, any land, are but mediums, temporary yet necessary, fitted to the lower mass-ranges of perception of the race—part of the infant school—and that the developed Soul passes through one or all of them, to the clear homogeneous atmosphere above them. There all meet. Previous distinctions are lost. Jew meets Hindu, and Persian Greek and Asiatic and European and American are joined and any one religion is just as good as another.”
III. WORK AND GRACE

*Spiritual progress takes real work requiring us to strengthen our physical, emotional, mental, energetic, and spiritual vehicles through spiritual practices uniquely appropriate for each of us, however the progress we make, the insights we obtain, and the spiritual forces we encounter come to us as gifts through the grace of powers greater than we are.*

The shamanistic tradition in native cultures, the Yogic and Buddhist traditions emerging from India, the Taoist tradition coming out of China, the Sufi tradition throughout Asia and the Middle East, and the Jewish and Christian Kabbalistic tradition in the West have cultivated inner experience, leading to inner knowledge.

According to these traditions, people who follow the practices prescribed by one or another of the different spiritual traditions come to be able to expand the portion of the spectrum of consciousness that they can access and participate in. The implication of this is that we can use various traditional and newer practices to strengthen and direct our consciousnesses.

**Mindfulness:** However, without some practice for strengthening our concentration and focus, the different moments of our consciousness tend to jump from one short sensation or memory or feeling or thought or intuition string to another, without our controlling where the
next associational jump will take us. We tend to construct our home, work, and recreational environments as outside stimuli that help us guide our consciousness into loose tracks.

The Yogis and the Buddhists and the Taoists and the Sufis and the Kabbalists all practice ways to focus and concentrate consciousness. Almost all of these practices start with paying attention to the flow of our consciousness—the Yogic “Conscious of One’s Consciousness”, the Buddhist “Mindfulness”, or Gurdieff’s “Remembering Yourself.”

Mindfulness, to use the term in widest use in the West right now, is the doorway to a stronger consciousness. It’s the ante in the poker game of consciousness expansion. You can’t play without anteing, but anteing is only the beginning of playing.

One of the simplest ways to move toward Mindfulness is just to pay attention to our breathing for an extended period of time. For people who haven’t put in some serious practice with this, it is shockingly difficult to do. Our minds just wander off and we suddenly realize that we are worrying about something or anticipating something or participating in some other stream of mental activity and we aren’t paying attention to our breathing any more.

With practice, however, it becomes possible to pay continuous attention to our breathing for many minutes, even hours, and eventually pretty constantly. Then conscious awareness of our breathing becomes the backdrop on top of which we can think thoughts, or feel feelings, or have memories, or anticipate events on purpose by guiding our consciousness. As this type of practice continues, a coherent self begins to emerge that can guide our consciousness to focus anywhere and stay focused there until we decide to focus somewhere else.

Consciousness is a little like an iPad. Initially our consciousness is like an iPad that jumps around inside an Application (App) and from one App to another App pretty randomly. A successful consciousness practice enables us to learn the way the iPad operating system works and how to choose which App we want to access and what we want to do in that App and then, when we are finished, how to move on to another App.

**Inner Dialogue:** For most of us, when we begin to pay attention to our consciousness, what we find is that we are talking to ourselves silently in our minds. Some say that the way we keep our world together and keep functioning is through this “inner dialogue”. We tell ourselves how to interpret events, how to react, what to do, how we should feel, and so forth. Some of the various spiritual traditions refer to this inner dialogue, this inner talking to ourselves, as our ‘Ego’.

For many of us, our inner world is composed almost exclusively of this Ego. (This was most certainly my situation when I began my search many decades ago.) Our Egos help us interact with and cope with our worlds, but they also can get us into a lot of trouble. The other aspects of our inner world often operate subconsciously.
Feelings, for example, may take place below the surface of our consciousness and subconsciously determine how the inner dialogue proceeds. If we don’t like a particular feeling for some reason, we may tell ourselves to act in a way that avoids causing that feeling, even though the action we tell ourselves to take may be quite counter-productive.

After some time spent undertaking one or more consciousness practices, it can become possible to turn off this inner dialogue and shift levels of awareness to become conscious of other aspects of our inner worlds. One of the simplest ways to do this is to pay attention to something else, like our breathing. This is because our consciousness has a certain size or scope. If our consciousness is full of one form of awareness, another form of awareness won’t fit.

A way we can assess the size of our consciousness is to check to see how much of our body we can be aware of at one time. Is it a finger, a hand, a whole arm, two arms, two arms and a head? Most people, when they start out engaging with consciousness practices, can be aware of maybe one hand or perhaps one hand and an arm. (When I started, I was about at the one hand level.) Their consciousness is about the size of a hand. Typically, their inner dialogue fills up their consciousness and there isn’t room for anything else.

So paying attention to breathing means there isn’t enough consciousness to pay attention to the inner dialogue at the same time, so the inner dialogue shuts off for a (usually brief) time. As we proceed, that time gets longer. As we proceed further, it begins to be possible to pay attention to our breathing and other things, like other bodily sensations, or feelings, or thoughts at the same time. Through this process, our consciousness expands.

