

LEARNING TO TRANSCEND OUR FEARS

Foundation for Consciousness Development

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Context. What is the purpose of the human experience?

Before embarking on the next theme, we ought to outline a context that presents a new way of looking at life, a new paradigm; one that lets us be happier and understand human beings. You don't have to agree with everything that follows, or to believe anything, because we are not talking about beliefs. All you have to do is to see how your own life changes after applying this information, to see if it works for you.

If the results inside you are happiness, peace and harmony, you'll find this information to be true; and if the external results, in terms of relationships, health, resources and how you adapt to your environment improve, you'll verify that that this information is wisdom.

The purpose of human experience is to evolve, develop our own consciousness and so be filled with wisdom and love. Each and every one of us has come to this world to work on our spiritual development, sharing and participating in experiences with other human beings. Life is actually a process in which the Universe teaches us; planet Earth is a "spiritual school" and each life experience is like one academic year.

Spiritual development is an internal, and so absolutely individual and personal task. Nobody can do it for anyone else, yet nor can we do it "without another"; in other words, we need to interact and share experiences with other people in order to achieve our own development —to know ourselves—. Sometimes, instead of getting on with our own development, we try to interfere with other people's, and instead of learning from them we try to change them. All this does is to distort the learning, or attempt to distort it, and this complicates life itself.

Only if we understand this can we be efficient by asking ourselves what life wants to teach us in each situation, because each is part of a learning process. In short, we have to learn to turn ignorance into wisdom.

When we notice that suffering is disappearing, our inner peace is becoming invulnerable and that our own capacity to create, love and serve is expressed without any condition or restriction, it means that we have achieved wisdom.

In order to lay the foundations for a new civilization that will bring a greater level of satisfaction for everyone, we must start by harmonizing ourselves. To do this it is essential to study the Universal Laws and apply the principles that lead to wisdom. We should bear in mind that only by sustained practice and discarding

theories and ideas that prove to be mistaken can we really achieve wisdom. This way we can develop peace and harmony directly on the ground, with the teaching of daily life, because life is the best school and nature the best teacher.

All we need to achieve efficiency is to stop arguing with the perfect order of the Universe; mental inefficiency is necessary in order to discover, through saturation, that the Laws of the Universe exist. When we reach the point where we have suffered enough, we are ready to understand the Laws. Internal opposition must stop before external opposition can, and for this to happen we have to have accepted that everything that exists and everything that happens is perfect and necessary, because its purpose is one of Love.

Studying and understanding why things exist and why they happen can lead us to recognize the Laws, which in turn make it possible to create a better future for Mankind.

There are seven Laws that govern all of the Universe's processes of creation, administration and evolution. Of the seven, four are fundamental, for they control the development and evolution of the consciousness of the human species anywhere in the Universe. These four Laws form the lower triangle of the Laws, while the Law of Evolution is the superior Law that governs the inferior triangle, which is also known as the triangle of hell, because it is the lowest part of the Universal Laws.

We will be within the Law when we love, enjoy and value what we have. Everything within the Law functions well and flows on its own.

Anything that brings suffering, anguish, pain and illness, happens because we are going against the Laws, and that is how we are going to recognize them. The results we obtain when we go outside the Laws enable us to recognize their existence. We have to make mistakes to be able to discover the Law. Mistakes are not the problem; the problem is not learning from them.

The Law is designed so that we ourselves make a change, not so that we try and change others.

As can be seen in the following tables, human experience is governed by four specific Laws.

LAW	POSTULATES	EFFECTS OF VIOLATING THE LAW
NATURE	<ul style="list-style-type: none"> ✓ All things that are complementary attract each other. ✓ Every living being requires the specific food for its species. ✓ Every manifestation of nature requires favorable conditions. ✓ Every living being has an instinctive sense of the Law. ✓ All cycles of nature have specific functions. ✓ Every violation of the Law produces serious consequences. ✓ Every living being has its function. 	<p>Physical ailments: undernourishment, illness, vices, degeneration, misery, hunger, physical and mental defects, physical malformations, ecological imbalance, erosion, plagues, shortening of longevity, etc.</p>

LAW	POSTULATES	EFFECTS OF VIOLATING THE LAW
HARMONY	<ul style="list-style-type: none"> ✓ Everything that is sent out acts, reacts and returns. ✓ Everything that is attacked defends itself. ✓ Everything that pleases is accepted. ✓ Only love can transform beasts into persons. ✓ Only understanding avoids destruction. ✓ We must control situations, not be controlled by them. ✓ The best teacher is learning by example. 	<p>Psychological ailments and relationship problems: distrust, fear, estrangement, isolation, individualism, loneliness, sadness, depression, fights, shyness, lack of communication, disunity, boundaries, traumas, complexes, etc.</p>

LAW	POSTULATES	EFFECTS OF VIOLATING THE LAW
CORRESPONDENCE	<ul style="list-style-type: none"> ✓ Every situation is a learning experience. ✓ Every circumstance is generated by oneself. ✓ All events happen to whom they are meant to happen. ✓ We are always exactly where we are meant to be. ✓ We come to life with what we need to live it. ✓ Only what needs to happen, happens. ✓ We only give or have what we need. 	<p>Upsets in the individual environment: mental blocks, dissatisfaction, difficulty in achieving success in what we do, wearisome battles against the circumstances of life, inability to accept one's life, fears, anxiousness, constant frustrations, etc.</p>

LAW	POSTULATES	EFFECTS OF VIOLATING THE LAW
EVOLUTION	<ul style="list-style-type: none"> ✓ Experience alone opens the way for understanding the truth. ✓ Only opposites lead to the development of consciousness. ✓ We only move up a level through the appropriate transformation. ✓ We are only the result of ourselves. ✓ We only argue with situations that we have not understood. ✓ The need for understanding alone is the reason for physical existence. ✓ We can only recognize balance from imbalance. 	<p>Social upsets: rebellion, anarchy or self-destruction, when limits are imposed on the experiences to be lived; wars, strikes, violence, revolutions, delinquency, hate, conflicts, when human concepts are imposed.</p>

In the tables above, the effects of violating the Law are listed on the right-hand side. In this discussion of the Laws of the Universe we will also find an explanation of the benefits of not violating the Law.

The Universal Laws should not be confused with human laws or rules; the Universal Laws are immutable and non-repealable, and their origin lies in the wisdom of the Absolute or Divinity, so they are absolute; they cannot be amended or negotiated, and disobeying them brings a negative outcome —in the sense of unpleasant—, and also a positive outcome —in the sense of it being a learning experience—. That is why it is said that in fact human beings do not construct laws, but issue them; we call them *human laws*, but they are rules, because they are repealable, transitory and useful for a given moment.

We have come to planet Earth to develop three inner virtues: Happiness, inner Peace, and Love or Service to others. This development brings with it excellent results in all four fields of: Relationships, Resources, Health, and Adaptation to the environment:



The idea is to use these virtues to interact with what is around us. To learn to be happy, to be peaceful, and to love is the true purpose that has brought human beings to the physical world of matter.

VIRTUES	CHARACTERISTICS	SCIENCE IN WHICH IT IS STUDIED	IT REPRESENTS OR IS DEVELOPED IN
Happiness	0% suffering 100% understanding 100% self-worth	Acceptance	Function
Peace	0% conflicts 0% reactivity 0% confrontation 100% respect	Accepting life with wisdom	Destiny
Love	100% capacity for service 0% resistance 0% fear 100% adaptation 100% commitment	Unconditionality	Mission

Happiness, peace and love are principles of the divine essence; they have no polarity, they are immutable.

Learning to **be happy**:

- ✓ To learn to be happy we have only to face up to all that we believe takes our happiness away.
- ✓ To be happy we do not need anything outside of us, just understanding and a certain attitude of mind.
- ✓ Non-acceptance is the only cause of suffering; we must stop arguing with reality.
- ✓ It is essential to stop working on others, and work only and exclusively on ourselves, changing what it is inside us that is annoying (the ego) so that it stops doing it.
- ✓ If there is suffering, then just one question needs to be asked: what is it that I'm not accepting?; that is where the answer is to be found.
- ✓ Everyone, without exception, has what they need to be happy; however, very few people know how to be happy with what they have.

Learning to **be peaceful**:

1. Nothing and no one brings peace.
2. Inner peace is the result of one's own spiritual development, not a gift.
3. Handling peace requires several elements: clear and accurate information to understand that life is a process of love and that evil does not exist, the skill to manage one's own vital energy, and training.
4. If peace is lost, we must ask ourselves: "What am I resisting?; what do I want to change?; who am I blaming?"

Learning to **love one's neighbor as oneself**:

1. All this requires is to be involved or share time with people whose behavior is very different to our own, to learn to love and respect them just as they are.
2. Love cannot be offended, it is invulnerable, immutable, universal and neutral.

3. Love signifies total understanding of the Universe; it is a way of being and does not need an "object" on which to project itself.
4. Love is not a force, it is a tool.
5. Love is not a feeling.
6. Love is always giving the best of oneself.
7. If there is a lack of motivation the best thing is to wonder why I am allowing the specific situation to limit my capacity for service, which in reality should not depend on external events.

By developing the three inner virtues excellent outer results are obtained in all four spheres:

8. In relationships.
9. In resources.
10. In health.
11. In adapting to the environment.

In the life experience of any human being five elements are present: purpose, destiny, mission, function and intention.

1. Purpose

There is a purpose of love that brought us to the world of matter; it is the perfect objective of learning two things:

- a) To be happy in oneself, i.e. not to depend on anything or anyone in order to enjoy inner peace and happiness.
- b) To love one's neighbor as oneself, i.e. to respect the rights of all beings in the Universe.

And how do we learn this? Here we can see the perfection of the Absolute's pedagogical design. To perform the exercise of learning to be happy in ourselves we need to live in a place, with certain people and circumstances where everything that happens around us is more or less aggressive. In this way we will realize that

our problem does not lie in what is happening around us, but in how we relate to it, and the rejection and resistance that we set in motion.

As for the second part, loving one's neighbor as oneself, this means respecting them just as they are, not seeking to change them, not putting up resistance to others. We need to live in a place where the people around us think differently, have varying customs, and create different things. In this way we will learn to love them as they are, without judging them or condemning them. This is how the purpose of love is fulfilled; it is the real reason why we human beings are here on planet Earth.

More than 2,000 years ago, the Master Jesus taught us this when he said: "Love your enemies"; they are not our enemies, they are people who think differently.

Being happy means experiencing zero suffering about what happens; and loving means offering zero resistance to others. Wisdom is the same as love, not feeling. Those who have love care deeply about others, but they do not suffer; however, those who possess goodness but not wisdom care deeply about others, but they suffer enormously. Those who do not care, the indolent, the indifferent, possess neither wisdom nor goodness.

2. Destiny

This is what we come to learn from the world of matter —how to manage the seven tools of love to attain invulnerable peace—; it is a great opportunity to learn what we are missing.

All of us bring to the world a destiny that is inevitable and highly valuable. Our culture teaches us to try and avoid destiny instead of showing us how to harness it. The key to harnessing destiny is: "You have the capacity to enjoy whatever you do, because that capacity is within you". However, if someone says to their child: "You must always do what you like", this will generate a huge block in them.

Destiny is a pedagogical design whose purpose is to enable human beings to verify and discover information that governs the Universe and its perfect order. It is therefore the best opportunity for transcending all human limitations. Instead of complaining about the difficulties that we face in life, we must take advantage of them as a great opportunity for transcending them; then they will disappear for good. If we do not learn from difficulties, far from disappearing, they will become more complicated, they will persist and they will become permanent.

3. Mission

This is what we can teach in the world of matter. We should enjoy our mission intensely, whether or not it is part of our function.

Our mission enables us to recuperate a large amount of the vital energy invested in the exercise of learning to be happy. Our mission is what we already understand, what we already know. It can therefore be used to serve others while bringing enormous enjoyment.

Both our mission and our destiny are represented in our personality: the latter through our belief system and the former through understanding. As we progressively transmute our ignorance into understanding and wisdom, we will increasingly have a bigger mission and therefore more satisfaction.

4. Function

This is what each individual does to support themselves; it consists in putting all possible enthusiasm, joy and love into what one does, even if it is not part of one's mission.

We know that all living beings have a function within the order of the Universe. It takes wisdom to accept it with joy, enthusiasm, and total capacity for action and service. One's function does not consist in "earning one's living"; living is not "earned" because it is a divine gift. What one earns is what supports this biological entity, this body.

Thus, our support is guaranteed as a result of our function. Those who are happy and enjoy what they do will always have an abundance of resources at their disposal.

5. Intention

This is what we want for ourselves or for others. Intention must be directed in a way that does not interfere with the destinies of others nor seek to avoid our own destiny.

Intention is the most complex element for human beings today, because feelings, the idea of kindness and the other ideas that our culture has erroneously conveyed to us lead us continually to try and interfere in the destinies of others. If we were to accept that destiny is something extraordinary and not "bad", that it is the best opportunity we have to fulfill what we came to the world to do, we would stop trying to change the destiny of others.

When a son or daughter wants to fly the nest and their parents object to it, how should we act so as not to interfere? We always want things to go our way. In this case, the parents consider that it is not the right moment for their son or daughter because they do not have a steady job, for example, and they do not want them to leave home. The "I want's" are the cause of suffering. An "I want" is also unconscious selfishness because we want others to be happy doing what we want them to do.

What would be the wise and loving thing to do in this case? To say to the son or daughter: "The most important thing for us is for you to be happy and find your way, and we therefore respect your decision. We want you to know that if you want to come back the door will always be open."

In short, wisdom means being clear about our purpose, taking advantage of our destiny, enjoying our mission, accepting the function and holding the intention of not interfering in the destiny of others. All this must be practiced in thought, word and deed.

