

How to Build a New World

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Let me start by saying that I greet you tonight with a deep sense of our shared destiny. We are on the verge of transformation of life unlike anything this planet has ever known. We are together here in this room, and we are loosely associated throughout the planet because at some level of consciousness we know this transformation is going to take place, and we intend to take full advantage of it. The step before us is really a collective step, and yet everyone of us has an individual part to play. That is why we have incarnated and that is why we come together to talk such as this. We are here to restore order and sanctity to life, and we are ready to be busy about it.

So how do we proceed? How do we, in fact, build a world? I will offer one vision of that process but I want to emphasize right at the beginning that it is not my vision in any personal sense. Rather, I trust you will find that it is all of ours. The vision is generated by who we are and the times that we are in. It comes not from my particular experience but from the experience of all who aspire to a better world, of all who see the world around them and know that we can, in fact, rebuild this world.

I, of course, speak the words and take full responsibility for their limitations. But to the extent that the words failed to reach you and the extent that the words might not touch what is already alive in your heart, I ask you to just look just beyond the words and to be with the essential concepts that I am trying to convey. That is what matters tonight and that is what I hope you will be with.

I am going to present what I consider to be 4 pillars of a new world. These might be considered to be the 4 cornerstones of the temple that we are trying to create together. They might be thought of as a very short list of essential ingredients in a how to manual for how to truly construct a new reality, not just for ourselves. In fact, I think many Americans might say that the reality for us is good enough. But I am going to ask you tonight to keep thinking about the global reality and to try to imagine the kind of world that all of humanity needs and to ask yourself again and again how can I build this reality? How can I contribute to that reality, and is the vision that is being presented tonight one that helps me to see my own life and my own work more clearly and, more importantly, brings me to action.

I will say it again at the end but at the beginning I want to emphasize that words don't matter at this point. Words were used to clarify our vision, to clarify our understanding but all the words that I will say tonight and all the words that any of us might read in a book here or there only matter if we use those words to alert and activate our will so that we actually do something. It is the time for action. The world needs us to act. We need us to act, and so if the words move us on to action, then they are well-spoken. If they just provide a kind of engaging evening, then they have fallen short of their mark.

There are 4 pillars or 4 aspects of the vision which I will place before you, and I will just run through them quickly now and then in somewhat more detail as the evening goes on. The first is to give oneself to God. If "God" is not a word that works or has particular meaning for you, I absolutely understand and have agreement in some degrees with you. God is a word that in some ways religions have captured and demeaned in my mind.

So when I say “God,” and I will use it interchangeably with a whole series of other words, I hope that you will expand to find whatever concept there is that works for you in terms of evoking that sense of the essential spiritual reality of which we are all a part. Perhaps it is spirit. Perhaps is the One. Perhaps is Brahma. Perhaps it is the Way, the Tao, whatever word speaks to you of the inner reality within which we are united and within which we live, move, and have our being. That is the reality which I am trying to refer to with whatever word I use, and the first step that I am talking about is to truly give oneself to that reality.

A second step is to accept the world as one’s own. This is a particularly difficult step to the extent that you see the troubles of the world more clearly than you see its beauty and its potential. Nevertheless, I believe for us to build a new world we have to take it into our being, to truly accept it as our own just as we accept the things that we own, the people that we are close to as our own, our own family, whatever it is. We have to embrace the world in that exact same spirit.

The third step is a more of a processed oriented step, and this is a requirement to bring love to every act that we do. Indeed, we can do a great deal without love, and we look around the world today we see that humanity is doing a great deal without love. But to truly build the new time, to truly build the new temple, to truly bring order and sanctity to life, every single nail driven into the building we are trying create needs to be driven with love because the process cannot be separated from results in any way in this effort.

Finally, and perhaps most provocatively for many audiences, I would suggest that to build a new world we would be wise to give our allegiance to those who have gone before us on the path and know the way. All throughout history, there have been great spiritual teachers who have graced our planet, and today there is a whole glut of such teachers who are ready and waiting to come forward to elicit our help in building the new world. They are the master builders. They are the ones who know the plan; and to the extent that we really want to work in a coordinated fashion, I would suggest that an essential ingredient in this short list of essential ingredients in building a new world is indeed to give our allegiance to these great ones.

Before going any further, I want to just go over a point I touched on very briefly at the beginning which is the question of whose vision this is. I suggested that it is not my vision in a personal sense but a vision that has to be all of ours. I want to underline that because in this most individualistic of all nations we tend to believe that anything truly real comes out of our own individual effort and struggle. Thus, it is just fine to have 300 million different visions here in this country or perhaps 6 billion different visions throughout the planet.

I would suggest to you that if we are actually going to build a new world, if we are actually going to construct a temple within which all humanity can come to know the true essence that is within us, we are going to have to agree on one plan. We are going to have to cooperate. We are going to have release - to some extent - the individuality which is so prized in this country and move toward a unified effort, toward a common vision. I say there is one truth. There is one love. There is one essence to all life. And our job is participate in that truth, that essence, that love. Certainly each of us has an individual piece to bring to the puzzle, but we need to realize that each of our pieces belongs in the puzzle and only makes sense when we deliver it to the puzzle as a whole and don’t try to assert it as our own individual piece unrelated to all the other pieces.

Regarding whether this really is your vision, there are three possibilities. One is, “Yes, the words you are speaking are helping me understand exactly what does live in my heart and, of course, I am going to align myself to it.” Another possibility is “not yet,” and that strikes me as a very useful and real possibility. One might say “These thoughts that you are putting forth are taking root within me but they haven’t quite come to flower yet.” If that is the case, I ask you just to hold all that I say tonight as hypotheses to be tested within your life, tentative truth, which you can test to see if they do, in fact, help you become a more efficient, effective lover and giver to humanity.

A third possibility is a flat no: “Everything that you are saying tonight doesn’t live in me and doesn’t really make sense to me.” If that is the case, I have two responses to you. One is I ask you to just suspend judgment temporarily because in the end in particular I will be talking about the very specific facts that I believe with all my heart will come to pass in a way that will be undeniable to all humanity, so I ask you not to quite close the door entirely on anything I say because I believe time itself will show you that that door is left at least a bit ajar.

Another point I would make is if you find yourself coming up against a firm “no” in regards to something I say, is just to recognize that that is your belief, and you are putting it next to my belief, and our two beliefs don’t match. I would say if that is the case, both of us need to review the degree to which we are wed to our specific beliefs and recognize that perhaps reality is greater than any of our beliefs, and we might all be better off to just relax our beliefs a little bit and to not wed ourselves too tightly to any particular way of understanding life.

Of course, we need our cognitive map. Of course, we need some way of understanding life in order to negotiate this very complex existence that we are all partaking of, but we can’t let ourselves become wed, attached, and addicted to our maps. We need to remember it is just a map. It is not the reality. So my encouragement is to find your vision; and when I was writing that, I realized that the word “our” is within the word “your,” and again I come back to the simple point: Let’s find our vision. Let’s find a vision that we can work together on and then let’s build the temple.