Eventually we can learn how to turn that inner dialogue off altogether and experience our inner and outer worlds directly, without that filter. As we proceed with focusing and developing our consciousness and learn how to shut off the inner dialogue, it becomes possible to experience much more of our outer world. That sunset, that painting, that piece of music can affect us much more deeply if we aren’t talking about it or talking about something else in our minds while we are seeing or hearing it.

At the same time, it becomes possible to experience much more of our inner worlds, once we have shut off the inner dialogue. Sometimes we become directly aware of a wider and wider array of our physical sensations. Good athletes, fine dancers, powerful martial artists are, among other things, people who have trained themselves to become aware of the full range of kinesthetic sensations coming from a large portion of their bodies and to use that awareness to build new, more effective habits for how to use their bodies.

**Spiritual Experience:** We can also become more and more aware of other aspects of our inner world. Inner seeing, inner hearing, inner participation (full engagement of all the inner
senses) are all forms of spiritual experience that can provide true knowledge. People have many spiritual vehicles in addition to their physical bodies and minds and it’s essential to strengthen and transform all (most) of our physical, psychological, and spiritual vehicles to be able to bring through consistent higher spiritual experience.

However, it is important to remember that just because an experience is spiritual doesn’t mean that it is automatically good or good for us. According to most spiritual traditions and my own experience, there are bad, destructive spiritual entities, particularly in the lower realms of spiritual (psychic) reality, so it is essential to be discriminating and protect ourselves (our Souls).

(I once encountered the spirit of a “skinwalker” [a kind of Navajo witch] by meditating in a spiritually unsafe place in the four corners area of the American Southwest and wound up having to go to a Native American healer to get help in ridding myself of it.)

Our auras—the spheres of energy that surround our physical and energy systems—are our first line of defense. Seeing ourselves surrounded by a sphere of strong pure light that lets in good influences and keeps out bad ones is a pretty good basic spiritual self-defense practice.

Another good spiritual safety practice is only to open up to the inner worlds and meditate in physical places that are spiritually safe, like a home shrine or a sacred spot in nature. That’s one of the roles that church buildings often play. There are many other spiritual safety practices, but, in the end, the most important practice is to have the intention of only connecting with the spiritual realms and spiritual entities that are good for us.

**Meditation:** Meditation is a way to go deeper into spiritual experience. Some view meditation as a continual focus on one experience, thought, feeling, or image to enable the deeper meaning of what is being focused on to emerge. It is certainly clear that successful meditation requires being able to be aware of our consciousness and to focus it.

Others see meditation as a complete unobstructed openness to the real—a kind of deep listening to the voices of the natural and/or spiritual world. Still others look at meditation as the practice of an intrinsic self-awareness that provides us with a direct immediate experience of who we are and what is going on right now. And, some think of meditation as a form of self-hypnosis whereby we put ourselves in a kind of trance.

I appreciate each of those perspectives on meditation and each has something to contribute to the theory of meditation. From the point of view of practice, I have found three kinds of meditation practices particularly useful in gaining deeper access to my own inner worlds—Mantra Meditation, Visualization, and Vision Meditation.

**Mantra Meditation:** Mantra Meditation can be one very useful form of meditation that builds on awareness of our breathing. A Mantra is a way to talk to ourselves consciously. One’s
Inner Dialogue is one of the last holdouts in the process of establishing continual Mindfulness. We lose Mindfulness when the Inner Dialogue takes over. Conscious talking to ourselves is an excellent way to break this pattern and learn how to speak to ourselves silently and out loud in a way that is Mindful.

The way Mantra Meditation usually works is that we say the first part of a phrase in our mind at the same time as we pay attention to our breath in and then say the second part of the phrase as we pay attention to our breath out.

**Visualization:** Many meditation practices use an inner visualization as a point of concentration. The process of visualizing involves seeing something with our minds eye. Visualization is often done with our eyes closed, bringing a picture of something before our inner vision with our volition. Sometimes we look at an image and then close our eyes and evoke that image. Sometimes we create our own inner images. Sometimes we evoke an image as a kind of overlay on what we are seeing with our eyes open.

Various Yogic and Buddhist traditions encourage looking at and then visualizing different mandalas or different saints that help the visualizers to come into resonance with the spiritual quality of the particular mandala or the spiritual tradition of the saint.

Visualizing images from space like pictures of the Earth, the Milky Way Galaxy, or other galaxies can be excellent images to visualize with our mind’s eye. By paying continual unbroken attention to this type of inner image, we not only strengthen our consciousness, we also provide an expanded point of reference for ourselves, beyond the concerns of our small planet. Getting our One Planet to work right, from this perspective may not seem quite so daunting.

It’s also possible and often useful for us to create our own inner images to visualize. If we have a disease in some part of our body, visualizing that part of our body as healthy can make a contribution to our healing. If we want to succeed in some personal or work situation, we can help bring about that success by visualizing ourselves as successful in that situation and that situation transformed by our success. We can create a whole visualized inner world for ourselves with different useful images to tap into when we need them as guides to our experience, our thoughts, and our actions.

According to one explanation of this phenomenon, visualization is a way to guide and structure the subconscious energy patterns that provide the energy template upon which physical reality is built. For better or worse, what is created as an energy template tends to happen in the physical world.