Chapter 1. What is fear?

We will start by saying that fear is a passion that makes us suffer over the possibility of something that has not happened; it is an inner weakness or mental limitation. It is, then, an emotion that prevents us from accepting what is to come by limiting our mind and weakening us inside.

Mental limitations cannot be eliminated —they cannot be uninstalled—, unless we perform a thorough mental cleansing. This is because they are part of our mental "memory banks". What we actually do with them is to deactivate them by increasing our vital energy, which makes it possible to use understanding, the tools of love. However, if we are not careful, and we allow our vital energy to drop, the limitations and traumatic programs will be reactivated and we may become depressed.

Depression is a state of mind produced by a number of factors, but primarily by a drop in vital energy that manifests as dispiritedness and often the total or partial loss of enthusiasm for life. In turn, this generates a series of processes resulting in mental confusion, apathy, sadness, uneasiness, nostalgia, anxiety, downheartedness, lethargy, despondency and the desire not to continue living.

Mental limitations are deactivated by increasing our vital energy.

The diagram below shows how fears —limitations— operate. And in chapter 7 we will explain clearly the difference between transcending (or deactivating) and eliminating or (clearing).

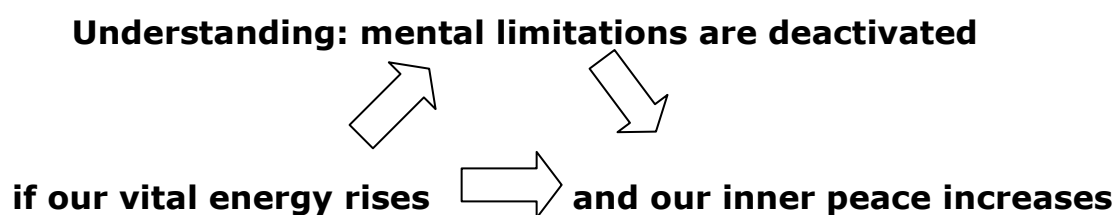


Figure 1. The triad of equilibrium

This is like a circle in which all the points are related to each other and affect the whole; that is, if our vital energy increases, so does our understanding and inner peace; which in turn enables our vital energy to rise. Conversely, if our vital energy falls, our understanding decreases —our mental limitations are activated—

and our inner peace decreases. And this occurs from any point; therefore, if someone's mind is very contaminated, i.e. if there is no understanding, it will fill with conflicts —its peace will decrease— and its vital energy will fall.

Vital energy is different from the belief or defense system; it is what makes it possible for something to move or be activated. Without energy the body does not operate, nor does the mental field or the spiritual part; but they are different energies. The body's energy is called glucose and it is in the blood, whereas the energy that activates the mental field is called *vital energy*, which is a generic name.

Depression is not usually the result of a single factor —the "why" is open-, but here we are pointing to the fact that there must be an increase in vital energy in order for the depression to disappear. Moreover, indicating a problem does not of itself provide a solution. We can therefore ask: "How can the vital energy of a depressed person be increased?" Although at a given level there is no simple solution, by raising the level of consciousness it will become possible to solve the problem that could not be resolved as a lower level. Section 1.3 explains how to raise vital energy. In addition, the question of how to raise the level of consciousness and vital energy in order to live happily and avoid pointless pain is addressed in general in these topics as a whole.

A human being originates in three files, all of them perfect:

1. The genetic (physical) file.

2. The mental file, which presents different levels of information:

- The unconscious part, where the defense system resides.
- The conscious part, where the belief system is found.
- The spiritual part, of understanding, that is the result of verifying the truth through experience.

3. The file of consciousness, which stores only the understanding of the truth of each experience of life.

*The exercise or inner work for transcending fears
lies in the mental field.*

The mental field consists of three levels; it is like a three-story building:

- ✓ **The zone of darkness** (of the unconscious field) where the defense system and traumas are. When we say unconscious we mean that it is filed

in memory banks that we cannot access intentionally, but that awaken automatically when an external event happens with which traumas are associated. In this zone our vital energy is at a very low level.

- ✓ **The zone of half-light** (of the conscious field) where the belief system, which we call ego, is located. These are our conceptual, cultural and learned limitations. It is conscious because it is in the memory banks, which we can access of our own volition. Here we present a certain duality: there will be days when we are enthusiastic and very keen to do things, whereas on other days we may present certain levels of apathy or frustration.
- ✓ **The zone of light** (of the spiritual field) where truth and understanding are found. Here our vital energy rises and we use our higher mental faculties, which means that we see life as an opportunity for loving and being happy, and we experience great inner peace; that is, we understand how the Universe operates.

Human beings move up and down these three "floors" depending on the level of energy we have at any given moment. We call the energy that enables us to move from one floor to another *vital energy*; it activates or deactivates any of the floors depending on whether it rises or falls.

1.1 What makes vital energy fall?

In general, what makes vital energy fall are inner conflicts to do with feelings, emotions or fears. When our belief and defense systems are triggered by external situations associated with our mental limitations they consume an immense amount of vital energy that can in turn generate an imbalance. If we consume vital energy more or less in proportion to the energy we generate, we will be able to maintain a balance in the zone of half-light.

If we maintain deep states of inner peace we will begin to consume less energy than we generate. This means our energy will rise to the zone of light and we will begin to have mental clarity; that is why it is called the zone of enlightenment. Lastly, if we consume more energy than we generate then we will fall into the zones of darkness and depression.

When vital energy falls

all our limitations and traumatic programs are activated.

The biggest consumers of vital energy are found in the mental field: when someone's belief system is rigid, it results in them having a lot of ego, stress, anxiety or lack of acceptance of external situations, and reacting automatically to traumas —the defense system of the reactive mind—.

1.2 What can we do to deactivate traumas?

The way to deactivate traumas is to raise our vital energy sufficiently so that they cannot operate. This is because the energy activates a higher mental zone relating to understanding, and when understanding operates trauma does not.

1.3 What can we do to increase vital energy?

What we have to do first of all is to cleanse the mind —our own belief system— by mentally reprogramming it. Problems do not exist, everything that happens in the Universe is perfect and necessary and has a purpose of love. It is our inability to understand and therefore to accept something that produces the inner conflict that takes away our vital energy. When we have wisdom we accept the order of the Universe and we feel at peace.

As the way in which we think reprograms our mind, our body also begins to respond to what we think.

Secondly, we must act calmly, not allowing external situations to disturb our peace. If we are able to remain calm and composed in the face of life, we will keep our vital energy high. We need to cultivate inner peace and tranquility.

Thirdly, we must practice all the appropriate techniques for increasing energy:

- a) Sleep well.
- b) Eat properly.
- c) Not allow our mind to be idle. Worries are big consumers of vital energy. One way of stopping our mind being idle is to through the timetable exercise: draw up a timetable for the 24 hours of the day and keep our mind occupied in what it is doing, allowing sufficient space for each activity and concentrating on that alone and nothing else.
- d) Practice relaxing sufficiently to be able to release the tensions in the body and allow the energy to flow.

- e) Meditate visualizing much light. Visit our "inner garden" and be in contact with our inner nature, illuminating it completely. Light does not allow darkness to manifest, which means that when we visualize light, darkness disappears from the mind.
- f) Spend time in nature. For example, visit the botanic gardens and concentrate on the plants, their colors, their shapes, their details ... and observe them closely; in this way our negative emotions are transmuted.
- g) Not worry about what cannot be changed.
- h) Allow life to flow, and not resist it. Relinquish being the "control tower" of anything or anyone. Allow everything, everyone and ourselves to follow the rhythm of the Universe. When we begin to worry, interfere, or control, we interrupt the rhythms that the Universe has designed for each one of us, we block what is coming to us, we avoid the experiences that we need to have and we consume our vital energy. There is no need to control; all we need to do is to observe and work on what needs to be worked on, organize what needs to be organized.
- i) Accept that everything that happens is perfect and has a purpose of love.
- j) Not suffer over anything or anyone, not even ourselves.

While we have fears, worries and poor self-worth, our vital energy will tend to be at low levels.

Fear, like the other limitations of the personality, is a mental recording that either does not allow us, or makes it difficult for us, to accept new ideas or behaviors. In order to gain a better understanding of what fear is we are going to explain where it comes from.

The genetic structure of the brain (its physical part) displays three characteristics:

- ✓ The **instinctive characteristic** of the *reptilian brain* or paleoencephalon; this is where fear originates. This part of the brain is designed to handle survival from a binary defense system: flight or fight. For more evolved individuals this reactive mind is a hindrance to transcending suffering, disease and relationship conflicts.

The reptilian brain supports a part of the unconscious mind where psychological trauma is recorded, housed and developed, and this is what determines the majority of the fears and phobias that make up the reactive mind. This is what causes human beings to behave sometimes like wild animals.

This part also houses the survival instinct and all the automatic principles, such as breathing, heartbeat and blood circulation, etc.

Instinct has a set of thresholds; whenever it recognizes that a threshold has been crossed, instinct classifies it as a threat and generates a reaction of fear, sending out a message that is installed in the mind.

- ✓ The **feeling characteristic** of the *mammalian brain* or *mesencephalon*; this is where suffering originates. It is equipped with a limbic system that allows the development of feelings.
- ✓ The **rational characteristic** of the *human brain* —in the frontal region, the area of the *third eye*— or *telencephalon*; is where stress originates. This part manages a process of understanding and analysis that is directly related with the development of the cerebral cortex; this enables human beings to acquire knowledge, develop societies, cultures and technologies, as well as understand the laws that govern the Universe.

It is physiologically possible to develop the *rational mind* so that it replaces or dominates the *reactive mind*. This is because the human brain has the capacity to inhibit neurologically the impulses and reactions of the reptilian brain by means of the neuronal connection there is between the frontal region of the cerebral cortex —where the rational process takes place— and the paleoencephalon (reptilian brain) where the reactive (fight or flight) process takes place and the series of physiological changes of somatization occurs.

The frontal region of the brain is where the mental part of reasoning is installed, which ultimately connects with the understanding that can free us from the limiting systems filed in the mind. We develop this *fourth brain* when we move to the fourth mental level that develops over the rational center; then the lower level is eliminated and the three higher levels remain: the feeling, the rational and the understanding levels. When directed from the understanding level, the feeling level will only handle positive feelings, because negative feelings originate in the instinctive part.

Transcending our mental limitations enables human beings to raise ourselves above the nature of the brain to give our minds the characteristic of *understanding* and reach the fourth behavior (love) that is characterized by the trinomial of *trust-loyalty-peace*.

Table 1. The human brain

BRAIN	EVOLUTION	STATUS	MIND	INFORMATION
Paleoencephalon	Reptilian	Instinctive	Unconscious	Defense, Traumas & Phobias
Mesencephalon	Mammalian	Feeling	Conscious	Beliefs & Ignorance
Telencephalon	Human	Rational	Analytical	Knowledge & Understanding

The mind is something totally different than the brain; it is not physical like the brain. To understand this we can use the example of computers, in which the brain is the computer (the *hardware*), and the mind is the *software*: programs or disks that can be used to input information in the computer; or the reverse, they can store information that was already in the computer.

The mind is independent of the brain, it goes in and out and is installed on it. Without the brain, the mind cannot be installed, because we may have a disk, but we need the computer to be able to save or read the information.

Thinking then would be like the computer's "mouse": the files (of the mind) are closed unless we open or close them. If we open a file of love, our thoughts will be filled with love.

Transcending means developing the ability to inhibit the instinct's defense system in order to free ourselves from it and become beings of peace through the process of understanding. The understanding part no longer stores culture and knowledge of ignorance, but recognized truths, which we call *wisdom*. We gradually separate the truths from our beliefs —which are information that has not yet been verified—. The actions we take from a place of wisdom give rise to behaviors that are respectful of others; behaviors that are intentional, not automatic, and result in inner peace, happiness and —in the outer world— relationships of love.

All of our limitations lie in the mind. The idea that we are trying to convey here is that the mind must be cleared of both the unconscious or irrational limitations (traumas, phobias, etc.) and the conscious (rational) limitations that come from the culture and the belief system, and make up the file of ignorance. Trauma is not ignorance, because ignorance means a person who thinks that they know; it is a defense that originates in the instinct but is installed in the mind.

In order to carry out both these cleansing operations we need to commit ourselves to two objectives:

- ✓ Tuning our minds in to wisdom information.
- ✓ Installing that information in our minds; if it is not installed it is like giving someone a book that they never read, it will be of no use to them. Installing the information of love means uninstalling that of the ego.

It is when we succeed in consciously managing the process of the understanding mind that neurologically we can keep our unconscious mind, and to some extent our instincts, calm, because we no longer need them: thus, the supra-mental body quietens the instincts.

Chapter 2. How do we acquire limitations?

Initially the mind of a child is innocent. That is to say, it contains no information and therefore it accepts as true all the information that comes to it without being able to reject it. This means of operating takes place from the moment of conception until more or less four or five years of age, and then subsequently, without any great confrontation, until puberty; this is how the personality is formed.

The innocent mind fills with limitations

because it accepts all the information that comes to it as true.

The innocent mind of a child begins to receive destiny information from the very instant of conception; its first impressions will be recorded in the unconscious mind. Subsequently it will receive the impressions that originate from the behavior and from its relationships with its parents and others around it. And, lastly, the normative information of the culture. In this way it will reach its corresponding intellectual development and acquire the knowledge it learns through study. Its experiential programming will be complete by the end of adolescence and the start of adult life, although it will then continue evolving.

Destiny information is codified

in a child's mind during the first years of its life.