1. Give Your Life to God

The first step I suggested in building a temple is to give one’s life to God, and this indeed is not an easy process. Many people have a genuine problem with this, and it is a problem that doesn’t exist just from a conceptual level. It is a problem that exists on a moment to moment level, and I would like to talk about that moment to moment level first. To do so I want you to just reflect on how you wake up in the morning. What happens first when you wake up? How do you think about the day as you begin it? If you are like most people I think you maybe wake up with a bit of grumble especially if an alarm clock is waking you up; but, nevertheless, the attitude there is “okay, here I go on my day. I have to do this, this, this, and this.” It is all a notion of me, I, and a kind of separate self, isolated from the rest of creation.

An alternative to that, which I think we all would do well to explore, is to allow our first thought in the morning to be, “Good morning, spirit. Here we are again together. You and me ready to begin our day together.” There is some danger in thinking of spirit as something separate from oneself, but for the purpose of the point on the path which I think most of us are, I think it is

most useful to think about that however you imagine it. I absolutely believe that our images of the spiritual reality will change as we go closer to it, but what I would recommend is starting each day with a real kind of fundamental personal working relationship with spirit. Again, “Good morning spirit. Good morning One. Good morning Allah. Good morning Buddha-nature” - however, you envision spirit. Say “good morning” to that reality. Welcome that reality into your life. Say “this is our day that we are going to do together, and let’s see how well I can participate in the reality which you are throughout this day.”

So if you heading into a meeting you would say, “Okay, spirit, I am heading into this meeting, and I want to see how closely I can express the reality which I sense that you are in this meeting. And then when you come out of the meeting, you can say the same thing to yourself. You can say, “Okay, to what degree did I allow that truth and that love and that transcendent reality which I know to be the essence of life to actually happen in me through that meeting? And to what extent did I just kind of run my trip as I sometimes do and get all locked into my personal agenda and forget the larger whole which I am a part of?”

What I am suggesting obviously is a very personal relationship with whatever you imagine spirit to be. You may think of it as something outside of yourself or make think of it as the very essence of yourself – the soul, the heart. It is just as good to wake up in the morning and say “alright heart, here we go again. Let’s do this together and let’s see the extent to which my consciousness can be a pure expression of the reality of which you are.”

As you do this, you will come face to face with a very fundamental question which will probably rise up in your consciousness if it hasn’t already which is a good question: what kind of universe is it? What domain am I operating within? And here I would say there are really just two possibilities, and every person on the planet, I believe, has a responsibility to face this question very clearly and decide which kind of universe one feels one is operating within.

One possibility is we are operating in truly a purely material physical universe. It may have all begun with a big bang billions of years ago. Through a long series of coincidences and chemical and biologic processes life may have begun here on this planet and then gradually, gradually evolved through essentially physical laws into the tremendous complexity of life that we see around us here today. That is absolutely one possibility. In fact, that is a story which I would embrace completely. I would say yes to the big bang, yes to the process of evolution, and yes to the diversification of form. But there is a spot where I as an absolute experiencer of the spiritual reality would say that this is purely physical description of reality falls short.

Let’s remember that this truly physical description of reality is the one that is embraced by modern science. It is the one that is taught in all of our schools. It is the one that most humanity thinks is the real thing because scientists are so good at making predictions and making things happen. They can make a rocket hit the moon. They can make airplanes fly. They can do all sorts of things. So we are aware that science is very good at predicting and controlling the physical universe, and sometimes we tend to buy into the notion that that is all there is, that the scientists are actually right. The physical universe is the whole universe.

I would say their vision is true but short of the whole truth because it leaves out the most essential part for our purposes this evening, which is it leaves out any notion, any possibility that there is, in fact, a purpose, and direction, and meaning to life. We have to realize that the

physical description of the universe says there is no meaning or purpose to life. We can make up whatever meanings or purposes we want, but life itself is not in unity with any one reality of which it is all a part.

Now those of us who embrace a spiritual world view embrace a very different notion of what life is all about. As I said yes we can agree with the way in which the forms have all evolved on the planet, but we have a very different notion about meaning and purpose. We would say, I would say, the spiritual traditions of the world would say, the esoteric tradition from which I speak would say, that every single form is imbued with meaning and purpose. All of creation is part of a larger psycho-spiritual whole which is imbued at the level of every single atom with a goal, with a direction, with something that it is all about, and we are here to participate in that whole, not to make up our own set of rules.

So that is the fundamental question we have to decide. What kind of universe do we see ourselves living within, and I would say that if you see yourself living within a spiritual universe, then it makes tremendous sense to give ones life to that reality, to find out how you can participate within that reality. If, of course on the other hand, you think you are living in a purely material universe, then it makes perfect sense to go after all the personal pleasure you can get. That, in my view, is what most of the rat race around us is nearly all about: people seeking as much material goods for themselves as they get, as much personal pleasure for themselves as they can get because they have a notion that it is just a short span of life and I have to get what I can for myself in the short term. Again, nothing could be farther from the truth from the spiritual perspective.

That whole notion of taking into myself for my own enhancement is the opposite of the spiritual world view. As I am sure many of you know, from a spiritual perspective though we have to build the personality, though we have to develop a functioning individual part, the ultimate goal of that functioning individual part is to surrender itself to the larger whole; so we can participate in that larger whole for the good of all. As Christ said 2000 years ago, ultimately it is more blessed to give than to receive. All the great spiritual teachers of the past have demonstrated the simple reality that ultimately - as one evolves in life - one becomes a giver not a receiver in life.

So giving oneself to God involves understanding what kind of universe we think we live in. It also involves a kind of different pattern of how life actually unfolds before one. Coincidences become a daily reality actually to the extent that one does indeed surrender to the larger whole. Think of what a coincidence is. A coincidence is just something where, from our isolated separate consciousness, we seem to luckily bump into some other person or something which we perceive as another isolated thing. We say, "Oh isn't that an amazing coincidence that we happened to run into each other." But from this perspective of a holistic integrated universe, we don't even exist as isolated units. Coincidences are just that whole integrated holistic universe functioning as it is designed to function. The parts that need to be together are coming together when they need to be together.

This wonderful philosopher from India, Deepak Chopra, who many people are aware of, has made such a science of coincidences and has so surrendered his life to coincidences that they happen to him virtually every week and every month. He knows they are happening when they are happening, and he can even anticipate why they are happening as they are happening. He

gives wonderful, wonderful engaging lectures about this reality because it is so real and so prevalent in his life.

As one participates in all these coincidences, one realizes “Oh this greater reality does, in fact, have a plan, and it is not just some kind of cosmic plan that has to do with the orbit of the universe; it is a plan that includes my life.” It is plan that includes what happens right here on a daily basis on planet earth. Within that plan, there is, of course, a purpose. There is a purpose to all life. In simplest terms, I would say the purpose that is before us, humanity, is to learn to love. Again, in simplest terms, at this point in evolution we are parts trying to find their unity. For humanity, in the psychological sense, what that is all about is learning to love.

The last thing I am going to say right now about giving one’s life to God is about a law or a great principle of life which every one of us can apply to speed our evolution, which every one of us can apply to bring ourselves into harmony with this greater whole. It is the law of invocation and evocation. This principle says essentially “you get what you ask for.” It says in the personal spiritual sense that to the extent that we invoke spiritual light, and love, and power into our lives, the realms from which those divine qualities come can, will, and must enter our life. You get what you ask for. You invoke these qualities in your life and they come into your life automatically. It is exactly as if when a young infant cries, the parents must - out of the nature who they are - respond to that child and provide the love that the child is requesting. We as aspirants or disciples, as individuals who have committed ourselves to spiritual reality, can do the exact same thing. We can call to that reality and draw it into ourselves in the exact same way.