For most of us who are living along a more narrow section of the spectrum of consciousness, the energy templates that affect us are sub-conscious, but those energy templates are
influenced by everything that we think and feel and do. Visualization is a way to choose how to influence these energy templates and even establish new ones.

**Vision Meditation:** Another type of mediation that I have found particularly helpful can be referred to as “Vision Meditation.” Vision Meditation enables us to have inner visions, which can provide access to deeper experiences and insights and more profound knowledge and wisdom. One process for doing this can be to:

1. Formulate some focus or question.
2. Close our eyes and pay attention to our bodies, the sensation of our feet on the ground, our seats on our chairs.
3. Pay attention to our breathing and turn off the inner dialogue.
4. Allow awareness to shift to deeper levels.
5. Just wait until a vision presents itself.
6. When the vision comes, go with it, explore it, and see if it doesn’t provide insight into our focus or an answer to our question.
7. Return to physical experience and open our eyes.
8. Verbally describe or write down what we have experienced.

The vision can be a little like a waking dream or a movie. The visions we experience with Vision Meditation are not visualizations in that we are not actively controlling the visions with our volition. Rather, we receive the sights and sounds that are presented to us on the screen of our awareness as if it’s coming from someone else or someplace else or perhaps a deeper aspect of ourselves.

**Grace:** This is where grace takes over from work. We receive visions from the powers greater than we are. They are a gift and it’s best to receive them with humility and gratitude. Some spiritual traditions suggest that our individual consciousness is a small bay connected to a vast ocean of collective consciousness. The psychologist Carl Jung characterized this ocean that our consciousness is connected to as the Collective Unconscious, inhabited by transpersonal forces that he characterized as Archetypes. The Kabbalistic tradition maintains that our physical world is the lowest of four worlds, each operating with a higher vibration range than the one below it.

Through Vision Meditation, it may become possible to engage with the emerging consciousness of the Earth and participate in a kind of communion with her and find that she is crying over what we humans have done. And it may become possible to engage with the evolving consciousness of humanity, and participate in a kind of Species Consciousness. By doing so, we may be graced with access to a profound source of insight and also to an exceptional source of power.

With the crisis humanity faces on Earth right now, and our own individual manifestations of that crisis, we need to work as hard as possible to bring about the Great Transformation that is necessary. However, we will need a heaping portion of grace, of help from beyond, if we are to succeed.
IV. THE CREATOR

If we reach far enough into our inner worlds, we can come into communion with the Creator—or the Absolute, or the Unity beyond all diversity, or the Void, or the nameless, formless ground out of which everything emerges, or the many other names, or no name for the force that makes the Creation and the Universe and the Earth and the personal bodies we inhabit and our very Souls out of itself—and we can come to experience that everything in our inner worlds and everything in our outer worlds are aspects of this Creator, and we can come to behave accordingly.

After a long journey, I finally got to be able to have what I believe to be experiences of the Creator, who is the source of Creations, Universes, our Universe, and our little planet in our little solar system.

Experiencing the Creator: According to my experiences, described in my book, In Search of a Revelation, the Creator creates many Creations made up of many different Universes, all as a continuing process of exploring many different essential forms. Souls are aspects of the Creator who embrace the experience of separation and acquire a separate form in a particular Universe and then work to reengage with the Creator consciously and then to help with the process of creation from within that particular Universe.
In my experience, the Creator is a being which takes on some personal characteristics. That certainly isn’t the case for many people, who rather experience this dimension of reality as a Void or a Plenum or an Absolute beyond any personal images. In my experience, moving deeper and deeper into the inner worlds involves moving through a succession of nested spheres. Just outside the boundary of each sphere, there is the realm of the Void or Plenum or Absolute. However, move further and it becomes possible to engage with an Entity (or Entities) presiding over that spherical realm.

The Sphere, the Void, and the Entity are three perspectives to move through successively. Determining which perspective is primary is not the point. The point is to go far enough into the inner worlds to get beyond what one of my teachers, Robert Nadeau, referred to (along with many others) as the realm of illusion to reach a place of solid spiritual grounding.

How do you know when you have reached that depth? From one perspective, the experience carries its own verification. When you are there you just know. From another perspective, you know by the impact on your life and the lives of your family, your workplace, your community, and your world.

The fact that I have experienced what I believe to be the Creator in my own way and try to live my life now continually connected to that source and continually experiencing everything around me as an expression of that source doesn’t make me anyone particularly special.

Very many Yogis and Sufis and Taoists and Kabbalists and other kinds of mystics as well as many other people have had analogous experiences. In fact, according to some spiritual traditions, every person alive returns to the Creator when they enter the deepest level of dreamless sleep every night. Most people just don’t remember that when they wake up in the morning.

However, the times are changing. I believe that Spiritual Democracy can be the birthright of everyone alive on Earth now. We can all learn to:

- Turn off the inner dialogue and become Mindful.
- Use consciousness practices to develop a personal vehicle strong enough to make the journey all the way into the inner worlds consciously.
- Reach the Creator, however we may experience it and whatever we may call it, and come into conscious communion with that Creator.
- Create a coherent, balanced self that can bring back the wisdom and love and justice of the Creator.
- Make a unique contribution to the transformation of humanity and its relationship with the Earth that is required for humanity to go forward.