Once innocence has been lost, the mind is full of information that has not been verified by the individual, which we call the *belief system* or *file of ignorance*. An ignorant person is defined as "someone who believes that they know". The belief system is needed to enable the individual to develop the skill to transform their own personality, until they reach a state of mental freedom or spiritual independence.

Beliefs block the mind from being able to accept new information.

Any unverified information that someone takes to be true becomes a dangerous mental limitation or block that prevents them from being able to accept new information or new behaviors, as well as an obstacle to achieving

inner peace, success in life and satisfaction in relationships. It becomes more of a hindrance to someone who is on a quest for a new life.

Our beliefs often do not let us see the Universe as it really is; or contemplate the beauty and perfection that exists in everything that happens around us, or the purpose of love that governs the lives of human beings and everything that happens; therefore, beliefs limit our happiness.

There are two elements that drive the evolutionary process of human beings so that it does not come to a standstill:

1. On the physical level, pain: we begin to take care of our bodies precisely when pain starts to be unmanageable.
2. On the spiritual level, suffering: we begin to take care of our spiritual development when suffering becomes unbearable.

This leads us to a quest in search of the order of the Universe, in order not to experience pain or suffering again; that is, to be totally free of any external situation. This is why initially limitations do not permit happiness, but are necessary in order to achieve happiness itself.

From the age of 18, we have the possibility of altering the structure of our personality if we verify that the information we hold at a given moment does not allow us to be happy or successful in life. In the education we have received there are good things and there are others that limit us. And so we will seek to acquire new information that will bring us greater satisfaction; through it we will learn to wipe our unconscious traumatic files clean and deliberately reprogram our minds, decoding the untrue information and keeping the true information, until we have fully developed our wisdom.

*When understanding replaces beliefs
the mind fills with wisdom.*

The difference between beliefs and understanding is that beliefs are information that has not been verified, whereas understanding is the result of verifying the Law of the Universe, its truths and the principle of love. Understanding is a verified truth that makes it possible for people to enjoy excellent results in their lives.

Verifying mental information means checking it against our own results of inner peace, success and satisfaction in everything we do; this is how it becomes wisdom and makes up the file of understanding of the truth.

*Wisdom makes it possible for us to attain inner peace and success
in everything that we do.*

Any information in our minds that is unverified tends to become a limitation. Being erudite is one thing, having wisdom is another. If someone whose mind is full of data is not able either to be happy or to love, what they have is a huge volume of ignorance. Someone who is able to be happy and to love has wisdom even if they are not learned. We need mental clarity to be able to identify knowledge and differentiate it from truth, in order not to become blocked.

*Adults can reprogram their minds at any time
with new information and learn to be happy.*

It is not possible to move from innocence to wisdom without having passed through ignorance. For wisdom involves learning to decontaminate oneself, and to do that we must first have been contaminated. This contamination is the result of limiting belief systems, cultural impositions, etc. An innocent mind is an uncontaminated mind that can express love. Then there is the "wise or pure" mind, which is also a decontaminated mind that can express love. But wisdom will always be superior to innocence, even if culture attributes to the latter a connotation of intrinsic goodness.

2.1 What makes someone reject new ideas or information?

The rejection of new information indicates the presence of previous information. Someone may think they know, but if they are suffering it means that their previous information is untrue. They will gradually discover this through the results they obtain, until they reach saturation with suffering.

Someone *with wisdom* never refuses to receive information, because they are willing to learn more and to verify the information that they already have. After receiving new information, they assess whether it contributes anything new to them or whether, on the contrary, it has nothing new for them because they have already verified previously that it is of no use to them.

In both cases, they are grateful for the information they have been given. And were they to affirm that that information is untrue without having verified it, that person would not have wisdom. The results we obtain show us clearly whether we have achieved wisdom or not; if we do not obtain good results it means we still abide in ignorance. It is necessary to have ignorance in order to do the work of clearing it; the problem lies in not recognizing it.

2.2 When is the mind willing to receive new ideas or information?

When the mind has become saturated with the results of the old information, when it is sated with suffering, then it is willing to receive new information. When we recognize our false ideas and do not need to suffer any more, then we are able to accept our learning experiences as opportunities to be enjoyed.

One example of when it is our mental attitude that changes and not the external situation is as follows:

We say to someone: "Hey, you're very physically fit and I think you could represent our country at the Olympic Games, and you could even win a gold medal; but of course we'll need to increase those faculties with training. So you're going to practice a daily routine of exercises and follow a certain lifestyle to achieve that goal: winning the gold medal". How does that person feel? If that person has been assessed and meets the requirements, it is an opportunity for them, they feel motivated and empowered.

However, if we say to them: "You've been convicted of a crime and we're going to sentence you to hard labor. You're going to have to follow a training programme every day and follow a diet that we're going to give you". It is the same thing, is it not? But in this case, they will not see it as an opportunity but as a punishment. It may be that they will do all this, but they will be suffering; every time they perform an exercise they will say: "What a dreadful thing to happen to me".

That is exactly what happens with life. If we see it as an exercise for winning the *gold medal of love* we will be able to enjoy the training; if we do not, we will suffer. It is not what is outside that changes, but what is inside, as it is a mental issue. The internal change will occur due to understanding, and this is the result of following an evolutionary path.

2.3 What is the purpose of learned beliefs and limitations?

Learned beliefs and limitations both serve the purpose of evaluating in order to discover that what is untrue does not work. And if something does not work it is because it is not founded on the truth. The following are some examples:

- ✓ Relationships do not work. This can be seen in the conflicts in couples, between parents and children, between siblings, neighbors or co-workers. And we find ourselves with fights, dramas and wars.
- ✓ Health does not work. What is really the cause of an illness? The fact that we persist in going against nature.
- ✓ Our finances do not work and we have problems with lack, because we insist on interfering in the destinies of others, because we think we know what they need.
- ✓ We also have problems with where we are. We insist on doing what we want to, and not what we are meant to according to the order of the Universe. Arguing with the Law slows everything down; aligning ourselves with it speeds it up. There are two aspects to every place: what we learn from it, on the one hand, and the function we are meant to serve in it, on the other.

Therefore, ignorance —which is the same as saying ego, limitations— is necessary for verifying that it is impossible to make untruths work successfully. If someone has no problems with their relationships, health, finances or location, it is because they have already found the truth. They have found it, but they cannot teach it to others, because it is something we learn inside us, it is experiential; we can only provide others with the information so that they can verify it.

The same truth, when we attempt to impose it on others, becomes ignorance. Trying to be right is a serious problem, and it means that our ego is interfering in our learning process.

2.4 When are beliefs no longer necessary?

When someone is free, when they are filled with true information and they have verified all the results, they no longer need to believe. Mastery is attained through the process of verifying information, discarding what is untrue and keeping what is true: this is what spiritual development consists of.

To see a mistake as something bad is ignorance; however, to see it as an opportunity to learn something new is wisdom.

*Limitations are necessary
for discovering truth and developing wisdom.*

Limitations are inevitable during the development of the personality, but it is necessary to transcend them in order to achieve liberation. Ignorance is the bridge between innocence and wisdom and, like all bridges, it renders a service: it enables us to pass from one place to another; it is not somewhere to live, it is a place of transit. The bridge has a value, but we should not stay on it, we should move on. Ignorance is an unavoidable state that we all need to overcome; therefore, it is not good or bad, just necessary.

*The mind codifies information without classifying it
and fills itself with conceptual limitations and traumatic programs
according to individual mental sensitivity.*

When we start to work on ourselves it is because we have realized that the problem that needs resolving does not lie outside us, but that the effort we must make is pedagogical and happens inside us; and that the people around us, our environment, circumstances, the country, governments, everything that happens in our surroundings is merely a match for what there is inside us so that we work on it. That is why someone with wisdom never works on what is happening outside, but what there is inside.

It can be said that there are three types of individuals:

1. Those who seek to change their surroundings, unsuccessfully.
2. Those who seek to change their surroundings, successfully.

Both are ignorant.

3. And those who take advantage of their surroundings to bring about an inner change; these have wisdom.

An individual who is loving and wise would never transform anything by force; that is the function of the ignorant, and it will only bring them pain and suffering.

The suggestion for transcending suffering and moving towards a higher level of spiritual development is to let go of becoming involved in any situation to change external circumstances. The ego is always interested in working on others; however, someone with wisdom is very interested in working on themselves in order to serve others better.

We become correspondent with certain situations that are more or less satisfactory according to our own decisions.

As long as we try to change people, political, social or economic structures, or environments; as long as we speak of injustices, crises, problems, we will not be working on ourselves; and as long as we do not work on ourselves we will have no possibility of transcending or of serving others, because we will not know how to. Most people are full of good intentions, but have zero wisdom; so, when we try to serve others without wisdom, the words of Master Jesus are fulfilled: "If the blind lead the blind, both shall fall into the ditch".

What can be done to prevent an innocent mind acquiring limitations?

It is inevitable that an innocent mind will acquire limitations; it is part of the pedagogical design of the Universe. What we can do is pedagogy, building a flexible mind.

Education is not merely a transmission of knowledge, it consists of teaching how to live, how to love, how to be happy, how to use knowledge, technology and all the tools that civilization provides us with, and use them wisely. Generating a flexible mind is education. Pedagogy or education in love can avoid us unnecessary suffering.

How can we free ourselves from destiny?

To do this requires clearing the conscious and unconscious mind, uninstalling destiny in order to be able to install our mission, uninstalling beliefs in order to install wisdom. This work is personal, individual, no one can do it for someone else, and it is called *spiritual development*. It cannot be done without others either, since we need interaction and experience with others in order to know ourselves and to build our own development.

The belief system that is in the mind of all of us, without exception, must be transformed into a process of understanding. To do this, the best exercise is to observe what it is that we feel bad about. What makes us feel bad, what we do not accept, what we reject, what makes us suffer and brings us conflict, clearly shows us our mental limitations and does so at the same time. There lies a marvelous opportunity for self-transformation, always provided that we let go of changing the mirror that is outside us. For breaking the mirror does not change our own image; that is exactly what someone who is trying to change others or their surroundings is doing. Instead, someone with wisdom knows that the mirror is a tool that shows them what they need to change within themselves.

2.7 How can the mind be cleansed?

First of all, it is necessary to *receive new wisdom-related information*. But in order to receive new information we must *be correspondent with it*, that is, we must have suffered enough for the mind to be able to accept other information.

Then, we need to *learn to reprogram the mind* and train ourselves in a process of uninstalling the previous "program".

2.8 Science versus wisdom

Studying, for example, the principles of physics that lead to the formulation of the law of gravity does not guarantee that someone will be happy. Therefore, studying the principles of the Laws of the Universe—which give rise, for example, to the states of violence that are currently being experienced globally—is not what frees us from suffering; what frees us is understanding that they are necessary. But to understand this it is not essential to know how they are actually occurring, we just need to be able to verify their internal result. If we accept them as being necessary, they will not bring us suffering. However, if we see

them as something bad, something that we have to do battle with, then they will bring us all kinds of conflicts.

The first result, called the *result of wisdom*, is easy to verify. But what happens is that the ego objects strongly to that because it wants us to give it a physical justification, and in some cases there is one, and in others there is not. If we waited until we had a physical verification for all the events in the Universe, we could never be happy, because it will take any number of thousands or millions of years more before science manages to discover all of the mechanisms through which the Universe operates, and we do not need to wait all that time in order to be happy.

Science is mystical when it aligns with the Laws, but there are times when that is not how it behaves, and it still has a long way to go to verify what philosophy already knows. The suggestion, therefore, is: "*Science is marvelous, but we should not expect it to free us from suffering; wisdom will do that*". For science itself may be wise or not.

Chapter 3. Conscious limitations

A conscious limitation means everything that has been learned but not yet verified, such as culture, knowledge, concepts, ideology, habits or rules; everything that prevents us accepting new information and behaviors in order to take on a new form of living more harmoniously, that will bring us greater happiness.

*Any information that does not leave us feeling peaceful inside
is a mental limitation.*

In general it can be said that everything that we have learned but not yet verified has the potential to become a mental limitation, unless we are aware of the difference between the truth and learned concepts, and we are willing to make a deliberate adjustment to our personality whenever we realize that it is not bringing us peace, happiness and success in life.

Having beliefs is unavoidable, but to prevent them becoming a limitation we must not accept anything as true until we have verified it. Beliefs are like crutches that enable us to walk: "In my heart I may feel a belief to be the truth, and it fills me with peace; in that case it would not be limiting, because my inner peace verifies the belief." But subsequently, if when we find the truth it differs from the belief, then we must set the crutches aside, because what interests us is the truth and we are now able to walk without the crutches, without beliefs.

Most conceptual elements, which are what culture and ancestral traditions are made up of, become an obstacle to attaining inner peace and respect for the rights of all other living beings. It is therefore necessary to clear the mind of these concepts or beliefs to make way for ideas that come from love, wisdom and the understanding of the perfect order of the Universe.

Conscious limitations tend to generate mental conditions of rigidity that manifest as different forms of fanaticism, as well as strict habits, inflexible rules, harsh punishments, rigorous discipline, intransigent and aggressive behaviors. All of these situations, which have their origin in a limited and conceptualized mind, trigger deeply defensive reactions in other people that cause great suffering, illness, anxiety relationship conflicts and destructive and painful wars. It is therefore easy to identify what the real problem is that human beings need to resolve: how to clear the mind of all of the ancestral limitations?

*Conceptual intransigence generates defensive reactions
and destructive conflicts.*

It is important to recognize that culture, traditions, knowledge, concepts, habits and different ideologies, as well as the rules that govern them, are necessary and fulfill a significant function in mankind's evolutionary processes. However, for those who are ready to access a full and happy life of peaceful coexistence with all other living beings, such traditional elements are a great limitation, and liberation from them is essential.