Now at this point we will pause for the one demonstration of the evening. Here we have a glass of water which could be considered our own personal consciousness, and this water, if you can see clearly, is not perfectly clear water. Indeed, I have taken a little dirt which I brought with me all the way from California to represent the imperfection in our own consciousness. Some of those imperfections are indeed suspended in the solution that it is floating in the water but most of them have settled to the bottom, and I suggest to you that this is a perfect metaphor for our own consciousness.

There are some imperfections in all of our moment to moment experience. We know that. We experience that. I can also guarantee you as a psychologist that at deeper levels of the unconscious every single one of us is caring untold sorrow, untold pain, untold regret about things that have happened in the past and have left their mark deep within us. As we invoke light into our lives, that material is going to come up. It is exactly as if this pitcher here would represent the light that we are invoking. We invoke it into our lives, lo and behold what happens? As I pour clear water from the pitcher into the glass, all of the muck from the bottom gets stirred up.

This is the exact point at which many individuals who are serious aspirants are on the path right now. They have said “yes.” They have realized “I am part of a great spiritual whole.” They have called that light into their lives. They have dedicated their lives to in some sense responding to it, and all the muck has gotten stirred up. This is not just true for us as individual aspirants. It is also true for the planet as a whole. As a result of the tremendous suffering of humanity through World War II, a great invocative call went out to the sources of light and love and power. That call, that cry for help, was heard, and a tremendous inflow of spiritual stimulation has come to the planet over the last 50 years. It has created this exact situation (in the stirred up glass), and it is a mess. Let’s face it: For much of the world life right now is a mess. All that needs

to be purified has been churned up and is coming to the surface, and we are in a time of real crisis.

Now individually and collectively at this moment it is very attempting to say “Whoa, enough. I have got to calm down. I have got to settle down. This is way too disrupting. I want some stability in my life. I want things to just go back to how they used to be.” I can assure you that there is no way back. Ultimately, we all share this common destiny to go all the way forward. So really the only thing to do when one reaches this point in one’s life is to, number one, find ways to cope with the muck. Find ways to cope with the pain and in the end you will discover it is such a relief as this pain comes out. But also it is essential to remain in the evocative process – to keep it coming – to just keep calling that light into ones life (pouring more water from the pitcher into the glass). And eventually all the dirt is going to spill out of one’s life, and one is indeed going to become a truly clean, clear consciousness, a perfect reflection of that innate reality.

It is a hard process. I underline the fact that it is a painful process. I think that everyone who has taken the path seriously in their life knows some of that pain. We have to remember that that pain is not an indication that something is going wrong in our aspiration; it is an indication that something has gone right.

And the same is true for the collective whole. All the turmoil on the planet today is not to be seen as some great example that life has lost its way and we are all headed to the worst possible case scenario. It is proof, and it is a demonstration that something is going right in the process. We are cleansing and purifying our consciousness so that we can become what we are alive to become.

2. Accept the World as One’s Own.

In my temple, in my short list of essential ingredients for building a new world, is this idea to accept the world as one’s own. Here there is a real hurdle to be taken especially if we see the world - as I suggested earlier - as full of all this muck that has been stirred up. Who would ever want to accept that as one’s own? The suggestion is, the suggestion made by spiritual teachers throughout all times is, that ultimately we all have to accept it as our own.

I think that many of us feel in relationship to the world the same way one feels in relation to some of our personal problems: that perhaps there is some way to just abandon this planet which is clearly in distress. Perhaps there is some way to find a route up and out that will take us away from all of this pain and all this suffering, so that we individually escape it really is what it comes down to.

Certainly the spiritual paths of the past have embraced this kind of notion. All of the great monasteries within all the spiritual traditions of the past have really been places where individual aspirants could go and isolate themselves from the realities of the world so that they can build their relationship to the soul, so that they could build their relationship to God however they may have perceived it.

But I the times have changed now such that that option really is not before us anymore. The energy conditioning the path, the energy conditioning the planet, is such that now the path forward is the path of service, the path of collectively solving our problems and not trying to find a way up and out away from our problems. What it comes down to in my mind is the

question “are you in it for the long haul?” Regardless of what your honest wishes what might be, I can assure you that the answer to this question is “yes.” We are all going to be on this planet for lifetime after lifetime after lifetime until we get it right.

If you have seen the movie *Groundhog Day*, you know exactly what I am talking about. There is a poor guy who is caught in one day some place in Pennsylvania. And this one day just keeps coming around and around again until he finally gets it right at the end of the movie. Then he is free to go on to the next day. And that is exactly how it works in human life in evolution.

Reincarnation is a fact of life. It is a fact of life which is unfamiliar to us in the West. This is due to one very simple fact upon which all church historians agree: In the year 553 AD at the Fifth Ecumenical Council of Constantinople the Emperor Justinian had all references to reincarnation purged from the New Testament, well almost of them. He did this for his own political purposes. He like many others before and since had a short-term hold on humanity. He wanted to command obedience within the illusion of people’s one and only life.

But as I said they overlooked some passages. The most obvious passages to have survived the purge are twice in the Gospel of Matthew where the disciples asked Jesus a very good question. They said to him “Who is John the Baptist?” It is a very good question. What they are asking is how did John the Baptist become the great spiritual pillar, this man of incredible strength and vision that he was? And both times Jesus gives the exact same answer. He says, “John was Elijah.”

The disciples could have then asked “Who was he before he was Elijah?” and Christ might have replied that he was Ruth or Naomi or maybe Kuan Yen from China or who knows who from who knows where. We are all incarnating in both male and female bodies, and we are all experiencing both this culture and other cultures until we learn all the lessons which we are alive to learn on this planet. That will bring us back time after time after time - each time taking up in consciousness at that level, at that ability to love, which we have achieved in the previous life.

And so we too can look at the great spiritual lives of the past and ask how did these people become who they were? They became who they were through the exact same process that everyone of us is engaged in, through this process of reincarnation: learning our lessons through lifetime after lifetime after lifetime.

I think the best possible metaphor, the best way to think about this, is as a schoolhouse. Some of us are in 1st grade, some of us in 3rd, some of us in 5th, some of us in the 8th grade. First graders not lesser human beings than 8th graders, but 8th graders just know a lot more than 1st graders, and that is all there is to it. If you have got something you need to get done, some things are good to ask an 8th grader to do, and sometimes it is fine to ask a 1st grader to do it. Both need to be good human beings; some are just more realized than others. That is the state that we are in. That is how life works. We are here for the long haul, and eventually we will accept the planet as our own.

Another problem, though, a really fundamental problem that comes with accepting the planet as ones own is the possibility of overload, complete overload, overload to the extent that we will become truly overwhelmed and can’t actually function in an effective way. Alvin Tofler in his great novel Future Shock foresaw this. In the 1960’s he wrote that information was expanding

and becoming available to humanity at such a speed that in the future, a future which is now, we would be overwhelmed by it. This is a real problem, and it is a problem which I encourage you to really think about personally in your life and to try to solve.