**The Tiller-Einstein Model of Positive-Negative Space/Time:** There is a scientific model of explanation that links seamlessly with contemporary scientific understanding and, at
the same time, accounts for the Creator, a Living Conscious Universe, and our ability to expand our consciousness and participate fully in this Living Conscious Universe.

The Tiller-Einstein Model of Explanation is the basis of what Dr. William A. Tiller, Professor Emeritus at Stanford University, has characterized as “Psychoenergetic Science,” which is predicted by Albert Einstein’s theories of space/time and mass/energy relativity. (www.tillerfoundation.com)

According to Tiller’s model, in positive space/time, energy and matter vibrate and move at speeds less than or near to the speed of light, and have a basic nature that is “electromagnetic”.

In negative time/space, energy and substance vibrate and move at speeds faster than the speed of light, are magnetic in quality, and have a basic nature that is “magnetoelectric”.

Positive space/time is the realm of physical matter and the physical world where:

- Electricity is the primary force in electromagnetic fields.
- There is a tendency toward increasing positive entropy (disorder).
- Velocities are limited to the speed of light.
- Likes repel and opposites attract.

Negative time/space is the realm of subtle substance/spirit and the metaphysical world where:

- Magnetism is the primary force in magnetoelectric fields
- There is a tendency to increasing order or syntropy (negative entropy).
- Velocities are in excess of the speed of light.
- Likes attract and opposites repel.

According to the Tiller/Einstein Model of Explanation, the magnetoelectric force is carried by “deltron” particle/waves, which allow the attractive, integrative, hyperconscious magnetoelectric forces from negative time/space to interact with matter and electric energy in positive space/time.

These magnetoelectric flows of deltrons between negative time/space (the metaphysical world) and positive space/time (the material world) constitute the subtle energies that bring order into the physical world and counteract the effects of the second law of thermodynamics, entropy, whereby disorder tends to increase over time until randomness occurs.

Just as entropy characterizes physical systems of positive space/time, we can say that “syntropy” characterizes the metaphysical systems of negative time/space.
Unlike the situation in the physical world of space/time where matter always has mass, the subtle substance—sometimes referred to as virtual matter—of negative time/space has no mass per se but has vibrational frequency in what amounts to a “mental” medium. These deltronic negative time/space magnetoelectric flows are the subtle energies that make up the ch’i energy of acupressure and the prana energy of the chakras and nadi channels of Yoga. Our consciousness is the internal experience of these deltronic magnetoelectric fields. They are the unity that is the ground for and the unity behind the succession of our spacio/temporal instants.

When we mentally talk to ourselves or to someone else, these deltronic magnetoelectric fields are what allow us to begin a sentence in one moment, continue it in a succession of other moments, and complete it in a final moment and yet the whole sentence makes sense. They provide the underlying unity that allows use to unify a succession of instants to form a sentence, or a whole developed complex thought, or a whole developed complex action.

Another word for this deltronic magnetoelectric energy flow—with its essence of like attracting like—is love.

In this context, our consciousness in each present moment is a portal between our experience of the material world in positive space/time and our experience of the metaphysical world in negative time/space. Mindfulness opens that door more widely.

In Vision Meditation, we walk through the door and participate directly in the negative time/space world. The more we strengthen our physical and psychological vehicles and the more consistent our Mindfulness practice, the more easily we can enter the metaphysical world and the further we can go.

Since all subtle substance is massless. There are no limits to the speed at which subtle substance can vibrate and travel. In fact the speed of entities in negative time/space can approach infinity, where time is essentially transcended, and then these entities are essentially everywhere at once.

In this context, when the guiding principle of syntropy (negative entropy) holds sway, the constantly increasing order leads to a hierarchy of unified and unifying forces that can be seen as spirits and Gods, eventually arriving at what is essentially, from our perspective, perfect order or the Creator.

By systematically engaging with consciousness practices, we can come to transcend the separation of incarnation and consciously re-engage with the Creator—with that perfect order—and consciously experience everything as an aspect of the Creator, and consciously
participate in assisting the Creator with the evolution of Creation in the little Universe on the tiny planet where we live.

Like an artist loving his/her many works of art, the Creator creates many Creations and many Universes that are living works of art and loves them all, even the ones that don’t work out. That love permeates all of Creation, all of the Universes and each of us. We acquire the capability of experiencing everything at every moment as partaking of that love and we can guide our actions based on the all-pervasive experience of that love.

However, if everything comes from the Creator and everything is composed of the Creator—one could say that everything is part of the Creator’s body—and everything is infused throughout with the Creator’s love, then why is everything so screwed up right now?

The Sea Turtles: Recently my wife and I were spending some time at our second home in Todos Santos in Baja California Sur Mexico. One evening, we walked down to the beach to the Project Sea Turtle incubation greenhouse hatching area—an approximately 20 by 20 yard area of sand enclosed by a plastic and wood structure. Inside, in the sand, we found little circles of bailing wire marked with numbers and dates.