*Culture and ancestral traditions
fulfilled a significant function in the past.*

We refer to conscious limitations as *ignorant* or of *ego*, i.e. "someone who thinks they know". In our minds we have a belief system consisting of conscious information that has not been verified. If we are not able to be happy with what we have, it is because our belief system does not accept what it has, it does not value it. No human being lacks what they need to be happy. As the wise would say: "Someone who complains about what they have is on the way to losing what they need."

We have three types of information in our minds:

- 1. The defense system**, the origin of which is instinctive —the instinct for survival—. The instinct sends a message to the unconscious mind when any of the thresholds of the five senses is exceeded. It is not the instinct that generates the traumatic reaction, but the mind.
- 2. The belief system**, where our mental limitations lie, i.e., all of the information that has not been verified.
- 3. The information of truth**, what we call understanding, because it is the result of verifying in the course of experience and we know how to repeat it. Truth is everything that brings us peace, harmony and satisfaction, everything that flows, that can be done, that works well and is founded on truth; therefore, that is the information of love. Love can never be a belief, because it is an understanding.

Wise is the man who knows what he knows and also knows what he does not know.

A wise individual is aware of what they have yet to learn, and does not mistake a belief for a truth; they know that their knowledge is applicable because they can always obtain the result they want from it, not a different one.

A wise individual also has beliefs, but knows that they are not true.

Information that has been received but not verified is not true. It has value, it may even be useful, and it just is not true until it has been verified.

3.1 Mental cleansing

The exercise of mental cleansing consists of becoming peaceful beings in thought, word and deed, in order to cease suffering. The problem starts with a thought and ends in mistaken action; then it is necessary to correct it, starting with the thought, and recognizing that the problem is inside us not outside us. Think from love so that what we say carries a message of love and what we do is an action of love; in this way we will know that our mental limitation has been cleared. As the Masters say: "Always think the best of all that exists or happens, and you will be thinking correctly".

Our mental attitude, our way of thinking, is an antidote to any pathogenic agent, and to prevent any appearing in our lives we need to use the universal antidote: love expressed in thought, word and deed. All we have to do is think the best, that which will bring harmony, peace and happiness. That is why the masters of wisdom say: "There is no situation, however difficult it may be, that does not have a perfect purpose of love".

In other words, there are no bad situations as such, all situations are necessary, for they are great opportunities for spiritual development. There is no reason to think that there are negative elements or events, unless we have mental limitations. Actions themselves have their origin in thoughts; if we have a pure thought, we will be well disposed for word and deed

Having recognized that the problem is inside us, not outside —that is, the first step for mental cleansing is to recognize that we have mental limitations in the form of conceptual or intellectual beliefs— now we will see how we are going to work with it.

One way is to observe some external situations with which we might disagree, different behaviors that we feel bad about. This would be the second step: to make a note each day of the limitations we have —situations that annoy us, things that offend us or upset us—; that will show us where we need to work

on ourselves. We can observe whether we feel bad in the presence of these behaviors: *vulgarity, dirtiness, rudeness, clumsiness, laziness, unreliability, drug addiction, alcoholism, prostitution, aggression, infidelity, promiscuity, intransigence, coarseness or fanaticism.*

The exercise involves gradually drawing up our own "map" of limitations, taking note of everything that triggers discomfort in us: *something our boss, partner, son or daughter said to us, a situation in the street, an attack or a piece of news, etc.* These situations are not good or bad, they are neutral events, merely behaviors that are different from ours.

In a physical attack, for example, two different fields are involved: the physical field, where there may be an injury, and the mental field, which is independent of the physical field and depends on us; in the mental field it is we who harm ourselves with the way we think; not real mental harm, but it is always necessary to set in motion a loving action and to know how to set boundaries, in order not to live with aggressive individuals, for physical attack is unacceptable under any circumstances.

If, for example, someone is walking along the street and they trip over the curb, they will not automatically have a mental problem, because they will see it as an accident, a lack of attention and they will say to themselves: "Next time I'll be more careful". But if, in the same situation, a distracted pedestrian bumps into them, they will be cross with them because they were not paying attention and they have hurt them: the physical harm is the same, but the person has also done themselves mental harm by thinking that the other person caused them pain and interpreting the reason why they bumped into them. But actually, the other person did not harm them; the fact that they were correspondent with that person and that experience is something that is in their own destiny and their own conscious or unconscious decisions; therefore, the other person has nothing to do with it. It is our mental limitations that stop us from accepting behaviors that are different from ours.

We do ourselves mental harm by interpreting what others do.

3.2 What is there to be learned from a difficulty?

What is to be learned are the seven tools of love, because those who use them will no longer have destiny. These seven tools are seven ways of relinquishing the belief system and our mental limitations. If someone is in a

complicated situation and cannot set boundaries, then it is a situation of destiny and all they can do is face it with the seven tools of love, which are:

1. **Accept:** letting go of changing others.
2. **Acting:** letting go of attacking others.
3. **Adapting:** letting go of running away from the place where one is meant to be.
4. **Thank:** letting go of suffering over the difficulties that life presents. Accepting that it is a necessary learning experience and that one is at peace. This is how we begin to flow with life.
5. **Taking responsibility:** letting go of blaming others. We choose our own destiny, and therefore we need to take responsibility for our mistakes —if we attack someone—, and the person who is attacked needs to take responsibility for their upset. Being upset or annoyed is a mental limitation that stops us accepting an approach that is different from our own.
6. **Respecting:** letting go of criticizing others and interfering in their destinies. We must find the value in any situation, however different it may be; we must evaluate it, but not judge it or criticize it. For example, if someone needs a truck to transport 30 tons, and they are lent one that can only carry five, they cannot say that it is a junk truck, only that it is not useful for what they need to transport.
7. **Valuing:** letting go of complaining about what one has.

And where are these tools kept? In a very valuable toolbox called understanding. Understanding means using the seven tools.

3.3 Where does the difficulty in accepting behaviors that are different from our own lie?

It lies in a personal limitation that prevents us understanding a number of things:

- ✓ That everything that happens is necessary and has a perfect purpose of love, even though it may be different than what we expected.

- ✓ That everyone is entitled to have an experience, and there is no cause to invalidate them, judge them or attack them, or feel bad about it; we just need to understand that that person's experience may be different from ours. The experiences are different, they are not good or bad; both are necessary and important. It is a question of recognizing the difference and evaluating it on the basis of the importance that each one has. As simple as when comparing an orange with a banana: they are different foods and they provide different nutrients.

If we can see it this way then we are seeing it with love.

The fault we see in another shows us the mental limitation that we have to accepting a behavior that is different from our own, or to understanding the pedagogical importance there is in the external event. Until we set aside the duality of good and bad, right and wrong, we will not be able to understand the principle of love that lies in what is neutral.

Love is not something positive or negative, it is neutral. The understanding of love puts up no resistance to anything; this means not having mental limitations, and being able to accept everything as necessary.

Other tools for working with limitations: doing things wrong and doing things right

Doing something wrong is an opportunity to learn to accept, while doing something right is a verification of the truth. These definitions exclude any possibility of blame or punishment; there is therefore nothing to be afraid of! It is a question of beginning to see the truth in reality, and not seeing reality as something that is good or bad. To be able to see the truth, we need to shed our mental limitations. Seeing the truth as it is presented by the Masters means that:

*There is no one to blame in the Universe, and there is no punishment either;
there is a relationship of trial and error.*

We are entitled to make mistakes in order to learn, and we are also entitled to do things right so as to verify what we have learned. We make mistakes because we lack information or training, and that is equivalent to the need to learn.

3.4.1 What can be done when people do things wrong? And when they do things right?

Handling mistakes or successes requires certain wisdom techniques. If we are not familiar with them we may make a number of mistakes that are normal. Usually, when someone else does something wrong we criticize, attack and blame them —that is, we ask, who is to blame?— and we penalize them —we ask, what is the punishment?—. In this way, what we do is add another mistake to the first one. That is why human relationships present such difficulties, because we do not learn from mistakes, instead we handle one by making another.

In addition, when others do things right we usually we make another mistake: that of strengthening the ego, that of competition. And so we say: "You're the best, there's no one like you", and, consequently, the person forms a false idea of what really happened.

3.4.2 What would be the right way of handling a mistake?

We have seen that not doing anything in response to a mistake constitutes another mistake; we need to do something, but what would be the wise thing to do in this case? Obviously, in the first place, neither to judge or condemn. We need to realize that:

We are learning to clear the mind of the false ideas that culture transmitted to us; to rid ourselves of the idea of right and wrong, of blame and punishment, or of winning or losing.

Human beings do not win or lose; what actually happens is that we learn, and we can improve wherever we may be on our path. There are some people who are following behind and others who are in front, but that does not make us better or worse, it just means that some have journeyed more and others less.

All of us, without exception, are doing the same thing: we are learning from the journey. If someone thinks that they are a winner it is because they think that others are losers; and that is already a mistake. And if they think that they are a loser it is because they believe they are inferior to others, and so they are making another mistake.

In response to a mistake, we will ask ourselves:

1. What have I learned from what happens in my life?
2. How can I improve?

This involves looking at ourselves, it is not a question of comparing ourselves with others. If someone compares themselves with others, the comparison may be one of two types: they may see themselves as a winner or a loser. If they compare themselves with those ahead of them then they will see themselves as a loser. If they look behind, they will see themselves as a winner. In both cases they are mistaken. Because if they look behind them and feel like a winner, then what does that make the others? Losers. If they look in front and feel like a loser, then this is more serious, because they are looking at life from limited concepts of their personality.

We must learn to see life with wisdom. The problem of human competition has its origin in this limiting concept: winning or losing. It is a good idea to step outside this rigid mold of culture, and to begin to approach life as it is: an opportunity for being happy and for loving, wherever we may find ourselves on the path. There will always be people ahead of us; marvelous, we can learn from them! And there will always be people behind us; marvelous, we can support them!

3.4.3 How do we know we have acted truthfully in response to someone else's mistake?

The first step is to engage with that other person so that they feel supported, so that they do not feel alone on the path, even if the mistake was not ours. We should ask them: "What did we learn from the mistake?" and not: "What did you learn from the mistake?" Because the fact is that both of us learn: the one who made the mistake needs to learn from it, and the one who did not make the mistake but was affected by it or upset, needs to learn not to feel upset or to blame the other.

The second step involves asking what should be done so as not to make the mistake again. This is the pedagogical purpose of the Universe, learning from mistakes.

3.4.4 How can we respond wisely to someone else's success?

The wise response is to say "congratulations" or "well done" and to verify whether they really have learned from the success or whether it seems to be "a coincidence". A success teaches us that there is a right way of doing things, because of the positive result, and whether we really know how to repeat it.

Regardless of mistakes or successes, we always have to be willing to learn. This is what responding wisely means; that is where mental flexibility lies. If someone is not willing to learn something new it is because they believe that they already know it all, and that is the ignorance of the ego.

We do not usually handle either an error or a success correctly, because we approach them from learned cultural concepts and that leads to the generation of conflicts. For example, we say to a child: "You must be the best"; this causes them a trauma and puts a false idea in their head, because it is impossible to always be in first place; instead, there is always someone ahead and someone behind. A wise response would be to say: "You can be happy with who you are and what you have."

A successful person is someone who is always able to be happy with what they have, and always has what they need to be happy; they are able to be happy by themselves and to love their neighbor as themselves. In addition, they decide to always give of their best, accepting their responsibility in the Universe, regardless of what is going on around them.

"We can do better" is quite different from "you must be the best."

Doing better means that wherever we are we can make progress. But being the best means that there is no one ahead of us, and that is not usually the case. We do not speak of winners or losers: we can all enjoy and have the opportunity to learn and to improve.

3.4.5 How can we respond wisely to our own mistakes or successes?

If we are acting with the truth and we make a mistake we should do the following

1. Acknowledge the mistake. This is part of an exercise of humility: to say clearly "I made a mistake", since the ego does not like saying that.

2. Apologize to others who may have been affected by our mistake —although it is not our fault that they have been affected—.
3. Ask ourselves the following question: "What have I learned from my mistake and what can I do to avoid making it again?"

On the other hand, how do we respond in truth to our success?

1. By verifying the tools of truth that are implicit in the satisfactory result that was obtained, in order to learn how success is achieved.
2. By acting with humility, saying something like: "This is something we can all learn to do and I want you to know that you can count on me." From then on we will have a greater capacity for acting and serving others, that is why a success is useful. We can serve because we learn something.

3.4.6 How are mistakes usually handled in our culture?

1. With accusation. Those involved accuse each other: "It's your fault"; "no, it's your fault"; and they try to force each other to accept the reasons they each have for thinking they are right. This results in conflict and suffering, because we seek punishment, someone to blame, vengeance, we try to set a precedent: "This cannot be left like this." This is handling a mistake wrongly. If we do not remove the idea of someone being to blame from our minds we will not be able to express love. We must totally relinquish accusing anyone, for any reason.

Violence is the result of blaming others, and it will not disappear as long as there is the idea of someone being to blame in our minds. It will only disappear with the emergence of the idea of disciples, masters and learning opportunities.

2. With attack. Those involved try to impose or forbid in order to control, punish or take vengeance on each other; from there they move on to attack. The result, once again, is conflict and suffering.

Attack first originates within us, and is then transferred to others, or else we attack ourselves; but it all comes from the belief that *someone is to blame*. If we were able to appreciate the mistake, then there would no longer be anyone to blame, just disciples learning from life; in that case, instead of attack there would be better pedagogical tools.

3.5 What would be the right way to behave in the event of a disagreement?

First of all, *an attempt should be made to reach a compromise*: in this way both sides learn to give way and to establish new agreements involving mental flexibility, i.e. setting aside their own rigid limitations; and of course the result will be peace and harmony. Reaching a compromise signifies neutralizing extremes in conflict and taking them to a neutral point of harmony.