A wonderful solution to it has been proposed by Stephen Covey who wrote a book many of you may have seen, The Seven Habits of Highly Effective People. This diagram (three concentric circles) is an adaptation of the notion he puts forward. You can think about all that exists in your mind as consisting of three concentric circles, the most expanded circle encompassing all that you know, every bit of knowledge and information that has ever reached into your consciousness. I know about the moon. I know about the planet. I know about a distant star called Sirius. I know about NASCAR sports car racing. I know that that exists anyway.

It is all part of my knowledge, but it is not actually part of a more intimate circle which could be called the “the circle of concern.” The next circle in includes lots of things that I am concerned about. All of those other things I know about but I am not concerned about. I am concerned about the fact that people are starving to death in Sudan today. I am concerned about the fact that America seems to be exporting its brand of free market capitalism all over the world. I am concerned about the fact that thousands of students on our college campuses are more or less addicted to alcohol, and many of them will kill themselves later this year.

I am concerned about a lot of things but within that circle of concern is another circle of things which is part of my consciousness which is things that I can actually influence. This is the place where I am powerful, and this is the place where I need to focus my consciousness. If I allow my consciousness to be all caught up in these things that I am concerned about but can't influence, all caught up in these things that I know about but aren't even concerned about, I am not going to have any power left over to focus and act where I can indeed influence the world.

So Stephen Covey suggests what you want to do is actually shrink your circle of concern. I know this sounds sort of unethical to most of us. You are supposed to be concerned about the starving people in Sudan. I suggest to you that you will be a far more efficient, more effective server of humanity if you cut down on how much you are concerned about things you are never going to do anything about it. Really ask yourself, “Okay, what am I, in fact, going to do something about realistically this year?” and then try to limit your awareness to those things so you are really know something about those things and maybe do something about those things.

I believe the problem extends as well to our circle of knowledge. We need to cut down on our circle of knowledge. It doesn't do me any good to know about a zillion things I am never even going to be concerned about. I need to just cut down so I can focus on my circle of influence and as I actually do that, as I divert more and more of my psychic energy to things I can actually affect, that circle is going to grow, and that is what we need to do. We all need to grow our circle of influence so we are more and more influential in our own lives and in the lives of those around us, so we really do have a chance to make something happen here on this planet.

3. Bring Love to Every Act.

Three, we are halfway there. Step 3 in building this new time. Step 3 in the short list of strategies for a new world is to bring love to every act. Of course, we need to figure out what in the world we mean by love. This all began for me in a very personal way when I was 17 and the first person other than my mother told me that she loved me. That was my girlfriend at the time. I remember what went through my mind instantly was “What in the world does she mean by that?” In truth, I have been thinking about this exact same question for the last 35 years. What do we mean by “I love you”? What are these words all about?

What we don't mean by “I love you,” I think, is the first thing to be perfectly clear about. Hollywood and the whole romantic tradition which started in the Middle Ages has projected an image of love which I think is an illusion. It is wonderful in a way and fun to watch movies about but dangerous to actually embrace as one's notion of what love is. Think about what actually happens when two people fall in love. Two people, who are experiencing their own incompleteness and their own problems in life, find each other and suddenly by coming together all their problems seem to go away and everything is great and wonderful. This is sometimes referred to as a complete collapse of ego boundaries. It feels great for a time, but only for a time.

Psychologists have done research on this because it is such a powerful and wonderful notion. It turns out that 6 months is a long life expectancy for that particular experience. Any of us who have ever experienced it know that is about as long as it can possibly last. In rare, rare cases it goes on for years and years, but that is very, very rare - so rare that the rest of us shouldn't really be thinking about that as a potential in our lives. What happens 99% of the time is “lovers” realize that they have to stand on their own two feet. They have to reassert their own ego boundaries. They have to find a way to go forward into a sense of interdependence, not the locked-in co-dependence which that first blissful experience depended upon.

We are not talking about romantic love. The kind of love that I am talking about is the opposite of something that happens to us. The kind of love that I am talking about is a willful act, something we choose to do and something we do very consciously. Scott Peck, the author of the wonderful book The Road Less Traveled had a definition of love which I think is the best I have seen. He says “Love is the will to extend one's self for the well-being of another.” I think that is a very useful definition. So we want to love. We want to bring love to every act, and that is a choice that we make. I decide to extend myself for your well-being. I decide to reach out and do something that is hard for me. I decide to make that effort to use that act of will for your well-being. That is love.

My daughter is an elementary school teacher and she often makes the point that most of her parents these days just want to do the easy part of parenting. They just want to do the fun part of parenting. They don't want to do the hard part of parenting. The hard part of parenting in my mind is a big part of love, not the fun part of love, but it is the really crucial part of love where we extend ourselves. We do this thing that is hard for us to do. Who wants to discipline their children? Who wants to put boundaries on their children when they grow a little older and more powerful? Who wants to help their children develop in ways that are going to make them not just happy kids but really good kids? It is hard. It is really hard, and children tend to resist that kind of structure, that kind of boundaries and the rest, but it is love, and we have to learn to love the world in that exact same way. We have to extend ourselves through this hard, hard process.

One of the problems with love is the reality of the tension that we experience between separation and unity. Let's face it. You are all here in separate physical bodies, and it really feels like I am separate from every one of you. It feels like "my self" ends right here with this body and with the self that I most immediately identify with. But that has to do completely with how we know ourselves, with the part of ourselves that we are identifying with.

I will talk later a bit more about levels of consciousness and different aspects of ourselves. Ultimately, I would say that we are all alive, as I said, to learn to love. We are all alive to ultimately realize that in spite of our apparent separation we are, in fact, part of each other. Christ again had this wonderful suggestion "Love thy neighbor as thyself." It is a very high road, very real, great suggestion. All of the realized souls of the past have all said the exact same thing: That ultimately we realize that our neighbor is our self. Ultimately we are intimately connected.

The problem at present is that we live in a climate that encourages separation more than encourages the realization of our unity. The bottom line in this as I see it is fear. Fear and love actually cannot exist in the same space. They just can't happen simultaneously. We are either afraid or we are in a space where we can love. When we are afraid, we really can't love. Unfortunately, life today on the planet is set up and seems to be tending toward a time when inward fear is ever more present.

Of course, 911 was a couple of years ago. It was great turning point for Americans; and, unfortunately, from my perspective the administration has done everything it can to kind of amplify the fear response to that great tragedy, and the effect it has had is perfectly clear. Nationally, it isolated us from the rest of the world. It turned into a we-and-them reality which, of course, has broken down whatever kind of link of right understanding we could be creating across this huge gap that has developed between us and the rest of the world.

The exact same thing happens as a person all the time. When you experience fear, you have the space come up between us. It turns out it is much easier to create distrust than it is to create trust. To create trust takes time after time after time of being good to another, of being trustworthy, of really extending ourselves for the well-being of the other, really paying attention to their needs and responding to them as best we can. But all we have to do is one time where it really matters do something behind their back and boom we have broken down that trust. And it is going to take years and years to rebuild it. So it is a real discipline. It is a real yoga to actually build trust, to build our relationships with other people.