Volunteers carefully collect clutches of Sea Turtle eggs from the beach and re-bury them inside these little circles. The plastic structure provides a better (higher and more constant) temperature for the Sea Turtle eggs. Sometimes Sea Turtle eggs die, when they are buried in the unprotected sand, because they get too cold. The structure also, of course, protects the eggs from predators.

When enough eggs have hatched out as cute little baby Sea Turtles, they are released. The evening we were there, more than 100 people had gathered to see 61 baby Sea Turtles released into the ocean. At sunset, with a full moon opposite the setting sun, two women and two little girls carried three plastic tubs filled with little wriggling Sea Turtles down to a line they had drawn in the sand. They told all the people to stand behind the line and then the women and girls took the Sea Turtles out one at a time and placed them on the other side of the line.

Before long the little Sea Turtles were all out. They all immediately pointed themselves toward the ocean and began their march to the sea. They were each totally focused on getting into the ocean as quickly as their little flippers could get them there. Pretty soon the gentle waves began to take them, washing many away out to sea, but sometimes the waves would deposit them back higher up the beach and they would have to start their flipper propelled march all over again. However they never lost focus and they never lost direction. Eventually every one of them made it into the ocean and got swept away.

We were told that only a few of these 61 enthusiastic, charming, wriggling babies would survive to become full grown turtles. Most would die or be killed one way or another.
This baby Sea Turtle march to the sea was inspiring. People cheered. It was a good thing even if only a few of these wonderful little creatures made it to adulthood. The fact that most would die wasn’t evil. This was just the way it was—the great Sea Turtle adventure that has been going on for thousands of years.

**The Crossroads:** Humanity is at a crossroads in our journey of the last few hundred thousand years. We will either form a better global society in better harmony with each other and with the Earth’s natural systems and go on to the next part of our adventure as a species or we will fail to do that and our adventure will be over.

There has been a lot of suffering during the couple of hundred years (or seen from another perspective couple of thousand years) we have been trying to get across this threshold. However, from the perspective of the Creator who has launched a vast number of these types of adventures, our story is one of very many. Like the little Sea Turtles, some species of the Creator’s creations will find a way to harness their free wills into a collective species spirit so that they can come to survive and thrive. Many will not.

Things are so screwed up now because that’s where we are in our journey. We have free will built into us, so we can choose to opt out or even to struggle against the transformation that is so needed now. However, the best we can do is to get on with making it to the other side of the crossroads to a world system that works. The transcendent Creator is watching with interest, but not interfering. As the immanent Creator that manifests as the divine spark within each of us (and everything else) attains conscious participation in itself, we have the opportunity to find the best way to make our unique contributions to the Great Transformation as allies of the Creator who loves us all.
Our Souls are special aspects of the Creator who have entered the Creator’s worlds to learn the art of creation and become the Creator’s allies, which means that, in each life that our Souls undertake, we have a best path to follow to evolve a coherent Self, learn our life lessons, and make our contributions.

One of the central themes in the section *Glimpsing a Revelation* in my book, *In Search of a Revelation*, is that we emerge from the Creator as separate Souls and then go through the process of multiple incarnations in order first to become separate from the Creator and then to reconnect with the Creator and then, from that perspective, to learn how to be Co-Creators with the Creator here on Earth.

That’s different from the orthodox Christian/Muslim idea that we are born and die once and then go to Heaven or Hell for eternity. And it’s different from the Hindu and Buddhist idea that we seek complete release to dissolve back into that which is before and beyond incarnation.

It’s perhaps closest to the Philosophy and the Yoga of Sri Aurobindo, who saw the world and human experience as an involution away from the One, followed by a human evolution back to connection with the One, and then finally by a Great Transformation, catalyzed by people who have made the journey back to connection with the One and are now co-creators with the One, leading to a spirit-based humanity and a divine life on Earth.
**The Soul:** According to this way of thinking, when we begin our journeys as incarnating Souls, we have four different missions. As our first mission, we incarnate to experience separation from the Creator and even from our own Souls when we are awake in our bodies. Some say that this is a journey to find our freedom. If we stay too close to the Creator, its resonance is so powerful that everything is controlled by that resonance and vibrates in harmony with it. Separation is required for us to be able have an existence separate from the power of that resonance.

Once we have attained separation, then we can undertake our second mission by re-connecting with the Creator (and our Souls), while retaining our separate perspectives.

Then we can move to our third mission by completing the process of constituting coherent Selves who understand what our specific purposes are in this lifetime. Separate Selves are something like replications of the Creator on a very small scale that can be reconnected with the Creator yet retain their independent free existence.

Finally, our fourth mission is to act effectively to accomplish our specific purposes in this lifetime as Co-Creators with the Creator of this world and make our contributions to the Great Transformation required for humanity to survive and thrive.

In the West as a culture, we have gone through the loss of original spiritual participation and a decent into materialism as a full separation from our Souls and from the Creator. That is the gift and the curse of Scientific Materialism. Within this paradigm, we have come to believe only in what we can see and hear with our outer senses and we have ignored our inner senses altogether.

