



PEACE FOR THE 21ST CENTURY : TOWARDS A NEW PARADIGM ABOUT PEACE TAKING IN CONSIDERATION SPIRITUAL PRINCIPLES & SCIENTIFIC MODERN DISCOVERIES

One of the main problems that the world is facing these days are the wars and conflicts which are taking place all over our planet. This issue has been receiving much attention in the media and has been the subject of many conferences, discussions, diplomatic efforts and political movements, and yet, it is evident that the world is not getting any closer to the state of peace.

While the Second World War was raging, many believed that that horrendous war would be the last one – the war to end all wars. After the cessation of the war, the international community got together to set up the United Nations - an international body whose stated purpose was to work for the attainment of lasting peace all over the world. Yet, ever since that war ended and the establishment of the UN, the earth has known more wars than at all other times in known history all together. In this period, Conflict has extended all over the planet, manifesting itself in various manners. First it appeared the Cold War – a state of long standing conflict and tension between the western and the eastern blocks, which was causing periodically wars to break out in different parts of the world. When the eastern block collapsed, it appeared a new world conflict manifesting in a similar manner – a conflict between the western world and the Muslim world. At the same time, various conflicts around the world have started to come out, apparently not related to each other, between neighboring countries, different ethnic or religious groups from within a country and between different political factions and movements. The use of guerrilla warfare and terrorism has caused the appearance of a form of conflict, which can last for many years on end and which causes mainly civilian victims. Indeed, the notion of "terrorism" has brought the conflict to the heart of the western world – through the ideas of "the terrorist threat" and "the war on terrorism".

It is clear that today the world is facing an over-all and generalized state of conflict. It is interesting to note that this aggravating state of conflict has been taking place despite many efforts to make peace. In fact, the last decades have seen more "peace making efforts" than ever before – diplomatic peace negotiations, summits, peace envoys, international mediators, UN resolutions and even military "peace keeping" forces. Yet, the global state of conflict is only getting worse. Upon a lucid examination we will find that, in fact, the great majority of these "peace making efforts" have achieved nothing but more conflict and at best have suppressed the conflict – making it migrate to a close-by area, mutating and manifesting in another way, or breaking out sooner or later with greater intensity.

The situation in the world today is raising our attention to humanity's urgent need to find a true solution to the intensifying state of conflict. This state of continuous and aggravated conflict has taken a terrible price off Humanity, which we simply cannot afford for much longer. This is the price of our lack of willingness to learn and to transform.

Indeed, it seems that the more the world works to end the conflicts, the more conflicts we get. This inability to achieve peace is not surprising, considering the following perspective, in the words of Albert Einstein: "we can't solve a problem by using the same kind of thinking we used when we created the problem". In other words – we are trying to make peace using the same methods and values, which we use when we make wars – therefore it is no surprise that as a result we only get more wars. Indeed this is true – peace is today a subject of political negotiations and

bargaining, in which each side tries to coheres its terms on the other using military or economic force. Often, a third party forces a peaceful solution, even by sending military "peace keeping" forces. Do these things resemble any lucid person's vision of peace? In fact, such "peace efforts" are only creating more conflict, and this is because we are "making peace" exactly like we "make war".

Consider this notion – the appearance of conflicts in the human civilization is not a coincidence; it is the result of our way of thinking and being. These wars are created by the mistakes in our attitude; therefore, to end the wars we must learn our lessons and correct the errors in our thinking. Yet, these days we try to end the conflicts – to change the world – without changing ourselves first – and that simply doesn't work. And since in our attempts to achieve peace we are applying the same mistakes, which have created the conflicts in the first place – we eventually only succeed in creating even more conflict.

Therefore, in order to achieve a true and lasting peace, what is needed is a change in the way in which we think – a change of perspective – a new paradigm. The current policies - which are manifestations of the present way of thinking and ultimately the existing paradigm – are the background causes of the current state of conflict, therefore we could never hope to find true peace as long as we search for the solution within the same system of thinking which has created the problem. To find the solution we must first change our perspective and establish a new and better system of thought – a new paradigm. Then, that new paradigm will become the solution itself. The existing paradigm contains in it certain errors in our thinking, which eventually are the roots of conflict. The new paradigm, which is now emerging, is having a correct and natural basis – and therefore it will serve as the seed of peace.

Some might state that one cannot affirm that one paradigm is correct and another one is wrong, that what is wrong for someone can be right to another – yet this way of thinking itself is specific to the current paradigm and is a part of its distortions, as will be elucidated later in this material.