Unfortunately, our culture today is absolutely dominated by this next word, competition. I used to say my students in social psychology, "I don't know who first discovered water, but I can guarantee you it wasn't a fish." The reason for that is, of course, fish are totally immersed in water and they never realize that they are in water. It is the exact same for most of us in this country. We are immersed in a culture within which competition is the bottom line on how our interactions take place day in and day out.

Think about how we educate our children. Of course, our educational system is deeply, deeply competitive. Even our recreational system, sports, is deeply, deeply competitive. Remember it is supposed to be play. It is supposed to be fun, but what do we do with our sports? We have winners and we have losers, and that is the fact of basic competition. The technical term

for the competitive framework is “mutually exclusive goal attainment.” That is, if I win, you lose. If you win, I lose. Only one of us gets to achieve the goal. What kind of way is this to set up human relationships?

Of course, in this country in particular one of the real problems is that our whole business model which has been so spectacularly successful over the last 150 years is based on competitive framework, this free market economy. One would be a fool not to acknowledge the great achievement, the great advances which that freedom has enabled people to do in lots and lots of ways. But there is a time to step beyond any framework.

Believe me, we are at the time within which we have to step beyond this competitive notion of relationship to our brothers and sisters throughout the planet. In simplest terms, the planet is shrinking too fast and the weapons are growing too fast for us to keep competing because we are going to blow each other to bits if we keep doing this. You don't have to get super power anymore, to wreak untold havoc in the world. We are going to have to learn to cooperate. That is all there is to it. We must cooperate. We have no choice. Even if we had a choice, we are still at the point in our evolution of consciousness within which we are ready to cooperate.

The best definition of evil I know is offered by David Spangler who says, “Evil is persisting in something that you should have outgrown.” I believe that we are right at that stage right now with competition. We are at the moment where we must outgrow this pattern of behavior which has served a purpose in the past but really is part of our past and not part of our present and our future.

When we think about this, it brings me back to a very simple question which is “what kind of beings are we?” What is it to be a human being? You may be aware of the great French philosopher, Rene Descartes who said “I think therefore I am.” He made a more interesting statement right before that in which he said, “I am a thinking thing.” His whole notion of everything else kind of followed from that. He said, “I may be wrong about everything else but I am virtually positive that I am a thinking thing,” and that is true. We are all thinking things. I can completely agree with that but we are more than thinking things. We are also less than thinking things.

We have, from my perspective and from a perspective that I think is tremendously useful in understanding oneself and each other, four very distinct levels of consciousness. Starting at the most basic, we can think of our physical bodies and recognize that within the physical body is, indeed, a kind of consciousness which we term instincts. We have the instincts for survival, for self preservation, and for reproduction. These are basic hardwired, non-choice realities which are within us, part of every one of us. But fortunately as a species we have evolved to a point where these are no longer predominant experiences of most of us. Million of years ago, I think these might have been the predominant experience of our early, early ancestors, but nevertheless that experience we have evolved beyond.

The next level of consciousness that we can think about is emotion. This is the whole desire life. It is all the things that we hope for, all the things that we fear. And if you really look carefully at your own life or the life of humanity collectively, I think you can see that many of our lives are absolutely dominated by desire. We are motivated by what we hope for and fear.

When you are feeling strong emotions, an event occurs that triggers the emotion and then you have this emotional reaction. "Reaction" is a very good word. It is a kind of instantaneous thing that happens and suddenly you are feeling very angry or you are feeling very happy or you are feeling very sad. It is again a kind of non-free-willed, semi-instinctive response. It has to do with whether or not you are getting what you want. Lots of us live our lives there, but we aren't limited to that.

We have the capacity to move to yet a higher level of consciousness and indeed many, many people on the planet today are moving to a level of consciousness which I would call the mental level. This is the level of clear, objective thought. We are all able to think. That is why we have universal education: because we recognize that it is a good idea to get people so they can think. But the problem is most of us don't think objectively when the pressure is really on. To see the importance of this, let's for a moment just remember what we get when we think.

What is better about thought over a purely emotional life? When we think, we are actually able to take the perspective of another. When we think, we can actually somewhat objectively move towards solutions to problems that work for everybody. If you are just feeling your emotions, that is impossible.

Think about what happens when you feel emotion. It pulls you into yourself very quickly. Some people who are kind of spaced out are encouraged to feel their feelings to come into themselves more solidly. But for most of us that is not the way forward. For most of us what we need to do is get to the mental level of consciousness where we can really think about the whole - objectively, clearly, weighing another person's values as importantly as our own values, think about what is really going to work for all of us.

Cooperation is impossible without thought, and thought and cooperation are the first step toward love. When we actually think, when we actually use this incredible ability we have to take another's perspective, we are leaning toward love. We are beginning to understand what they need and want and beginning to be able to work toward common solutions.

But the mind is not the top of the human potential. There is a next step beyond the mind which is the goal and destiny of every single one of us, and that is to bring our consciousness into this place which is often referred to as the Buddhist level of consciousness in the east, and here in the West often referred to as the soul. The soul is sometimes associated with the heart. The soul is the place in consciousness from which the unity of life is an experience of fact. It is the place in consciousness from which intuition, which is the direct, instantaneous knowing of what is right for the whole, flashes forth. It is the place in consciousness from which all true morality springs.

At the level of the mind, anything can be argued to be true or false. The mind has been rightfully referred to as the slayer of the real, but the intuition, the soul, is the revealer of the real. At this level of consciousness, one becomes the truth. One becomes love. One becomes wisdom and the will for the good of all people. And this, I absolutely affirm to you, is the destiny of every single one of us. In our depths of meditation many of us may have had flashes of this level of consciousness, have had brief peeks into the reality of our connection with other things.

The first experience of the soul is usually peace, genuine peace, not because of anything I have done but simply because of what I am. I am at peace. That is the first taste of the

soul. The next taste is the joy that comes as one goes deeper into it, and the next flowering of the soul is usually the will to serve one's brothers and sisters throughout all time. This is love.

4. Give Your Allegiance to Those who Have Gone ahead of Us on the Spiritual Path.

The final element in the approach to a new world I am suggesting is that we give our allegiance to all who have gone ahead of us on the path. I think that we are all aware of the great spiritual teachers of the past: Confucius, Lao Tzu, Buddha, Mohammed, Christ, Krishna, and others. There are many great, great souls who have come into the world and who have simply been who they are. Let us remember about the reality of these great lives. None of these individuals set forth to found a religion or anything like that. All these religions are only things that the other people did after these individuals had departed. All of them came to life and just told the truth, and that truth has echoed down through the generations for centuries. Whole cultures have been shaped by the lives of just 2 great individuals, of course, the Buddha in the East and Christ in the West.

Why did this happen? Why did they pay such attention to these individuals? I would say because at the level of the intuition most of us knew that they were the real thing. We saw what they were and said, "I want that. I want to be a part of that. I am, in fact, a part of that, and I want to give my life to that." We may have not had given our lives to it in the best possible way. Maybe we spent a life building a cathedral, or maybe we spent our life on a Crusade because at some level we wanted to participate in this reality which we sensed these great teachers embodied.