**The Ego:** In this context, incarnation now is incarnation into separation. Incarnation into this place here on Earth in this Universe is an extreme example of separation. We exist as a succession of little experience gestalts, unifying a small quantum of time and space. We have to produce some kind of unity to connect these gestalts of experience or we totally fragment and can’t function at all.

The (Western) Ego seeks to unify our little successions of experience gestalts, while maintaining the larger separation. The vehicle the Ego usually uses is talking to ourselves—an inner dialogue. The Ego often attempts to aggrandize its little fragment of experience at the expense of all the others.

Lurking behind the Ego, we usually have a variety of “self-fragments”—little sub-personalities that take center stage and provide the different character structures that underlie the Ego’s inner dialogue at any given time. Typically, these different self-fragments aren’t integrated and aren’t really even much aware of each other. We often find ourselves saying “Why did I say that? I don’t know what came over me;” or “Why did I do that? I don’t know what came over
me.” With many people, underlying these self-fragments, we can find a pervasive sense of guilt and shame, or an all-encompassing feeling of anger and rage, or a profoundly crippling fear, even terror.

The Self: Gestalt Therapy and Psychosynthesis, both use various techniques to attempt to get our self-fragments to confront each other and our deeper emotional realities. When this happens, it becomes possible to set up communication and, ultimately, effective collaboration between our self-fragments and with our feelings. Our self-fragments become useful personas to put on when they are needed. Our feelings become sources of energy for engaging creatively with the worlds outside and inside of us.

Skill at Remembering Ourselves—Mindfulness—makes the process of consciously experiencing our self-fragments and our feelings and putting them into communication, collaboration, and, ultimately, integration much easier.

A Self can unify our different little experience gestalts and self-fragments and feelings, so that each instant becomes a perspective on and a response to all that was and all that is and a way to act to have a (positive) impact on all that will be. However, it can be a daunting task to form such a Self that maintains consistent awareness of one’s different self-fragments, transforms them into functional personas, and chooses consciously which ones to evoke and when.

Life Scores: One of the best ways to assist our Selves to establish leadership and provide guidance for our different self-fragments is to “score” our days (and weeks and months maybe). I learned scoring from Anna Halprin. She and her husband, Lawrence Halprin, took the idea of a music score and generalized it to refer to any representation that guides action over time. Anna Halprin produces scores for most of her dances.

We can use this approach to create “Life Scores.” To create a Life Score to use in guiding one’s life over the course of a day (or week or month), it helps to:

- Use some combination of Mindfulness, Visualization, and/or Vision Meditation to evoke our (Higher) Selves.
- From the perspective of our Selves, identify the objectives for the period of time to be covered.
- List the different tasks that need to be done to accomplish the objective(s) and the amount of time each will likely take.
- Create scores, timelines, giving each task the appropriate priority and amount of time.
- Follow the scores while, at the same time, doing our best to Remember Our Selves and choose the appropriate persona for each task.
- If problems emerge: step back; evoke our Selves; look at the problem; develop a solution; and recycle the score.
▪ At the end of the period of time covered: re-evoke our Selves; evaluate our performances of the scores; and then repeat the process.

Creating and following a Life Score can be a very powerful ally in building and strengthening our Selves. It can even be extended to cover a year or a decade or even our whole lives.

**The Journey:** One way to conceive of the Self (or the Higher Self) is as the Soul waking up while the body is awake. In ordinary human consciousness, the Soul wakes up when the body goes to sleep. When we remember our dreams, our waking selves remember something of the journey that our Soul takes when our bodies go to sleep. When our bodies go to sleep our Souls wake up and journey back through all of the inner dimensions to the Creator and then they return and go to sleep when our bodies wake up.

Attaining a Higher Self happens when we can reach the state in which our Souls stay awake, while our bodies are awake. In this sense the Higher Self is the Soul as it comes through a strengthened physical and psychological vehicle.

It may take quite a bit of work to build up the requisite physical and psychological vehicles. We humans exist within a number of different vehicles:

▪ The physical body (including all of the sub-structures of skeleton; joint/ligament/muscle/skin of the muscular system; stomach, liver, pancreas, small and large intestine of the digestive system; heart, arteries, veins, spleen, kidneys, bladder, and lymph glands and ducts of circulation system; airways and lungs of the breathing system; all the glands in the endocrine system; the brain and nerves of the nervous system, etc.).

▪ The energy body (including all of the sub-structures of acupuncture meridians, chakras, auras, etc.).

▪ The emotional body (including personal and interpersonal feelings, emotions, and desires).

▪ The mind (including sensing, feeling, thinking, imagination, will, memory, assessment, and choice).

▪ The realms of spiritual experience (Mindfulness, Meditation Visions, lucid dreams, out of body vibratory journeys, etc.).

▪ The realm of the discarnate Soul.

▪ The different realms of spiritual reality and spiritual forces on in/out to the Creator.

The different esoteric teachings parse these vehicles in a variety of ways, for example, within the Kabbalistic tradition that I studied, there is: the physical Guf; the instinctual Nefesh; the moral and spiritual Ruach; the higher soul Neshamah (that survives death); the Chayah that allows for the awareness of God; and the Yechidah that can attain union with God.
Physical exercises, energy exercises, awareness of our awareness, conscious breathing and conscious eating (which extract subtle substances to build/strengthen one’s subtle bodies), the whole construction of a visualized inner world, mantra meditation, and vision meditation are all ways to develop stronger physical, mental, and spiritual vehicles that one’s Soul can use as it wakes up, while our bodies are awake. All these practices can help us constitute a Higher Self.