The current paradigm will be analyzed down to its principles. These principles will then be evaluated according to the universal principles, which are universally accepted by all spiritual traditions of humanity for thousands of years. These spiritual principles are also having scientific backing and are following the rules of common sense. These spiritual principles will be clearly explained as the standard for evaluating the current paradigm. This standard of evaluation will help to point out with clarity the mistakes incorporated into the current paradigm.

About these universal spiritual principles, it is important to explain that upon an in-depth examination of all the spiritual traditions of the plant, an examination that goes beyond the dogmas and esoteric aspects which differ from one spiritual path to another, we discover an underlying unity between all these traditions of humanity – this unity is manifested at the level of the spiritual principles. All these traditions, once distilled to the level of the principles, describe the same natural laws that govern all the phenomena – both within the human being and outside of it. At the level of these principles we have the unity in diversity of mankind. At the level of these principles we are also finding today the unity between spirituality and science – since these natural principles are the subject of scientific discoveries today. These principles are very simple and appear to be completely natural and common sense to almost everybody – because this is exactly what they are. Their uniting force is arising from their deep and authentic roots in the reality. Yet – it is worth noting that when we point out these principles clearly, we often notice that in our lives and in our society we are often acting in violation of these principles of common sense. Here, we may say, is where the problem begins to appear.

The new paradigm is resting upon the universal spiritual principles, it is natural and harmonious, and therefore it does not contain the mistakes of the current paradigm and has the effect of harmonizing the system to which it is applied. Since the new paradigm is built upon the

pillars of the spiritual principles – we refer to it here as the spiritually correct paradigm.

Therefore, in this document, we shall not look at specific conflicts and investigate them in an analytical way. Instead, we shall adopt a holistic and synthetic approach, and examine the very roots of the phenomena of conflict themselves – aiming to understand the very ideas and notions which create the reality of conflict and then aim to develop new notions which will heal the conflicts and will make true peace possible.

We shall examine some examples from the field of conflict and peace making, as opportunities to analyze the principles of the current paradigm, which are related to these examples. Then we shall evaluate this principle from the perspective of the universal spiritual principle that is parallel to it, and then we shall point out the solution that the spiritually correct paradigm is offering (resting upon the spiritual principle in question).

A comparison between the current paradigm and the spiritually correct paradigm:

The current paradigm is in fact the way in which we perceive and think about the world today – it is the notions, which we have adopted as axioms. For many, these notions may seem unquestionable at first – saying that this is simply how things are. Yet, this is only a matter of perspective. When one stops taking the things for granted and brings these notions to the light of awareness – their illusion of total validity quickly drops away together with their total power over our lives. In fact, as will be shown in the following, these notions are based on essential errors, and as a result they completely ignore entire important aspects of the reality, thus leading to many distortions of our understanding of the world, which in their turn generate many limitations and problems. This awareness of the current paradigm as it really is made easily possible when an alternative is offered – this alternative is the spiritually correct paradigm, which will also be outlined in the following.

Individualism Vs Unity:

The paradigm, which dominates society today, can be referred to as Individualism. It is resting upon the **principle of individuality**: "I am separate from everyone else". This principle is placing the individual above all else. In the first place, this principle implies that the individual, the "me" is separate from all the rest of the people, and the world itself. The principle of individuality and its importance in today's society can be seen in the capitalistic belief in "competition", in the constant strive to reach personal achievements and accomplishments, the consumerism, which is focused upon fulfilling individual desires. Indeed, individualism has become almost a religion and a life philosophy today – every man for himself.

This attitude – every man for himself – is a significant factor for the appearance of conflicts. This attitude is taking place not only at individual level but also at the international level. It is obvious to see that most nations carry on in their international relations with the clear purpose of serving only that own country's interests. And this is often happening at the expense of the other nations. We find this in the economical exploitation of the third world by the west. We find it in the way the countries with the military supremacy (these days these are mostly the US and the UK) impose their own agendas on weaker countries.

When each side is thinking about only or mostly about its own individual interests – and this is happening often at the expense of the other – then necessarily a conflict will arise, when the interests of two sides will be in contradiction. It is a struggle of power to begin with. One side might decide that the balance of power is not on its side or that for now it can get a better deal through

negotiation and not direct conflict – but these are all already forms of conflict. The moment that one side will decide that its interests will be further advanced the most through full out conflict – we can be sure that war will break out.