One of the things that many of the great teachers of the past had in common was that almost every one of them foretold a future revelation. All of them pointed to the future. None of them said, "I am it. This is the last drop of truth you guys are going to get forever." All of them said, "I am part of a process, and that process goes on." In the East, of course, the Buddhists predict the 5th Buddha, Maitreya Buddha, is who they anticipate. Hindus have always anticipated the return of Krishna. Moslems expect the Iman Mahdi. Christians, of course, expect the second coming of Christ, and Jews, of course, await the appearance of the Messiah.

My perhaps most important statement to you this evening is that the fulfillment of those prophecies is, in fact, taking place at this very hour. We know about these teachers in their modern approach to humanity because of the work of a few great individuals who had exceptional contact with them over the past 150 years. The first whom I will mention is a woman name Helena Petrovna Blavatsky whom some of you may know as the founder of the Theosophical Society. She published a great book in 1875, The Secret Doctrine.

The Theosophical Society and The Secret Doctrine were both the outcome of her direct experience of these great teachers. As a young child, she had an exceptional life. One aspect of her exceptional life was that she first in her nighttime dreams but then later in adolescence in waking visions, she perceived a very distinct individual who seemed to be a kind of guide or teacher to her. He was tall, dark-eyed, with a very unusual countenance. When she was 21, she actually met that man in London's Hyde Park. He outlined to her a life work which she could accept or reject.

As I said, she was a woman of exceptional courage and will and commitment to the good of humanity, and she accepted the challenge which he put before her. The first step was to

get herself into Tibet which at that time was a completely closed kingdom; no westerners were allowed in. But that was where he lived and worked. He said essentially “If you can get yourself into Tibet, you can study with me and my associates for a number of years, and then we will ask you to do even a harder thing which will be to come back out of Tibet and tell the world about our teachings and about our existence.” She accepted the challenge. She tried three times to get into Tibet. On two of those occasions she succeeded and on one of those occasions she stayed there for 3 years and studied with him and his associates. When she came back out, she started writing *The Secret Doctrine* and giving a tremendous teaching about the Masters and about their understanding of life.

Her work was followed by another great, great disciple, a woman named Alice A. Bailey. She was a British disciple, who spent actually most of her life in the United States. Through a life that involved real suffering, she too came into very intimate rapport with these great teachers. Her initial contact took place in her early teens. She doesn't remember why but for some reason she was left behind one day when the rest of her family had gone to church. She was sitting in her sitting room in England when a man walked into the house immaculately dressed in European clothing but he had a turban on his head. She had never seen a turban before, and she certainly didn't know what this strange person was doing in her living room. He sat down next to her and explained that there was a great work ahead for her but in order to do it she would have to stop being such a selfish, egocentric, insensitive little girl. Can you imagine? Quite a shock no doubt. Nevertheless, she did manage to make the necessary changes and as a result was able to work directly with these teachers throughout her life. She published a series of books which were mostly their ideas that we now call the Alice Bailey teachings. They are phenomenal.

For our purposes tonight, the important point about the Alice Bailey teachings is not only do they state that the masters exist as Blavatsky had said but that they also outline a great decision that they made in the 1940s which was to come into open outer roles in the world some time between 1975 and 2025. Of course, we are right in the middle of that time period right now, and I can assure you that they have stayed true to their word. These great, great teachers, these fully enlightened elder brothers of humanity, have left their ancient retreats and are now entering the modern world. They are making contact daily with individuals and groups who are open to their presence, who respond to their lead, who want in their heart to work with them in one way or another.

They don't impose themselves upon anyone. They never will. They are truly only here to help us decide what we want to do. They represent our destiny and from that experience, from that truth which they are, they can call to our hearts. They can call to what is good and true within us and try to evoke that.

This is the thing that I have learned in last years: Humanity is a species that is capable of a very wide range of behaviors. We are capable of the most egocentric self-serving, greedy, unthinking behavior imaginable. We are also capable of extending ourselves to altruistic acts of service for our brothers and sisters in ways that truly defy imagination. So at any given moment, everyone of us is capable of a whole range of behaviors. And a thing that I have seen very clearly over the last few years is that one factor that plays in very directly to which of those behaviors we express is the kind of leadership which is present in the world at any given time.

To underline this point just think back 50 years ago to what Mahatma Gandhi did in India. One man, without firing a single shot, got the British government to abandon their most lucrative colony in the entire empire. They gave up tremendous financial advantage which is all that the empire was about. The empire wasn't for the good of humanity. The empire was for the profit of the British. They abandoned their most profitable colony because one person called the conscience of the people in India, and also to the conscience of the British people, and also the conscious of the world community. Through his single act of calling to what is best in all of us, he evoked this tremendous response on the part of the British government.

It wasn't a short quick easy process. He and his associates took a lot of blows in the process, but they never returned the blow. And as they did that, they brought us all to our best. That is exactly what these teachers are going to try to do. They are going to try to call to what is best in all of us but just like Gandhi. They are steps ahead of Gandhi even in his great realization. These teachers are more perfect embodiments of love and truth than even he. They will try to call to what is best in us, and they will say to us, "You have a great choice before you. That choice is either to continue in the individualistic, competitive, get-what-you-can-for-yourself ways of the past, or to abandon that in favor of a world based on cooperation and sharing." For this country that would mean abandoning our tremendous economic and military advantage for the good of the whole; genuinely embracing a model of cooperation, sharing, and justice for all people.

Sharing will be, in fact already is, the fundamental platform of their proposal for humanity. Think of what happens when you share - even if it is something as simple as sharing your sandwich at work with a fellow employee who forgot to bring theirs. You just recognize that "Oh you are hungry too. I have got enough for both of us. Maybe I won't be quite as full as I was planning on being this afternoon, but at least we will both have something." When you do that, you connect with that other person. You recognize their humanity. You recognize their need. You build a true bond of love. It happens. Sharing is so simple. It is a practice that we can take up that has this spectacular effect on us.

One of the basic facts of psychology is that change comes about in two ways. One way it comes about is when we change our inner attitudes, then we change our behavior. That is a great way to proceed and, hopefully, we are all engaged in that process. But another way through which real change happens is when we change our behavior, our inner attitudes change to catch up with that behavior. So if we do the right thing, we begin to actually believe that the right thing is a good thing to do. If we actually extend ourselves and share with one another, then we can begin to believe in the practice. Attitudes can dictate behavior but attitudes can also follow from behavior.

The teachers - sometimes referred to as Mahatmas, that is how Blavatsky referred to them - will suggest to us that if we want peace, we will have to establish justice world-wide. And to establish justice, we will need to embrace sharing as the foundation of right human relations.

As I said this is not necessarily an easy step. As they do this, I can assure you that those who currently control the most, those who currently have the most advantage from the system we developed over the past 200 years, will not joyously relinquish all that they have acquired for the good of all humanity. Of course, when I refer to those who have the most, I am primarily referring to the money interests within this country and within Western Europe. There are a tremendous number of millionaires and billionaires in the world who won't assist in this way of working because they just want more and more and more for themselves. It is not just money. It

is also power. There are plenty of people who so desire both money and power that they want to draw more and more and more and more of them into themselves so they can control and dominate and manipulate the world for their own ends. It is a tremendous problem.