Secondly, if both sides learn but are not able to reach agreement, *each of them has to follow their own path*, in peace and harmony, without resentment, grudges or ill feeling. Maybe agreement was not reached because there is what we call incompatibility; that is, the ideas of each one are totally valid but, at the same time, completely different. In that case, since there should be no imposition, compulsion or prohibition, if an agreement is not reached, the healthiest thing to do is to delineate; but to delineate from love: we are merely going different ways that are equally necessary and valuable.

Therefore, the right order is first to try **to reach a compromise** and only if that fails then to opt for **delineating**.

3.6 How can we overcome conscious limitations?

When someone decides to change certain aspects of their life with the aim of being happier and having better relationships, they immediately realize that there are a number of mental limitations that make it difficult for them to achieve their objective. This is because every time they try to remain composed, to discuss calmly, to look for solutions and act wisely, they find themselves with a succession of internal reactions that lead them to lose their temper. As a result, they end up shouting, attacking, blaming and, of course, damaging their relationships, distancing themselves from others and losing many opportunities for satisfaction.

*We recognize our limitations by our internal reactions
when we try to stay calm.*

The majority of our reactions that destroy harmony have their origin in rigid mental concepts; that is, those that do not allow us to accept the behaviors, beliefs, functions, destinies and habits of others. Other automatic reactions originate in unconscious mental recordings of a traumatic or phobic nature.

*Destructive reactions originate
in rigid mental concepts and beliefs.*

In order to overcome conscious limitations of a conceptual or cultural nature we need to follow an appropriate sequence of behavior. The following seven steps give excellent results if they are practiced consciously:

1. *Recognizing what the difficulties are* (personal destiny). All difficulties serve a learning purpose. The first mistake we make is to blame others or the environment for them. When life shows us that arguing with what is around us is futile, we make the second mistake: we blame ourselves for the failure, until we become saturated with suffering. And then we do the first thing right, which is to think: "I don't want to suffer any more." This decision leads us to the second thing we do right, which is to look for new information.
2. *Looking for wisdom-related information*, whether in books, individuals or Masters. Through that information we will be guided towards what is meant for us. Wisdom-related information makes it easier to understand that behind every "problem" what really exists is an opportunity to learn how to be happy and to transcend mental limitations and conflicts in relationships.
3. *Accurately defining where the problem to be overcome lies*. Which is in our minds. All external circumstances are neutral. Duality —good/bad, nasty/nice, etc.— is in our minds, and the problem to be resolved is in our belief system.
4. *Being willing to work to overcome limitations* (concepts). And how? By using understanding —to know that everything that happens is necessary for the development of consciousness—, feelings —to be aware of our virtues and faults— and mental flexibility —to adapt to any situation and let go of imposing our own beliefs—.

This work means being an example, because peaceful words will have no value if we continue to attack in thought, word and deed, and providing information to anyone who asks for it.

5. *Verifying information internally and externally* (through personal experience). What there is in our minds is information, and it may be true (of love) or untrue (of ignorance). If it is true, the internal results will be

happiness, peace and love, and the external results will be satisfactory in all four fields of relationships, resources, health and adaptation to our surroundings. Conversely, if the information is untrue the results will be fear, anxiousness, suffering, dissatisfaction, etc.

Truth is information that enables a person to understand the perfect order of the Universe and see the purpose of love that there is behind any event.

6. *Intentionally reprogramming the mind*, through repetitive practices and affirmations and with true information in order to deactivate our limiting beliefs. Reprogramming means visualizing, thinking and repeating in our minds or out loud, affirmations and wisdom phrases that will replace the old mental programs of suffering and make us shed our ignorance. These phrases may be, for example: "My peace is invulnerable"; "my composure is unalterable"; "my happiness only depends on me."

Thinking is the fundamental tool for programming the mind. It can be programmed positively or negatively depending on the contents of our thoughts. It is therefore necessary to program it with thoughts of love, and that these thoughts be intentional, directed and sustained.

7. *Training continuously to develop our self-confidence*. That is to say, practicing the exercise of imperturbability in the face of external circumstances, by repeating a simple mental formula: "I won't let anything affect my inner peace."

The level of understanding we have in our mental field is what can free us from the false belief system and the defense system, which is where the traumas are to be found.

Chapter 4. Unconscious limitations: fears and phobias

Unconscious limitations are associations between an external event and an involuntary internal reaction. The principal limitations are fears and phobias.

The human mind is divided into:

- ✓ The *unconscious mind*, which houses our deepest fears, traumas and phobias that are the origin of a whole series of unconscious automatic reactions.

The unconscious mind houses learned fears.

- ✓ The *conscious mind*, divided into two parts:
 - The *feeling* part which houses the ancestral cultural programs that are associated with opposing feelings —such as good and bad, right and wrong— that determine the human passions linked to fanaticism: sacrifice and intransigence, fondness and hate;
 - The *rational* part, where analysis and understanding takes place.

Then there is the human brain which, as we said earlier, consists of three parts:

- ✓ The paleoencephalon, reptilian brain, or unconscious or reactive mind.
- ✓ The mesencephalon, mammalian brain or conscious mind.
- ✓ The telencephalon, neo-mammalian or human brain, or analytical conscious mind.

It is in these three "sections" of the brain that the different mental processes relating to the information that is handled by each section of the mind are installed. The part of the brain that is the most highly developed (the telencephalon), situated in the frontal region, manages the rational analytical mind that can verify information and transform it into understanding of the truth.

This means that understanding and truth can free us from all mental limitation, as well as from the unconscious traumatic reactions that enslave human beings with the unfortunate mental states of fear, suffering and stress; these in turn generate all kinds of conflicts, attacks, violence, illnesses, wars and destruction.

*Understanding and truth can indeed
free us from the traumatic reactions of instinct.*

Trauma is defined as a piece of defensive information associated with the survival instinct (reptilian brain) that is installed automatically in the unconscious mind when the instinct perceives some situation that exceeds the normal threshold of any of the five senses — for example, a shout, a bright light, an extreme temperature, or an unpleasant taste or smell—. The instinct then automatically sends the mind a warning signal, which is assessed as a threat to survival. This is how the reactive unconscious traumatic defense programs are created one by one.

*Trauma is an automatic survival program
associated with the reptilian brain.*

The set of traumas, therefore, makes up a reactive programmer in the mind that is automatically triggered in an external circumstance that is associated with any of the traumas already installed. Such automatic reactions abruptly jolt an individual from their state of peace and generate all kinds of internal and external conflicts for them that consume their vital energy, deteriorate their relationships and limit their possibilities of success in life; ultimately, they lead to periods of depression and a life lacking in harmony.

*The reactive traumatic programs are triggered automatically,
generating all kinds of internal and external conflicts.*

Most of the traumas acquired by each human being very often bear a direct relation to the conflicts between their parents (or with the traumatic reactions caused by any person close to the children or event that took place), although it should be said that not everything has to do with the parents; there are many other causes of traumas. In addition, traumas may also be the result of applying mistaken pedagogical methods, such as corporal punishment, verbal attack, threats, prohibitions, impositions and the aberrant practice of over-protectiveness; specifically the latter causes traumas of insecurity and incapacity by preventing a child having the necessary experiences to learn to cope healthily in the relevant environment.

*Many traumas bear a direct relation
to parents and to mistaken educational methods.*

Traumas are acquired in seconds and they accompany us throughout life, unless we become saturated by the problems our traumatic reaction causes us and decide to work on clearing our unconscious mind of these limiting defense programs run by the primitive instinct.

*Traumas are acquired in seconds and
they accompany us throughout life if we do not follow a therapy.*

Remember that traumas are "recorded" in the unconscious mind through the simple mechanism of instinct, which establishes a threshold for each of the five senses that determines whether or not a situation represents a threat to our survival. But it may also happen that a child perceives that they are experiencing something that they should not, such as sexual abuse, in which their life is not necessarily under threat.

If a child considers that there is a threat, their instinct will send a warning signal —immediately codifying the relevant defense program—, which triggers the physiological fight or flight mechanisms. For instance, let us think of an innocent child who is playing with a cockroach. If the cries, gestures and reaction of disgust of the person who removes the child from its game exceed the thresholds of instinct —which will immediately codify in the unconscious mind of the child an association of threat in connection with cockroaches—, from then on, for the rest of their life that person will react in a traumatic manner each time they see a cockroach, without suspecting the true cause of their discomfort.

The thresholds of the five physical senses are not the same in all individuals, because they are determined by genetic structures. Thus, one person may be traumatized by something that does not affect someone else. There are children that are much more sensitive and delicate than others who are more easily traumatized. Of course, care must be taken with this. As we gradually become more conscious, we also become less susceptible to trauma.

We do not even know that we have a trauma until we face a situation in which we react automatically in an irrational manner. For example, if we are going to enter an elevator and suddenly feel fear that paralyzes us and cannot continue, we have no idea of what is happening to them; they simply are unable to enter the elevator. If we do not know how to handle these reactions, they

become very limiting. And it happens that at times we react to people, we become defensive, we attack ... And many aspects of *bad temper* that we display, that are terribly destructive and damaging to relationships, are traumatic in origin. That is why it is important to learn to clear such traumas.

The reactive behaviors of the unconscious mind are extremely harmful, not only for our relationships but also for our health. Thus, trauma can become a serious obstacle to almost everything in life, including success.

How many things do we not do just because they scare us!

And sometimes we do not even know why they scare us.

Shyness is another form of trauma that operates as follows: we do not feel able to say something, we become blocked and do not know why.

To cure a trauma it is not even necessary to know when it originated; we do not need to go so far back, let us look at it now. It does not matter when the trauma first arose, that is a pointless curiosity on the part of the ego; the only thing we need to do is clear it. To use a metaphor, it is as though someone brings us a dirty glass and we start to ask: who made it dirty? how did it become dirty? when?. That is all a waste of time; what we have to do is to wash it.

Transmitting traumas from adults to children is very easy; they manifest in them as irrational fears we do not know the origin of. Spiritual development involves cleansing the mental field in both its aspects: conscious and unconscious in order to become invulnerable as a result.

Trauma is not belief, it is just defense.

Fear is trauma, it is not rational.

Suffering is a false belief, and belief is rational.

What happens to us is that we do not allow children to experiment sufficiently—even if the experiments are directed—for them to be able to codify self-confidence. The result then is that they are scared. We must allow children to break and destroy things, to investigate, bang themselves, fall down, burn themselves, cut themselves enough; all as part of directed experiments at very low levels that they are fully able to cope with. If we do not allow that, they run a serious risk in the future, because they will not know how to interact in the world as a result of their ignorance, their lack of self-confidence, because someone just shouted at them and they did not learn.

For instance, trauma does not occur as a result of seeing a corpse, but because of what we tell a child about what death means. Nor is a trauma generated because a child bangs their hand, but because of what we say and do to a child who has hurt themselves.

Now we know how traumas are formed, and that it is important not to transmit them to children. Every time, for example, we use an aggressive tone of voice, that signifies danger to the instinct; every time we make a gesture of repugnance to something, we are communicating through non-verbal language, and it is quite likely that the trauma will be recorded in the child.

Hearing is the first sense to operate in human experience. From when the fetus is formed, hearing encodes the sound of the mother's heart and blood circulation. Thus it is the most developed sense from the start, and it is precisely through hearing, primarily, that the brain, mind, speech and in general language are encoded.

As we have already said, fears originate in the reptilian brain that encodes the defense system we call the *survival instinct*. Survival is only necessary while we are animals. When we become human beings, instead of *survival* we need *coexistence*. This means that at the present time we cannot yet call ourselves *human* beings; we are rather *rational animals* or talking bipeds. As long as someone continues to have reactions that come from the survival instinct, they will be expressing themselves under the animal order, that is to say, they will not yet have implemented what we call the *human part*. Therefore, what we need is to finish "deanimalising ourselves".

Understanding is the only element of the mental field that can really achieve a cleansing, and it is associated with the frontal region of the telencephalon, where reasoning is located. Understanding is able to inhibit the process of survival; when this happens it is because an individual understands that they no longer need survival, just harmonious and peaceful coexistence with the Universe. They begin to interact with all beings and events harmoniously and without fear.

Every human event, whether pleasant or unpleasant, desirable or undesirable, has the same origin: thinking. That is where the source of both the problem and the solution lies.

Think always the best, say what is appropriate and do what is necessary.

Chapter 5. The characteristics of the basic fears

Because traumas are defense programs they are always associated with some type of fear and with basic aspects of the instinct for survival and natural selection. These deep fears possess characteristics that are directly related to the instinctive particularities of males, females and their young, and the behavior of these different profiles under the Law of Nature. These particularities are generated in the paleoencephalon, they relate to fear and are associated with unconscious trauma as described in the following table:

Table 2. Fears

CHARACTERISTIC	INSTINCT & FEAR	LEADS TO	ASSOCIATED TRAUMA
Dominant male	Fear of losing	Fighting	Insecurity & Pride
Subordinate males	Fear of confronting	Submission	Inferiority & Timidity
Female	Fear of being abandoned	Begging	Possessiveness & Jealousy
Young	Fear of dying	Running away	Mistrust & Phobias

Traumas can be easily identified just by observing the mental upset, the loss of inner peace and the limiting effects that they have on the body. This is all known as the *psychosomatic reaction*. We can recognize four major groups of traumas, associated with the four basic fears generated by the instinct for survival. Within each one specific psychosomatic reactions can be observed relating to each group.

Thus, for example, the **dominant male** is afraid of losing his position. Note what happens in this respect in our present world: when someone achieves a high position in a financial or hierarchical field, they are afraid of losing it. The same thing happens in the wild. The fear of losing is the original characteristic of our constant fight to stay in the lead.