While we incarnate to experience the extreme of separation in both space and time, eventually that experience can be transcended. We can come to experience the succession of our space/time gestalts as a stream in which our experience and ability to act extends out further in space and back and forward further in time.

In the furthest expansion of this process, we can experience our whole past life as a living present reality and our whole future life as the sum of all the possible lives we could live. That is our “Long Body” at any given time. Once we have completed a life, we can experience that whole life at once and wield it in a dimension other than the four dimensions we live along now. That, I believe, is what Jesus meant when he talked about the resurrection of the body. It’s not that more instants get added to our lives after we have died. It’s that we come to be able to participate in our whole lives as a constant immediate experiential reality and then to use them to move on into other dimensions.

In the end, we can say that we go through the process of incarnation in order to learn how to love other people and our planet and how to be Co-Creators in our relationships with each other and with the Earth as something important in itself but also as preparation for becoming Creators ourselves beyond the dimension we are living in now, when we return to the dimensions that the Creator inhabits. The way I put it in *Glimpsing a Revelation* is that “we learn how to create something out of something else, in a medium, in order to learn how to create something out of nothing.”
VI. LOVE AND JUSTICE

The energy that emerges from the Creator in the act of creation is love—love for all the aspects of a Creation that is both an aspect of the Creator and yet also separate from the transcendent Creator—however the other side of that love is justice whereby everything ultimately gets its due in this life or a subsequent one, so we should live our lives and make our contributions as Co-Creators guided by an all-encompassing love and an unflinching justice.

Even with spiritual development leading to much stronger physical, emotional, and spiritual vehicles, it is, of course, still only possible to bring through very limited experiences of the Creator, our Universe, our Earth, and everything in between. We are surrounded by deeper mysteries on all sides. However those mysteries are really the manifestations of deeper and more profound meanings that we have not comprehended yet.

We receive the content of our experiences, which provide perspectives on the realities around us and within us, but there is still a vast intensity and immensity of meaning, truth, power, and beauty that cannot be encompassed by our experiences. The best we can do, in the face of the reality of realms that are beyond us, is to try to be reverent and try to act with humility and grace.

The Force of Love: However, once we are anchored in an experience of the Creator as the source of everything that is, as the substance out of which everything is created, and as the force of love that permeates all Creation, we should be able to do a better job of participating in the world around us here in incarnate reality, guiding our experiences and feelings and thoughts and actions with reverence for the Creator and love for the whole Creation.
As Jesus said, “Love the Lord, your God, with all your heart and all your Soul and all your mind, and love your neighbor as you love yourself.”

And yet, that is not to say that we should not recognize and address the deep and profound injustices that seem to confront us virtually everywhere in our little world here on Earth. Injustice cannot, should not, must not be ignored. Acting as Co-Creators here on Earth right now, we have a responsibility to act as powerfully as we can, individually and together, to right the wrongs that are being done to the natural world, to our fellow human beings, and even to ourselves.

**Love and Justice:** Love and Justice are the Yin and Yang of the Tao of Co-Creation, the two sides of clear-eyed experience, wise understanding, and effective action. Morihei Ueshiba recognized this reality and embedded it in the Budo of Aikido when he said that “The way of the warrior can become the way of love.”

The art of Aikido is a profound embodied enactment of the union of Love and Justice. When an attack comes, when an evil is perceived, we need to recognize it as also part of the evolving Creation, blend with its energy, understand it, and then redirect it with unyielding power so that it is neutralized and, ultimately transformed.

Part of the secret of Aikido that O’Sensei discovered was that love, harmony, unity are the deepest realities emanating out from the Creator and the foundation ground of all existence everywhere, even here in the worst places on Earth.

Whenever someone acts in a way that is evil, unjustly breaking that harmony and seeking to oppress other people or destroy our natural world, they have broken the primal harmony and they are acting against the deepest nature of all that is. To counter that kind of harshly negative force, we need to be able to engage with the much more powerful force of the Love of the Creator that permeates everything that is and act from there to reestablish Justice.

In the end injustice cannot stand against the fully mobilized force that comes from enacting Justice as an expression of Love.
VII. TIME AND THE GREAT TRANSFORMATION

*Time is the real, multifaceted medium in which we are living and co-creating now, so we need to learn to experience the different alternative streams of time and use them effectively to make the right choices in following our chosen paths and in helping to bring about the alternative future that we want and need—the Great Transformation whereby people come to live at peace with themselves, each other, and the Earth.*

Any scientist who thinks about it carefully, even one totally committed to the materialistic, deterministic, probabilistic model of explanation, has got to have some trouble with the idea that everything in the physical Universe is created out of nothing every instant and dissolves into nothing every instant. Occam’s razor doesn’t have to be very sharp at all to get rid of that improbable and complicated assumption.