These overwhelming desires for money and power are an anathema to the human spirit. Both of these tendencies, I think if we are honest, we will admit to some degree in all of us. Both these tendencies pull us away from the soul, pull us away from our destiny, isolate us, and isolate the rest of humanity in their fear because everyone is afraid they might not get enough if these guys are taking it all. At present, these guys who are taking it all are, of course, we in the West. We are using so much more of the world's resources, so much more of the world's energy. We are contributing so much more to the pollution of the world than is our share. If the world goes down, it is because we have done it to us.

I believe that we in the West, especially we in the United States, at this most delicate moment in world history, have a very special responsibility, and that responsibility is simply this – to decide what kind of world we want and then to not sit down until we have created it. We have to make the difference. I assure you that as the teachers come forward they will call for all humanity and the vast majority of humanity will say “yes,” of course, because the vast majority of humanity is much more heart-centered and much less greedy and locked in their own castles of wealth and power than we are here in the West.

I had an actually real eye-opening experience of this just within the last couple of years in that two years ago I moved from Wisconsin, which is a particular kind of culture, to Los Angeles, which is a very different kind of culture. In just that move I got a good look at what I call the advanced state of the American illness. Los Angeles in many ways represents the American dream, and I never understood Ronald Reagan until I got out there and really took a look at what is going on out there. It has something to do with the incredible combination of the beautiful, beautiful natural environment and the sense out there of an unlimited frontier that builds this notion that we should all just get more and more and more stuff for ourselves. I have never seen the kind of affluence which I have experienced out there, and I also have never seen the kind of almost universal unhappiness which I have seen out there.

It is an experiential fact for me; and if you have ever had the chance to live in a poorer country, third world perhaps, I think you may have experienced that there seems to be a direct negative correlation between affluence and well-being. I don't quite get it but it really seems true to me, that the more we pull into ourselves, the more we say “I need more for me,” the more deeply distressed we become in our heart, the more we lose touch with that essential divinity at our core. I am not advocating renunciation of all worldly goods for all of us, but what I am saying is that we will be happier, freer, more liberated, more joyous community when we in the privileged West begin to share all that we have accumulated.

I think most of you know that every single day that passes over 26,000 people breathe their last breath and die of starvation and the diseases associated with malnutrition. The vast majority of them, probably around 20,000 per day, are young children, who have no possible responsibility for this great, great tragedy. Meanwhile, we in the West have storehouses piled with food that could feed them perfectly easily. The world produces a great surplus of food per capita every single year that passes, and yet we choose not to distribute that food because it serves our sense of power. I think many of us think it is some grossly inhumane form of population control. It

is a travesty, and yet we have let this go on day in and day out because of the norm we have adjusted ourselves to. But I can assure you that the pain of every one of those children is experienced by every one of us. We live in this great psycho-spiritual environment which is saturated with the cry and the despair of humanity.

We cannot isolate ourselves from it, no matter how many cars and castles and SUVs and swimming pools we accumulate for ourselves. We are still going to be in the midst of this combined shared experience of our brothers and sisters throughout the planet. So there is tremendous reason just for what might be called enlightened self interest to embrace the well-being of all as the goal for every single act that we individually and collectively perform in the coming times.

As I said, the teachers will offer this vision, this opportunity to us, and it will be entirely up to us to choose what we want to do. I would also add that they have said “The end is known from the beginning,” and that end is the eventual realization and unity of all mankind. So the future is assured, but we have to take ourselves there. It is not like it is going to happen unless you and I and everyone else that we can touch and influence agrees to make it happen.

The final point in this long statement that I have been making tonight has to do what for me is the most promising and the most provocative and the most important aspect of this whole story. This is the existence of a single individual who is known of the World Teacher. I will tell you ahead of time that nothing that I say in the next few minutes is going to do justice to the nature of this being. He is the eldest in the great family of humanity. He is the one who has gone before all of us. He is the one who has remained on the planet centuries after he could have gone on to places of life and liberation beyond anything you and I can imagine. And he has remained purely out of his great love and compassion for every living thing on the planet.

He is the one who so perfectly embodies love that he is, in fact, that principle. There is nothing to him other than this pure love. It is not a kind of personal love; it is indeed a planetary love. His consciousness has expanded to the point where it encompasses the entire planet. He is aware of every single thing that is going on this planet every single minute of the day. I know I am asking you to stretch beyond the normal understanding, but I am doing so only because for me it is all established fact.

His intention is to come before humanity at the earliest possible time and is only waiting for us to be ready for his approach. When will we be ready? You might say we will be ready as soon as we break our fixation with money. That has been prophesied. That has been identified as perhaps the single hurdle that is currently between us and him, between us and the future which is ours to create. If you think seriously about how we are spending our time and energy today, particularly in the West, but it is true throughout the world increasingly, it is clear that we are spending our lives as if money were in fact the goal to life, as if getting more of this stuff so we can buy more other stuff is really what it is life is all about. Of course nothing could be farther from the truth.

It may have been an important goal for us in the past to acquire enough to secure our physical existence in the future, but it is not the goal for us today. We are merely persisting in something we should have outgrown. We are ready today to abandon money as our goal and to see love, right relationship, as our goal: to build a culture which, at every single level of society,

embraces that ideal. We can aim to build a society such that our economic system is designed for the greatest good for all; such that our educational systems are designed to educate people to learn how to love, to learn how to connect with others, to learn how to serve the common good; such that our social systems, our recreational systems, our political systems, all serve the human need to realize the soul, to find the heart. We can build a culture that exists like that.

I think it was mentioned in the introduction that I worked on the Finhorn community for a number of years, and I can tell you that there and in other communities around the world in small ways, small cultures are being developed that support this kind of realization. It is astounding to spend a number of years in such an environment and then leave that environment and come back into the competitive individualistic isolated culture within which we all live. It is a terrible shock to the system but it is a tremendous promise to remember that yes, humanity is capable of building cultures, of building systems which actually support the spiritual need to realize the soul. We can establish such a culture through sharing, through justice, through right relationships for all people. The World Teacher holds that vision. The World Teacher embodies that reality. He will do everything he can to call forth from all of us.

We have been told and have known actually for years that he was making his approach to various individuals and groups throughout the world as he saw the opening. One such approach took place in Nairobi, Kenya in 1988. There is a huge amazing background story to this which has to do with a woman named Mary Akatsa, an exceptional woman. She is a Christian, somewhat fundamentalist faith healer really but a person so imbued with spirit that she was able to perform truly great healings and has drawn to herself a congregation of 5,000 people who meet weekly in the shanty town outside of Nairobi. Numbers of miraculous healings were being performed by her in these meetings, but she said a much greater miracle would take place.

Then one day out of the blue this man appeared and addressed the audience in perfect Swahili for 15 minutes and performed a number of healings. When the audience saw him, they cried out “Jesu, Jesu.” They saw this as Jesus returned. This is not Jesus. Jesus is a great master who we will see one day. This is the World Teacher. His personal name is Maitreya. We see him here as he chose to present himself to that audience on that day. I can assure you that if you were to see Maitreya walking down the streets of Boulder tomorrow, he wouldn’t be dressed like this. He probably wouldn’t even have that particular beard but he would probably have the exact same look in his eye, the exact same countenance of tremendous love and compassion.