If we are not in the lead, then we display the characteristic of a **subordinate male**, who is afraid of confronting the one in the lead, the dominant male,

because they do not feel strong enough to defeat them and do not have access to the females. The subordinate male eventually submits to the dominant male.

The **females** —who are responsible for caring for the young— depend on the males for their survival, and they are therefore *afraid of being abandoned*. Their strategy is to beg for food and protection from the dominant males. In turn, the **young** are afraid of dying because they are defenseless. Their basic characteristic is flight, since they do not know how to fight.

Most human beings have these four basic fears that originate in the reptilian brain from the instinct for survival. The only way to overcome them is through spiritual development.

Fear of losing

Table 3. Fear of losing

Associated traumas	Psychosomatic reactions	Associated diseases
1. Anger	Increased heart rate, changes in respiratory rate, redistribution of blood circulation (paleness or reddening of the skin), desire to attack, blocking of reasoning, sensation of pressure in the chest, louder tone of voice, muscular tension, irritability, unease, physical discomfort, stress.	High blood pressure, heart attack, anemia, gastritis, ulcers, colitis, diarrhea, hemorrhoids, constipation, diabetes, hyperthyroidism, tumors, cancer, autoimmune diseases, allergies, asthma, back problems, psoriasis, arthritis, muscular pain, deafness, etc.
2. Pride		
3. Anxiety		
4. Aggression		
5. Prejudice		
6. Fanaticism		
7. Insecurity		
8. Impatience		
9. Superiority		
10. Authoritarianism		
11. Hyperactivity		
12. Perfectionism		
13. Hyper-responsibility		

In the *fear of commitment*, also known as "Don Juan syndrome", the individual thinks that by entering a commitment they lose their freedom, and they are afraid of facing up to that commitment and losing their freedom as a result. Thus the two fears are combined.

These tables are awaiting scientific corroboration in all cases. It is known that any illness can have a psychological origin, and here traumas are connected

with associated diseases; that does not mean it is a prerequisite, for this has to be corroborated, *but* what can already be observed in this work is how the diseases that appear in the right-hand column develop.

Fear of confronting

Table 4. Fear of confronting

Associated traumas	Psychosomatic reactions	Associated diseases
1. Grief	Blushing, inability to look someone in the eyes, sweating, trembling voice, sensation of a pit in the stomach, general weakness, mental confusion, sleepiness, slowness, heaviness, depression, death wish.	Autoimmune diseases, some types of cancer, acne, hyperthyroidism, prostate tumors, addictions, allergies, accidents, diseases of the breast, etc.
2. Embarrassment		
3. Apathy		
4. Laziness		
5. Resentment		
6. Shyness		
7. Cowardice		
8. Indecision		
9. Shame		
10. Frustration		
11. Inferiority		
12. Incapacity		
13. Touchiness		
14. Self-destruction		

Alcoholism, drug addiction, suicide and other types of self-harm are ways of evading a reality that an individual does not want to face. They therefore reject life, they are afraid of living, of facing up to life. If they do not go as far as committing suicide, they may instead reach saturation and succeed in leaving behind these mechanisms of evasion.

Fear of being abandoned

Table 5. Fear of being abandoned

Associated traumas	Psychosomatic reactions	Associated diseases
1. Hate	Wish for vengeance, pressure in the chest, crying, pressure on the temples, bowed body position, general dispiritedness, and despondency.	Pancreatic tumors, heart disease, infections, flu, accidents, low defenses, constipation, problems with the hands, carpal tunnel syndrome, muscular pain, anemia, pneumonia, osteoporosis, etc.
2. Jealousy		
3. Lethargy		
4. Sadness		
5. Conceit		
6. Nostalgia		
7. Melancholy		
8. Helplessness		
9. Possessiveness		
10. Despondency		
11. Hypochondria		
12. Boredom		
13. Low self-esteem		
14. Overprotection		

Romantic addictions come from the fear of being abandoned. There are individuals who prefer abuse, aggression or violence as long as they can feel that someone is looking after them, rather than feel that they are alone. Also some individuals feel that they are important if they are attacked. That is why a popular saying is: "It is terrible for people to speak badly about you, but worse still is for no one to speak about you." There are individuals who believe that they are so unworthy that people do not even speak badly about them.

The fear of being abandoned, which is part of our egocentricity but stems from the instinct for survival, is associated with our attachments: we do not let others live their lives because of our fear of being abandoned; we cling onto them, we stifle them, we suffocate them, because we do not want them to leave us. This is unconscious egoism.

Fear of dying

Table 6. Fear of dying

Associated traumas	Psychosomatic reactions	Associated diseases
1. Disgust	Nausea, loss of appetite, feeling of a pit in the stomach, diarrhea, digestive upsets, insomnia, weakness in the legs, trembling, sweating, paralysis, shivering, hair standing on end, difficulty in breathing, facial paleness, mental lapses, loss of voice, rapid heartbeat, fainting, inability to reason	Senility, tonsillitis, headache, dermatitis, arrhythmias, gallbladder disease, allergic reactions, genital problems, low defenses that lead to tuberculosis, skin keratosis, etc.
2. Terror		
3. Phobias		
4. Panic		
5. Attachment		
6. Hysteria		
7. Evasion		
8. Suspicion		
9. Greed		
10. Rebelliousness		
11. Meanness		
12. Stubbornness		
13. Scruples		
14. Mistrust		

As these tables show, the psychosomatic reactions associated with traumas are highly damaging to an individual's mental stability, social relationships, ability to serve, and of course they seriously limit the chances of success in life, in addition to the serious health problems they may cause.

In order to begin the process of liberation from instinctive fears and succeed in transcending the traumatic reactions that limit our life experiences, first of all it is important to identify our personal traumas so that later we can perform the exercise of transcending the limitations of the unconscious mind. These traumas can be identified by responding to the questions in the following test:

TEST TO DISCOVER YOUR TRAUMATIC PROGRAMMING	YES	NO
1. Do you get upset or lose your temper when things do not go the way you want them to?		
2. Do you have difficulty publicly acknowledging your mistakes and apologizing?		
3. Are you often afraid of losing your belongings or your loved ones?		
4. Do you feel like attacking verbally or physically when someone contradicts you?		
5. Do you often criticize and judge the behaviors of others?		
6. Do you have difficulty accepting ideas or behaviors that are different to your own?		
7. Do you take offense or get upset with the manners of some people?		
8. Do you feel threatened in your social, financial or work position, or in your love relationship?		
9. Are you exasperated by the slowness or delay of people or bureaucracy?		
10. Do you think it is very difficult to find people who can do things like you can?		
11. Does it irritate you enormously that things are not done the way you say?		
12. Do you think that time cannot be wasted in unproductive activities?		
13. Do you suffer when things are not done the way you like?		
14. Are your activities so important that you do not have time for yourself or your loved ones?		
15. Do you become embarrassed in certain situations and want to disappear?		
16. Are you embarrassed to be seen naked or scantily clad?		
17. Are there very few things you feel enthusiastic about, and do you feel like doing nothing at all?		
18. Do you often ask other people to do things for you that you could do yourself?		
19. Do you feel that there are people who have done you harm and you believe they should pay for it?		

TEST TO DISCOVER YOUR TRAUMATIC PROGRAMMING	YES	NO
20. Do you often not do things you would like to because you are embarrassed?		
21. Are you often afraid to say or do certain things?		
22. Do you hesitate a great deal before taking a decision?		
23. Do you make great effort not to lose face in front of others?		
24. Do you feel bad when things do not turn out the way you want?		
25. Do you often think that others are more capable than you are?		
26. Do you let many opportunities go by for fear of not being able to respond as you are asked to?		
27. Are you easily upset or offended by what others say or do?		
28. Do you often neglect your health or take unnecessary risks?		
29. Do you sometimes want to take revenge for what others do to you, take from you or make you do?		
30. Do you feel bad when your partner or your loved ones share with other people?		
31. Do you lack the energy to make yourself look nice or keep your surroundings clean and tidy?		
32. Do you feel bitter or disappointed because others do not take you more into account?		
33. Do you spend much time on your personal grooming and keeping up with fashion?		
34. Do you often think that you would like to return to situations or places from the past?		
35. Do you usually feel sad, alone and abandoned?		
36. Do you feel anxious or unprotected when you are alone?		
37. Do you constantly demand the presence of your loved ones?		
38. Do you sometimes think that life is very hard and that it would be better to die?		

TEST TO DISCOVER YOUR TRAUMATIC PROGRAMMING	YES	NO
39. Do you take many precautions for fear of contracting a disease?		
40. Are there often times when you do not feel like doing anything?		
41. Do you think that you have little worth for others and is it difficult for you to accept praise?		
42. Do you constantly try to avoid your loved ones difficulties?		
43. Are there some situations that cause you such repugnance that you feel sick?		
44. Are there situations in which you feel paralyzed and you cannot speak?		
45. Are there insects or situations that make you feel total aversion or even faint?		
46. Are there times when you feel totally defenseless even though there is no apparent reason?		
47. Do you take many security measures to protect your property and your loved ones?		
48. Are there situations in which you can totally lose control of yourself?		
49. Do you easily find justifications for not doing certain things?		
50. Do you often suspect people and are you wary of unfamiliar situations?		
51. Do you accumulate as much as you can and restrict your enjoyment in order to ensure your future?		
52. Do find it very difficult to take orders or to do something that does not come from you?		
53. Does it annoy you profoundly to spend money on something that you do not think is essential?		
54. In spite of the difficulties do you insist on doing things the way you want to?		
55. Do you disinfect everything you use and do you wash your hands very frequently?		
56. Are you afraid of being deceived and do you find it difficult to fully trust someone?		

The questions to which you answer yes make it possible to identify the traumas that affect you according to the numbers that appear in the tables on the previous pages relating to the four basic fears of the instinct for survival.

Adding up all the yes answers gives the personal evaluation of the levels of trauma that exist in the unconscious mind.

Personal evaluation:

- a) 1 - 15 yeses: you need to start doing acceptance and "detraumatizing" exercises.
- b) From 16 to 25: you need specific help to begin "detraumatizing".
- c) From 26 to 35: you urgently need mental clearing therapy.
- d) From 36 to 45: you need to place yourself in a therapeutic rest home.
- e) From 46 to 56: you need a straitjacket in total isolation.

Clarifications:

To cleanse the mind it is not possible to quickly extract all of the old information and replace it with the new; this must be done little by little. The new information gradually arrives and meanwhile the old information "complains, stamps its feet, protests and rebels until it gives in", and that is why it takes so long for the mind to assimilate new information.

The mind of a child works forty times faster than that of an adult, because it does not have to carry out the process of comparison. Instead, the mind of a child is clean. The main difficulty that adults have in accepting new information is that we perform the mental exercise of comparing the information: "Do I like it or don't I?"; "Is it logical or not?"; "Shall I change it or not?"; "Shall I accept it or not?". The process of comparing the old information with the new is what delays spiritual development.

Trauma is an instinctive defense associated with fear. The following table shows us the psychosomatic reactions that are triggered when fear arises. Our reactive or unconscious mind generates a series of problems in us.

Table 7. Instincts, reactions and their consequences

INSTINCT	REACTION	GENERATES
Fear of losing	Aggression	Problems in relationships
Fear of confronting	Inner frustration	Low self-esteem (incapacity, weakness, insecurity), lack
Fear of being abandoned	Protection	Problems of location, people who do not adapt to their surroundings
Fear of dying	Evasion	Health problems (as a result of evading reality)

With spiritual development our aim is to disconnect the animal part that we still have and connect the part of us that corresponds to what is humane, understanding, loving, rational and peaceful.

Fear, as a fundamental part of our defense system, in the physical sphere is called *psychosomatic reaction*: the effect of the mind on the body. Remember that the mind, as such, does not belong to the physical plane, what belongs to that plane is the brain. Also remember that an aspect of the mind is installed on each part of the brain. Psychosomatic effects can range from a mental lapse or feeling weak, through losing one's voice, constipation or stomach ache, to tachycardia, fainting or paralysis.

Chapter 6. Cleansing the unconscious mind

Now we have become acquainted with the characteristics of trauma and the disastrous consequences that it has on our lives, it is simple to understand the need to definitively transcend these defense characteristics of the instinct for survival in order to make positive upward progress in our spiritual development, to attain freedom from fear, to be able to totally express love and achieve resounding success in peaceful and harmonious coexistence with all living beings in the Universe.

In order to cleanse the unconscious mind we will need to take the following steps:

1. Be saturated with problems, conflicts, suffering and failure.
2. Recognize the need to free ourselves from traumatic programs.
3. Clearly determine the real cause of personal problems.
4. Be aware of the origin and initial need for the trauma.
5. Understand why it is now no longer necessary to defend ourselves.
6. Let go completely of aggression.
7. Reprogram the rational mind concerning the four basic fears.
8. Gradually desensitize our reactions (disable instinct).
9. Constantly train ourselves in the expression of love (transcendence).

Saturation with problems, conflicts, suffering and failure

The reactive effects of the unconscious mind can damage our relationships, generating enormous suffering and internal conflict, and cancelling out our chances of being successful in life; and all this without our awareness.

When someone is constantly experiencing problems, conflicts and failures, there comes a time when they say: "I don't want to suffer any longer!" Then they will look for information that will lead them to identify the real source of their problems which, as we know, lies in their personal destiny, conceptual limitations and unconscious trauma.

Once they are clear about what their problem is and where it comes from, they can begin to work on the solutions.

- ✓ First they will understand the importance of making the best use of their destiny.
- ✓ Then they will change their belief system, by cleansing their conscious conceptual mind.
- ✓ Lastly, they will work on clearing the trauma from their reactive mind.