The much simpler alternative for understanding the physical space/time Universe moving at speeds slower than the speed of light is to accept that physical time and space are relative. That means that the past is a place that we have already visited, but continues to exist even though we aren’t there anymore. The future is a place that already exists even though we haven’t visited it yet.
However, the future is clearly different from the past. Our experience of the future is that there are a number of possibilities that we can choose from. We make our choices in the present. The past is the fixed result of whatever choices we have made and continue to make.

**Alternative Universes:** According to one of the more popular current cosmologies, there are many alternative Universes (perhaps an infinite number) at the cosmological level of reality and at the quantum level of reality. If we accept that this is true, then it also makes sense for alternative Universes to exist at our human species level of reality as well. The present can be seen as a succession of instants in which we choose from among the alternative futures available to us and, thereby, we establish a fixed past that is the path through those alternative Universes that we have lived.

All of the alternative Universes exist in the future, in the present, and in the past. In our succession of presents, we simply select one alternative future from the alternative futures available to us, actualize it in the present, and then pass it on to our next present and all the next presents that constitute our future as the one alternative that we lived, surrounded by all the ones we didn’t live.

The range of alternative futures that we can access is limited by the structure of our consciousness and by our psycho/physical reality. I can’t be paying attention to my breathing with a useful visualization while I’m typing, if I haven’t expanded my awareness and learned how to do all that at the same time. Right now, I could be in many different places in Oakland California, doing many different things, but I can’t be in New York without pursuing a specific track of instants that are involved to get there.

We choose among alternative futures in each instant, but these instants combine to make up the larger scale alternative futures that we embrace to create the paths that our lives take. And all instants are not created equal. The choices we make in some instants essentially are choices among paths rather than just a choice on a path.

Choosing to get married or take a particular job are, obviously, choices of a different order than choosing what to have for breakfast, even though the same process of choosing among alternative futures exists in both cases. As we make our choices, the range of choices among alternative futures on a path or among paths evolves, closing some doors and opening others.

**The Alternative Future We Want Already Exists:** So, what this means is that the alternative future that we want for ourselves and our species and our planet already exists in a place along the continuum of time that we haven’t reached yet. From the perspective of that alternative future, a fully safe, sustainable, resilient Earth inhabited by a healthy, prosperous, peaceful species already exists in potentia.
Our choices help to bring a planetary alternative future into existence. However all the other alternative futures also exist and many people are making choices that tend to manifest ones we don’t want.

The best way to make the future we want fully real in our present and our past is to envision it powerfully and exemplify it effectively. Through consciousness practices, we can strengthen our ability to bring about the planetary alternative future we want and need. We can help get to it by Meditating on it with Mantra and Visualization Meditations. We can even catch true glimpses of it in our Vision Meditations in ways that can offer us guidance.

Consciousness practices can strengthen our ability to manifest a coherent Self and acquire the knowledge and take the actions that are needed. Every time we visualize the planetary alternative future we are seeking and meditate on it and learn more about it and act to exemplify it, we make the path to this planetary alternative future easier to follow and we strengthen our ability to travel that path. The more of us that do this together, and the more powerful those of us who do this are, the stronger, more powerful, and more effective we become and the more powerful the Movement for Planetary Transformation becomes.

However, inner action is certainly not enough. We also have to build the communities, and the businesses, and the political organizations, and the cultural expressions that are each examples of Love and Justice and of the Great Transformation. And we have to link those examples together to form the new culture and the new society and the new politics and the new economy that are the different aspects of the Great Transformation.

As such, we are the individual agents of the Creator in accomplishing the Great Transformation needed now to perfect human life and create a heaven on Earth so that people learn to live in harmony with themselves, each other, and the Earth. This will create a foundation for us to create a new and wonderful reality here on Earth and to expand beyond the Earth.

**Why Spiritual Democracy?** So, to sum up, why have I called this philosophy Spiritual Democracy? The answer is that:

- We all have our own consciousnesses that are nodes in the great spectrum of consciousness and we all can expand our participation in that spectrum to our great benefit.
- We all must choose for ourselves what authorities, what teachings, what practices to pursue to bring about that expansion.
- We all have to do our own work to advance spiritually and we all can be recipients of grace as the result of that work.
- We all can experience the Creator, the Void, the Absolute as a unity beyond all diversity throughout all of the aspects of each diverse Creation.
We each are a Soul, a unique aspect of the Creator and a unique perspective on all that is and was and will be, and we each can develop a coherent Self to provide clear guidance for the life that we lead in our bodies, emotions, and minds and in our communities and societies.

We are all expressions of the love of the Creator and we can all be forces for the full realization of that love as long as we are guided by the justice that is the other side of the Creator and woven throughout the Creation.

We all live in a time that is real and we each have a role to play in the Great Transformation, choosing together the real alternative future that is best for us and our children and our children’s children.

Every one of us can take this journey. Everyone one of us can complete each of these tasks. And every one of us can do this better by joining together with others of us. That’s why I’m calling this philosophy Spiritual Democracy.

From this perspective, we each have our own lessons to learn, our own paths to follow, and our own contributions to make. However, right now, we also have one common purpose. We have to join our paths together and weave our contributions together so that we can make the journey together to accomplish the Planetary Transformation that is so needed right now.