After this meeting, after he addressed the audience, a doctor who was there in attendance said to him “Can I help you in any way? I have a car. Would you like a ride?” And he said, “yes, that would be helpful, thank you.” (We know this whole story purely because on this particular day, the man who was the editor of the Swahili edition of the *Kenya Times* happened in attendance, and he published this story and it was picked up by the BBC and the rest, and that is how we found about it.) The doctor swears that this man got in his car; he drove a mile from the meeting place to a crossroads where, he said, “fine, this will be good. I will get here.’ The doctor swears he got out of his car, walked a few paces away, and then disappeared into thin air.

Now why do I tell you this? Why do I bring this piece of information forward? Is it to undermine whatever credibility I may have to established in the last hour? I hope not. Rather I say it to alert you to the possibility that there are individuals on this planet who currently go all the way beyond anything we can imagine in terms of their mastery of all the things of existence which

is what he is demonstrating there.

I assure you, could appear right here on this stage besides me if he chose to. He would never chose to do such a thing; but if he chose to, he absolutely could do it, because he is a complete master of every plane of existence. He has complete control of the physical plane, the emotional plane, the mental plane, and the spiritual plane. That is what we mean by a master. Sometimes individuals who are referred to as masters, we don't mean master over anyone else. We mean master over oneself, master over life, and he is a complete master of all these planes of existence. He can manipulate them as he sees fit; but he would only ever manipulate them in accordance with the greatest good for humanity, never ever, ever, ever infringing in any way on any free will.

Many of us who know he exists and know he is coming forward to humanity have begged him to come forward sooner, have begged him to infringe our free will, have begged him to impose his will for the greater good of the world on the past elections or something like that, but he would never do that. He knows more deeply than any of us could ever imagine that we all have to find our way forward by ourselves. He will help, of course.

This planet at present reminds me of a school room but the teachers have taken the week off, and all the kids are just doing what kids will do if the teachers didn't show up for a week. But the teachers are on their way back, and they are going to help us to do the right thing in the classroom once again, but they will never make us do a single thing.

I think many of us have entertained this delusion that the masters will reappear and suddenly the world will all be better. Absolutely not. They will reappear and will call for what is best in us and ask us to remake the world. That will be our choice.

As I said, at present he has not come forward but he has extended himself in a way that makes him contactable by all of us. This photograph here is actually a hand print that appeared on a mirror in Barcelona, Spain. The woman of the house who saw this assumed it was her husband's or her son-in-law's, and she cleaned the mirror and thought nothing more of it. Three days later the hand print was back. If you look at this hand print closely - and we printed a card that has this hand on it - you will see that it is not an ordinary hand print. If you or I after our shower try this, all you get is an outline of your hand. But this is actually like a photograph, a 3-dimensional photograph of a hand print.

Anyway, the woman saw it again and asked her husband and asked her son-in-law, "Did you put your hand print on the mirror?" and they both said, "no, it is not my hand print." She, a member of this world wide network of volunteers that I am a part of, that many people here in Boulder are a part of, who are working to make known the emergence of these teachers. She called a man whom we have all been inspired by and worked closely with over many years, a man named Benjamin Creme, and said to him "We have got this hand print on our mirror. Is that something special?" And he asked master whom he works with, and they said, "Yes, indeed it is something very special. What that is is actually Maitreya's hand print, put there not just for you and your family but put for all humanity as an energetic link to him and from him. It can be used for exactly that."

Now with these reproductions of the hand print anyone who wants to, anywhere in the world, any time in their life, can connect energetically, inwardly, with the World Teacher. People can use it different ways. Some just put it before them in meditation and ponder it for a while as they go into their meditation. Others put their hand on it and say a prayer or offer their invocation to the World Teacher. You can use it however you want. Others, with the patient's consent, put it under the bed of a patient who is ill, needs healing, put it there as a kind of invocation again for a blessing of Maitreya to come into that life.

The promise goes back to this law of invocation and evocation that I talked about earlier. The promise is that within karmic law, within the degree to which he can enter one's life for your good or for the good of others whom you are concerned about, he will. He will send his blessing. He will send his energy. He will send his love. He will send his courage and his inspiration into your life to the extent that you genuinely invite and invoke that energy into your life.

So this really is offered as an invitation, sort like giving your cell phone number out to all humanity, saying call me any time you want, and I will respond. That is his promise. You can use this in the exact same spirit that I suggested at the beginning. Everything that I have said might be thought about as hypotheses to be tested. If you think there may be some truth to the reality of Maitreya, if you think there may be truth to the fact of where this hand print came from, you can take this into your life and just test it out. See how it works. Bring it into your life and see if you are able to sense a response there. I guarantee you the response will come. The degree to which you experience it, of course, depends on lots and lots of factors.

So that is really the end of the main comments which I am going to make right now. What we will do is go now into more of a dialogue portion here of any questions you might have and any comments you might want to make. I will be very happy to listen and try to respond. Before we do that, I just want to remind you that these are as I said my short list of the pieces that I think we can all take into our lives to actually do. Here the emphasis has to be on the word "do." Again, all these words, all these thoughts, only matter to the extent that we actually do them. I encourage you now to look at this list and say to yourself, "Am I going to do any of this? Am I actually going to do this?"

Am I going to give myself to God? Am I going to wake up in the morning and do something about truly - through an act of will - trying to connect with spirit, the One, Allah, Brahma, however you might think about it? Am I really going to do that? Do I really think that God exists to the extent that the right thing to do with my life is to connect it to that essential spiritual reality? Am I going to try to do that day in and day out?

Am I going to accept the world as my own? Am I really going to say, "Okay, planet, I am with you. Okay, humanity, I get it. I am connected to you until we get this thing right, and I am going to work with you as effectively as I can."

Are we truly going to try to bring love to every act we do - in the office, at the dinner table, when we are tired, when we are feeling good, when we are feeling bad? Are we really going to remember that if I am truly going to build a new world, I am going to have to find love? I am going to have to become love. I am going to use love in every opportunity that I can.

And finally, inwardly now and outwardly later, am I going to give my allegiance to those who have gone before us on the path? Am I going to keep my eyes open to these great, great teachers, and as they emerge, am I going to listen to my heart to think about what my response is? That is all I would ask you to do as they emerge

Don't do what I say. Don't do what anybody says when they emerge. Just listen to your heart and follow your heart. I believe the heart of humanity is absolutely sound. That is how we recognized Gandhi. That is how we recognized Martin Luther King. That is how we recognized the Buddha, Christ, Mohammed, Confucius, and all the other ones. Our heart is sound. Our heart knows the real thing when we see it. So will we, in fact, follow our heart and really abandon our own personal prejudices and say yes to those who really have the plan and who are in a position to help us coordinate our efforts for the well-being of all humanity?

Those are the questions. I have tried to suggest four basic ingredients to an answer to life's central problem, but it is a real yoga, a real discipline to stick with them. I know I am not asking a small thing, but I have tried to make the list as short as possible. That is the whole point of this presentation. I would say these four will do it. If you can just remember these four and work on these four, your life will be transformed and collectively we will help transform the world.

Thank you very much for your kind attention.