Here is the story of a Master's assessment of their disciples after asking them whether they have suffered enough:

One disciple says: "Master, I think that I have not yet suffered enough, because it is precisely through suffering that I am purifying myself and developing my spirit."

Then the Master looks at the disciple lovingly and says: "Of course, you can continue to suffer."

Another disciple says: "I think that I have suffered enough."

The Master asks the disciple: "And how do you know?"

The disciple answers: "Because I've had enough, I'm fed up with everything that is going on, people's aggressiveness, disorder, society, imbalance, war. I want to know nothing more about it, I don't want to suffer any more."

Then the Master says: "You haven't yet suffered enough; you need to continue suffering a little more, until you let go of changing external circumstances and decide to work on what is inside you."

At that a third disciple raises their hand and says: "Master, I do think that I have already suffered enough." "How do you know?" —asks the Master, and the disciple answers—:"For a very simple reason; because I'm happy all the time, nothing that happens around me affects my inner peace, and I see every event as an opportunity to learn increasingly to value what life has given me."

The Master tells the disciple: "You don't need to suffer any more."

This was because the third disciple had successfully rid themselves of trauma. The first step necessary is to have reached the point of being saturated with conflict and suffering, and to be willing to work on oneself with appropriate information. That is why if someone says that others have to change it means that they have not located the problem, because it cannot be solved in others.

Recognizing the need to free ourselves from our traumatic programs

Someone who has already worked on themselves and succeeded in changing their beliefs and filling their conscious mind with the understanding of truth and love, can still recognize that automatic reactions that they have difficulty controlling are triggered inside them, despite their understanding. This unpleasant inner sensation caused by a *traumatic reaction* will enable them to recognize the presence of their primitive defense programs that are still installed in their unconscious mind, and consequently the need to free themselves from them in order to be able to attain *total inner peace*.

This inner discomfort is the mechanism that makes it possible to recognize the need to free ourselves from our traumas. Attempting to work on someone else instead of on ourselves is pointless, all it achieves is increased conflict.

Clearly identifying the real cause of personal problems

Once someone has clearly recognized the real damage caused by their traumatic reactions —both physically and socially—, and that the problems associated with the deterioration in personal relationships, can seriously jeopardize their chances of achieving success in life, then they can have a clear idea of how to solve their personal problems.

Having clearly identified the origin of our reactive problems, we can start to perform the exercise that will free us once and for all from the *old instinctive traumatic programs of our personal defense system; this will finally lead us to eliminate the last stronghold of our unconscious ignorance, where fear hides*.

There are no collective problems, but instead a "gathering" of personal problems. We can only solve our own problems, and help others —with information, love and service— to obtain the tools that will enable them to solve their problems. It is important to be quite clear that there is only one problem to resolve: the personal problem that is in the conscious and unconscious mind.

Being aware of the origin of the trauma and the initial need for it

In order not to see the trauma as an insurmountable obstacle, but as part of temporary defense process, it is essential for us to be aware of the initial, temporary need for the instinctive defense programs that give rise to the trauma. It is also essential for us to be able to value their importance as part of the mechanisms for staying alive in the early stages of evolution.

Seeing the trauma as a temporary defense process enables us to realize why it is no longer necessary.

Understanding the reasons why it is no longer necessary to defend ourselves

The saying that "attack is the best form of defense" comes from the unconscious mental programs that generate automatic traumatic reactions to protect life in aggressive environments, that is, to intimidate a potential enemy.

In order to rid ourselves completely of these instinctive reactive and traumatic programs, it is essential for us to understand why a time comes when it is no longer necessary to defend ourselves. This understanding, founded on the principles of love that govern the Universe, enable us to verify that we do not need to defend ourselves in order to survive; what is required is to respect and to serve, while at the same time being supported and respected by others. Applying this principle immediately gives us the personal capacity for harmonious and peaceful coexistence with all other living beings in the Universe.

*Understanding that there is no longer any need to defend ourselves
enables us to dismantle the traumatic system.*

To succeed in eliminating or clearing trauma we need to declare ourselves in a total state of peace, and to become a being that lives in absolutely peaceful coexistence with all the other beings in the Universe. This is achieved by applying the techniques of mastery to this personal decision, in other words: "Don't tell anyone else, it's enough for you to work on your inner peace, you cannot do someone else's work. And if you have already attained inner peace, apply the technique of mastery: "don't let it show." Because people who do not have information will not understand how someone can be at peace in the face of something that they call "a disaster", a drama or a tragedy.

Completely letting go of attack

To successfully free ourselves from fear and our traumatic defense programs it is essential that we completely let go of all forms of physical, verbal and mental attack. In order to do this, it is essential to have understood that *only someone who is a potential attacker can be attacked*, because there is a direct correspondence between defense and attack.

When someone completely and utterly lets go of any form of attack —be it physical, verbal or mental—, they automatically become a peaceful being, and will therefore never again encounter defense-attack systems of any kind. This will enable them in turn to let go of their own instinctive traumatic defense systems; this is because they understand not only that they are no longer necessary, but also that they are totally limiting for peace, relationships, success, health and spiritual transcendence. Not respecting others generates attack, whereas not attacking anyone generates respect and peace.

*Completely letting go of attack
opens the door to love and peaceful coexistence.*

Reprogramming the rational mind

For the rational mind to be able to switch off the automatic defense systems originating in the reptilian brain, it first needs to be reprogrammed with the understood information of love and truth that govern the perfect order of the Universe.

This *reprogramming* exercise consists of thinking and visualizing phrases based on the understanding of the principles of love and truth, and repeating them over and over, until the mind accepts them and installs them.

*Reprogramming the mind switches off fear and
aggressive and violent behavior.*

The mind will not install something that is not logical, something it does not understand the meaning of; that will only serve as a short-term isolation formula. But isolating the mind does not imply understanding, it merely sets it apart from some problem so that the vital energy can rise and the zone of mental understanding can be activated.

Table 8. Reprogramming to overcome the fear of losing

Reprogramming to overcome the fear of losing, by repeating these phrases:
"Nothing is mine, nothing and no one belongs to me, I hold on to no one, nothing holds on to me; I'm completely free and I give complete freedom." Abundance only arises when we let go of what is "mine."
"The abundance of the Universe is present simultaneously everywhere, it exists independently of me and is sufficient to satisfy the needs of all the living beings that exist in the infinite Cosmos."
"I now open myself up to freely sharing and enjoying love, affection, relationships, friendships, company and everything that has been created and arranged for us, with all the other beings in the Universe."
"And I resolve to respect the rights of all other living beings, and to be faithful to my agreements and commitments."
"I could enjoy everything without owning anything."

Table 9. Reprogramming to overcome the fear of confronting

Reprogramming to overcome the fear of confronting, by repeating these phrases:
"Nothing can harm me, nothing can upset me, nothing can limit me, and nothing can take my freedom away from me because I'm a perfect creation of God, endowed with the capacity to be myself, to decide freely and to express what I am, regardless of the opinion of others."
"I always have what I need to be happy, because the Universe has provided total abundance and has endowed every living being with the ability to use and enjoy everything that exists, according to their needs, so that all beings are constantly satisfied."
"I now understand that happiness in life is attained by valuing what I have, which is what I need to be happy, without comparing myself to anyone because every living being is perfect in themselves, correspondent with what is and abundant according to their needs."
"I resolve to commit myself totally to my relationships, functions and activities. I understand that commitment is the perfect complement to my life that enables me to be successful and happy, since —by joining in— I no longer feel isolated or lacking."

Table 10. Reprogramming to overcome the fear of being abandoned

Reprogramming to overcome the fear of being abandoned, by repeating these phrases:
"I cannot compel anyone, no one can compel me, everyone is free to take their own decisions, but no one can miss what is meant for them. It is impossible to be alone because there are always many compatible people with whom to share, reach agreements, join with and create commitments."
"Anywhere in the Universe I'll always find beings with whom to share. I understand that all beings are free and relate through correspondence, because only love can join people. I become correspondent with love to the extent in which I respect the freedom of others; and that is why I always have the company of loved ones, because they can always rely on my love and my respect."
"I resolve to acquire the habit of always expressing the best qualities of love that the Father deposited in me, so that everyone knows that they can always count on my understanding, support, respect, affection, joy, tenderness, enthusiasm and service."
"And I resolve to commit myself freely and deeply in my relationships and in this way become an excellent choice of love for all the people with whom I share."

Table 11. Reprogramming to overcome the fear of dying

Reprogramming to overcome the fear of dying, by repeating these phrases:
"Life is a divine gift that no one can lose. Leaving the temporary body does not mean losing one's life; life is constantly entering and leaving matter. Immortal consciousness is born into the physical plane to learn, and into the spiritual plane to evaluate what is learned. We are always being born to love; being born is the most marvelous event in the Universe."
"I recognize that all that is mortal in me is the ignorance accumulated in my personality, and the temporary form of my body; and I feel happy to know that the form is a design by God that is repeated constantly in the Universe, and ignorance is a temporary characteristic of my personality from which I'll eventually free myself to make way for the continuous expression of love through me."
"The immortal consciousness that is within me, and within all other human beings, is a file of perfection in the process of development that is not subject to any possibility of suffering, for its fundamental characteristic is love in its two states: the essence of love in its state of innocence, which is harmony, and in its state of purity, which is peace."
"And I resolve to work continuously to develop my understanding of life's events, to attain the state of spiritual independence that makes me invulnerable to any external situation."

Gradually desensitizing reactions

Once someone has completed the mental reprogramming exercises they can embark on the process of *gradually desensitizing their instinctive reactions*. In this way they will not only clear their mind of psychological trauma, they will also disable the reactions of the defense instinct. Given that traumas acquire an infinite number of forms and types of reactions, it would take too long to clear them one by one. This is why we use a shorter procedure, similar to the game of chess, in which just by checkmating the king, the game is automatically over.

The procedure involves a person discovering which their four "traumatic kings" are, and then developing a desensitizing table for each of them. In this way they will checkmate the four defensive plays of the instinct (see also the test presented above; the 56 questions refer to the traumas of the four types of fear).

For example, the king of the *fear of losing* may connect with anger within us. When we are afraid of losing something that is important to us, we feel anger, the urge to attack and kill someone to defend the object or person in question.

Table 12. Desensitizing table for checkmating the king of anger

Steps	Specific situation that triggers the traumatic reaction of anger	Reactive intensity
1.	When someone asks me where I was	5%
2.	When someone lies to me	10%
3.	When someone does not keep an appointment	20%
4.	When someone criticizes me	40%
5.	When someone interferes with my things	60%
6.	When someone contradicts me	80%
7.	When someone steals something from me	100%

To do the work involved in these tables properly sometimes we need someone else's help, because for some traumas it is not possible to do the work on our own. We can ask someone we trust, by saying: "You're going to be my *therapist*", and do exactly the things that make me angry"; that is to say, we reach an agreement with that person for them to act as sort of "trainer". In this case, we say to the person: "Every time I arrive home you're to ask me: 'Where were you?', with a certain tone of voice and look." Since what we are working on is desensitization, the person who is doing the training will feel something inside, but they must respond calmly: "I was doing some errands; if you want to know exactly what they were then it'll be a pleasure to sit down and tell you about them." How long should we spend on this step of the desensitizing procedure? As long as is necessary for us not to be triggered in any way when we hear this "provocation." While it continues to annoy us, we should not go on to the next step, because if we do without having completed the first step, the only result will be discouragement.

The tables have a small secret: their aim is for the person to gain confidence in themselves, and that is why it is essential to start with small things, so that if they are successful, the person becomes more self-confident; but if they fail, it will increase their low self-esteem or inability in what they believe. For this reason it is not advisable to start with something major, because if we fail, it will reaffirm the trauma. So we do not recommend moving on to the next step until we have succeeded in desensitizing the one before. And so on. We know that a given trauma has been desensitized when the external event no longer triggers anything inside us.

Once this has been achieved with the first step, then we must reach an agreement with the other person to go on to the second step, that of lying. When those lies no longer trigger any reaction in us, we can move on to the next step. Finally, the person who is helping must steal something from the person who is desensitizing their traumas; their wallet, for example, has disappeared. When the person is no longer triggered in any way by an event such as this, they will have "checkmated the king."

The table requires us to engage in mental reprogramming every day, by visualizing ourselves completely calm and hearing ourselves say: "there's nothing that can affect my inner peace"; this is the time to return to the reprogramming points. Thus, in the case of the *fear of losing*: "Nothing is mine, nothing belongs to me, nothing can upset me, what is meant for me is always with me, my peace is invulnerable ..."

Sometimes, some people who carry out this desensitizing exercise, when they reach the fifth issue in a table of twenty steps say: "I'm going to move on to number twenty", because the mind accepts that there is no longer anything to fear and the trauma is dismantled. However, when this occurs, we should not stop reprogramming, because sometimes the trauma is not dead, but barely unconscious, and later on it will reawaken.

For example, the king of the *fear of confronting* may connect with someone's shyness. Whenever someone has to say something, they are paralyzed, their mind goes blank, and the words do not come to them. This is the case of people who are afraid of speaking in public: they can read all the books they like about self-confidence, or how to speak in public, they can reprogram their mind every day; but they stand in front of an audience and once again their mind goes blank. Desensitization is therefore necessary, since mental reprogramming alone is not sufficient. What they need to do, first of all, is to speak to an empty hall; then to one person listening to them who they trust; and then, when they feel

comfortable with that person, they should speak in front of more people, and so on.

The king of the *fear of being abandoned* may connect the person with jealousy, hate, sadness, boredom, low self-esteem, etc.

As for the king of the *fear of dying*, this often connects with disgust, because the person assumes that there are things that are a hazard to their physical safety; as well as attachments, hysteria, greed, rebelliousness, meanness, stubbornness or mistrust.

It is very important for the success of the **desensitizing process** that both the order of the tables and the specific situations, reactive intensity and number of steps necessary, be established by the person wishing to overcome their traumatic reactions. And the order of work with the tables must go from the lowest to the highest intensity, working step by step.

A desensitizing table does not work for someone who has not understood that trauma is merely a false association; that is why it is the final step of the whole process. The comprehending mind has understood that the danger does not exist, but the instinct still has the encoded information that tells it that that was something that was dangerous, that it represented a risk of losing something; that is why desensitizing is necessary.

6.9 Constant training in the expression of love

For someone who is working on gradual desensitization it is very helpful for them to support themselves with the practice of constantly expressing love in thought, word and deed. And this is what puts an end to destiny completely. This exercise complements the whole sequence of the *process of mental cleansing* and enables us to transcend our ancestral limitations once and for all.

Instead of thinking about the need to defend ourselves from something or someone, we will think about the need to respect all living beings. As long as we are scared, trauma is not dismantled; and defense is a fear.

It is extremely important for our words always to carry a message of peace and wisdom. If we have nothing appropriate to say, it is better to remain silent.

Another essential aspect is to use mental reprogramming to develop the *ability not to react* to circumstances, but only to act efficiently and with composure. Our action should be full of joy, energy and happiness; we should not do anything in which we do not give the best of ourselves.

The *constant expression of love* involves thinking always of what brings us inner peace and harmony; in saying only what carries a message of hope, understanding, peace, acceptance and harmony to those who hear us. It also involves always doing just what is necessary, i.e. without making the mistake of doing too much or too little; and lastly, in putting all our energy and enthusiasm into what we do, however simple or complicated it may be.

*The constant expression of love ultimately creates
the habit of loving and being happy in us.*

This last point is the simplest and at the same time the most powerful. Someone who constantly expresses love in their thoughts, words and deeds, will work a miracle in their life, because they will cleanse their conceptual mind, their unconscious mind, they will totally transcend the limitations of the ego and they will become a wholly *loving* being. This is because eventually we become the habit of being happy.

As a result, someone who is absolutely happy has nothing more to learn; because that is why we came into the world, to be happy by ourselves. Our happiness and our peace do not depend on anything or anyone outside us. If someone is waiting for something to happen for them to be happy, they will spend all eternity waiting, because they are the only ones who can make themselves happy.

Once we have learned this, then comes the second learning experience, this time on the outside: "Love thy neighbor as thyself"; that is to say, if we are now happy, what can we offer our neighbor? Our peace, our happiness, our harmony. But if we are not happy, what do we offer? Our sadness, our anxiety, our depression, our frustration, our limitation. What good is that to our neighbor? It would be better not to offer them anything.

The work always begins with ourselves. Learning to be happy and then loving our neighbor; with that the two objectives that brought us to the physical plane are accomplished.

First of all we have to develop the habit of being happy. Every morning when we rise, this is what we must say: "Today I intend to enjoy the day intensely, and any situation that life has in store for me today I will enjoy." If we set ourselves this intention every morning, our life will immediately be transformed.

These are some of the qualities that when handled from understanding and acceptance enable us to live without fear if we understand that *we always can*.

Table 13. I can ...

1. Love life	as well as	appreciate death
2. Take enjoyment in everything	as well as	not own anything
3. Enjoy health	as well as	learn from illness
4. Live in affluence	as well as	learn from lack
5. Value relationships	as well as	enjoy solitude
6. Lead wisely	as well as	obey with humility
7. Be ready to take action	as well as	be prepared to rest
8. Today I may have it all	and	tomorrow I may have nothing
9. Be happy with everything	as well as	be happy with nothing
10. Join in to share	and	withdraw to respect
11. Be willing to give everything	as well as	be willing to receive everything
12. Be firm in my commitments	as well as	flexible in my agreements
13. Be completely detached	as well as	be totally loyal
14. Let go to life with total confidence	as well as	let go of others to live their own lives

To transcend our fears, we need to be willing to understand both extremes. Not just understanding them, but accepting them brings duality into balance at a point of love; i.e., at a neutral point that is equal to "zero fear." Living without fear means living free from all suffering and also living in love.

Fear does not allow the expression of love.

We are not born with traumas; trauma is acquired, as we said before, from experiences that exceed our instinctive thresholds, and can be transmitted from adults to a baby from the time of conception. The mind forms an association between an event and a danger, and stores it instantly as trauma. To begin the process of clearing the trauma it is important to understand this phrase:

We do not need to defend ourselves in order to live in peace.

We just need to respect and serve in order to be happy.

Chapter 7. Mental freedom and final transcendence of limitations

Freedom is a mental condition of an individual that is characterized by their ability to be happy and to make - and take responsibility for - their own decisions in response to everyday situations, without depending on anything or anyone to maintain their inner peace.

Someone is mentally free when they are able to decide to be happy by themselves.

Mental freedom makes us invulnerable to any negative external influence. It can be said that *a clear mind* is a mind that is free and cannot be offended; on the other hand, *a mind* that is contaminated with untrue information, traumas and phobias, generates unconscious reactions of fear, anxiety, suffering and stress, which enslave the mind and lead to states of deep depression, as well as a whole series of problems of living in society that in turn result in attacks, conflicts and failures in the life of an individual.

Mental freedom is attained when we succeed in cleansing the mind of the contamination it has acquired during the development of the personality, which is both conscious and unconscious.

The characteristics of mental freedom are:

- ✓ Inner composure.
- ✓ Peace.
- ✓ The ability to act consciously.
- ✓ The ability deliberately to change thoughts, behavior, concepts and feelings; that is to say, the ability to intentionally modify our own personality and accept new ideas that can bring an improvement to our lives and our understanding.
- ✓ Satisfaction in relationships.

There are two types of decisions and both of them depend on us: the *right decisions*, with satisfactory results —that originate in understanding— and the *wrong decisions* (mistakes), with unsatisfactory results —that originate in ignorance—. Mistakes are an unavoidable tool of evolution for us to learn what we

need to learn; the path of mistakes is the path of wisdom: the more mistakes we make, the more opportunities we have to learn, and so we follow the path happily, without blame. Indeed, a master is one who has already made every mistake possible and has learned from them.

Not taking responsibility for life is a mental flaw that operates as follows: someone takes decisions, and when the result is not as expected, then they blame others for the results obtained. Blaming someone else is a conscious limitation. It is essential to let go of blaming anyone or anything for the decisions that we take. If we place blame, we are limiting our chances of freedom and happiness. As long as we believe that someone or something can be to blame, including ourselves, we will be totally mistaken about the process of love, and we will be acting from a profound limitation. As long as we blame someone else or ourselves, or we take offence, we are a threat to others and to ourselves, because we will be liable to attack, fight or fail to respect others.

7.1 The difference between transcending and eliminating

Unlike *eliminating*, *transcending* means that we become able to handle our thoughts, our communication, our behavior and our relationships in a new way, which means that we enjoy a new life with much greater satisfaction. However, the possibility still exists that we may return to former thoughts, relationships and behavior if we do not handle our energy properly.

Transcending means that we are no longer going to use something, because the limitations are deactivated, but they could possibly reappear. However, cleansing or eliminating means that those limitations are no longer going to exist. When someone increases their vital energy their limitations are deactivated; this means that they have been transcended; but if that person subsequently loses vital energy, the limitations will return and be reactivated, because they have not been eliminated.

Initially, at the mental level we try to transcend (deactivate) the limitations, to then go on to eliminate them by cleansing the mind. At the spiritual level, however, nothing can be eliminated, because everything that exists and happens in the Universe is necessary. So it is not possible to eliminate evil, or ignorant people, corruption or violence; these things can only be transcended.

"What is outside", what is external to us can be transcended, but not eliminated; however, "what is inside", what is within us, can be transcended through the use of vital energy and also eliminated as regards the ego —our

belief system— and our traumas —our defense system—. Lastly, in spiritual terms there is nothing to cleanse, because it is pure, uncontaminated and uncontaminable, in contrast to the mind, which is 100% contaminable.

To use a simile, to transcend is like changing floors. As we develop spiritually, we transcend the lower floors and move up to the higher floors, but the lower floors are not eliminated. The word "eliminate" is something that has to do with what happens inside me, it is something that I no longer need. The only thing we need to eliminate is the belief system (the ego) and the defense system (the traumas).

Understanding, which is the spiritual part of the mental file, can only be increased. We need to manage our understanding and our vital energy simultaneously, because they are both directly related. Understanding can never be lost, just disconnected. As for traumas, they are also disconnected even if they have not been eliminated.

*Transcending is ceasing to act or to live
at internal or external levels where limitations exist.*

While we continue to have a body, the limiting characteristics of the mind and the instinct will continue to exist, as will the possibility of a fall in energy if we do not take care or we make a mistake in how we handle our thoughts, communication or behavior and the life cycles of the body.

*Limitations exist while we have a body,
but we do not need to connect with them if we act with wisdom.*

To avoid an inner drop in vital energy it is necessary, first of all, to have cleared the mind of the majority of the learned limitations; in second place, we must be willing to train constantly in the harmonious management of our thoughts, communication, behavior, relationships and the care that the body requires in order to remain in perfect working order.

*Someone who is trained in expressing love in thought, word and deed
is unlikely to suffer an internal drop in their vital energy.*

7.2 What causes an energy slump?

A sharp drop in our vital energy occurs because we have failed to take care of our thoughts, words and deeds and we begin to have negative thoughts instead of thinking of something loving and wise. And once we have become immersed in darkness we are not able to use understanding.

We must watch our thoughts, words and actions carefully.

The darkness in our minds tunes into the programs of fear and ignorance. Each time we are scared, each time we are filled with anxiety, it is because our mind darkened in some situation in which we lost vital energy. Fear is the equivalent of lack of light.

Think what is best, say what is appropriate and do what is necessary.

Energy must be used, but at the same time it is important not to waste it in suffering, conflict, controversy, arguments, etc.

Someone who has wisdom does not try to resolve something when their energy is at a low level, because they know they will not obtain good results; to obtain them first of all they must increase their energy and then look for a solution, not before. The fact is that there is no solution for a dark mind. Meditation, breathing, enough sleep, reading, sport, or changing the mental channel. All of this will increase our vital energy.

Love in our thoughts, words and deeds reduces the possibility of an energy drop to zero. Masters are Masters more because of how they manage their energy than due to the wisdom they have accumulated; because if they did not know how to handle their energy, their mastery would go down "to the basement", it would fall into darkness. Therefore, the right way to manage energy is to watch our thoughts, words and deeds.

Conclusions

The principal conclusions we can draw from this review of the process of transcending fears are as follows:

- ✓ *Fear originates* in the instinctive characteristic of the reptilian brain or paleoencephalon. The survival instinct is the "fear" of the instinct.
- ✓ *Fear is a mental limitation* that can be "deactivated" by increasing our vital energy. Trauma is the "fear" of the mind.
- ✓ Trauma turns an imaginary event into reality. Many of our traumatic reactions come from what we assume, interpret or imagine from our mental limitation.
- ✓ *Wisdom is what frees us from suffering, not science or knowledge.*
- ✓ *Understanding is the fundamental tool* for working on cleansing the mental field. Understanding frees us from trauma.
- ✓ *The steps in the mental cleansing process* are:
 - "Very noticeable": we attack, we blame, we judge, we suffer, we compete or we complain.
 - "No longer noticeable", because we accept that it is something that we need to work on within us without blaming others, although we continue to feel bad inside.
 - Eventually, we will cease to experience the inner discomfort, and our peace will not be disturbed.
- ✓ *Letting go of defending ourselves and deciding to respect* make trauma unnecessary. We need more practice than understanding to disconnect our defense programs.
- ✓ All information that prevents us from being happy and successful in life is a mental limitation.

Nothing should be believed, nothing should be taken as true or fact; we must practice and verify whether in our own lives this information works and produces satisfactory results.

With this information we have *three alternatives for action*:

1. We can keep it in our library.
2. We can carry it with us and show it to everyone.
3. We can integrate the information within us, so that it becomes how we act. Only in this last case will we obtain satisfactory results.

Training exercises

What consumes your vital energy the most?

Everyone reacts differently to the same situation, because we have different beliefs.

Evaluate which situations in your life experience are the ones that consume most vital energy: conflicts in your love relationships?; problems at work?; aggressive reactions (physical, verbal or in thought) of other people towards you, or you towards others?; threats or manipulations?; physical illness?; financial lack?; the use of stimulants?; too much work?; worries?; addictions?; physical pain?

Learn to handle these situations by increasing your vital energy and reprogramming your mind with true information that is aligned with the order of the Universe.

Exercise for verifying your internal results

When we try to change our lives and decide to be happier and have peace, life puts us to the test, and this is an opportunity for learning and verification.

- ✓ If when you face something you react with aggressiveness, you suffer or you are scared, it means that you did not pass the test; that is when you have to say to yourself: "Next time I'll do it better."
- ✓ If when you face something your internal limitations are not triggered, it means you have passed the test. That is to say, if you manage not to suffer, to maintain your peace and your ability to serve, it means that you have overcome that situation.

Attaining wisdom does not mean you stop having problems, it means you learn how to handle them, because every day we have the opportunity for "training".

Reprogramming the mind to remove traumas

Reprogramming the mind involves repeating these phrases of wisdom until they become part of you:

- ✓ *My peace is invulnerable, my tranquility is permanent and my happiness only depends on me.*
- ✓ *I will not let anything disturb my inner peace.*
- ✓ *Everything I do with love goes well.*

If you always do the same thing with the same attitude, you will always obtain the same results. Change the information, change the attitude and you will change the results.