This attitude is evident even in the so-called "peace-making efforts". Most often, when two sides approach the peacemaking process, they approach it with the aim of achieving certain interests, which are usually in contradiction with the interests of the other side. Most often these interests refer to land or natural and economical resources. In this way we are not really talking about peace making, but about negotiation and burgeoning. The subject is not peace, but obtaining ones own goals. Interesting enough – this is also the purpose behind most wars. This is showing that the way we make peace is the same as the way we make wars. Often the peace-agreements at the end of the wars are just the diplomatic move, which fixes the achievements made by each side during the war.

The principle of individuality is in contrast to a universal spiritual principle called "the principle of unity". This principle simply states that all the elements are inter-connected, united somehow. In all the spiritual traditions we find this principle through the fact that all creation began from the one creator, therefore all phenomena have the same origin. In the Hindu tradition we also have the unity not only in the beginning but also at the end of all things– since Siva (the cosmic principle in that tradition) is both emanating and reabsorbing the universe into his Being. In the eastern traditions we have the unity manifested through the existence of the universal principle in the essence of every being – Atman in the Hindu tradition and Tao in the Taoist tradition. This is also reflected in the Christian tradition as found in the notion "the kingdom of heaven is within you". The Buddhists speak of the interdependent arising, while in the Jewish tradition it is mentioned that all souls are intertwined with each other in the "bundle of life". The principle of unity is known in modern science under the name of "holography" – this notion that is widely accepted in physics today states that the entire universe is reflected in each of its parts – thus every element is closely connected to every other element.

When we evaluate the individualism from the perspective of the principle of unity we can immediately notice some serious problems that arise out of this notion. Individualism promotes competition and striving to fulfill ones own goals and desires, often at the expense of the others. Considering that all elements are connected, then the loss of the other becomes also your own loss. This is common sense: if your victory makes your neighbor upset, you can be sure sooner or later, you will feel that yourself.

Another problem is that the unity takes place always at the higher level – the level of higher principles, while individualism emphasizes upon the lower individuality – the ego and the gross desires. Thus, instead of uniting humanity in the name of elevated values, we become divided on our individual pursuit of fulfillment of lower desires through competition and consumerism. This is true at the level of individuals as it is at the level of international relations. In fact, the uniting element is considered by all spiritual traditions as being our most essential nature – our true being. The individualism, which is denying the unity for the sake of separation, is actually denying our true spiritual nature for the sake of the ego. The denial of our nature is at the heart of the current paradigm and it is from there that all other errors arise.

While the principle of unity is seeing the unity at a higher level – the level of essence, it allows still diversity at the lower levels, realizing that the differences between people are appearing on the background of the essential unity. Thus is realized diversity in unity. In contrast – the individualism is placing the individuality at the highest level – thus ignoring the essential unifying aspect that is above it. In this vision, the only unity, which is then possible, is the unity at the inferior level – the common inferior aspects of humanity – the lower common denominators of the mob. Thus, any attempt to create unity beginning with the principle of individuality – like today's

strives for Globalization – is empowering and fixing humanity at these lower levels, and keeping us away from the true unity of the spirit.

When we respect in our own beings the principle of unity, we manifest an attitude of authentic generosity, good will and altruism towards everybody. We shall care about the needs of the others as we do for our own needs, and will therefore find the solutions that will be in the benefit of all. Peace is a natural outcome of this principle in action, since then we perceive us all as one big family of nations – the family of mankind.

Separation Vs Resonance:

The principle of individuality mentioned above is related to the notion of independence or separation: "I am separate and independent of the universe". This means that we see ourselves as standing apart of the world and its events, they are just something that happens out there, having nothing to do with us. In this vision, processes, which happen within the human being, are independent of those that happen in the society or in the world of nature. This view is generating the general strategy we have today – working upon the exterior situation in order to produce there certain desired results, while ignoring the inner conditions. This strategy is present at the individual level as well as at the national and international levels. It is also seen in the scientific research, which has become fixed upon external exploration almost exclusively.

This principle is in contrast with the universal spiritual principle of resonance. This principle states that the human being is a miniature of the universe, and that these two systems are in continuous exchange of energy – influencing each other. The entire universe is made up of vibration; everything is fundamentally just vibration of energy. Two systems, which have a similar vibratory frequency, will tend to enter a state of syn-phony – vibrating in unison – in which case energy will begin to transfer between these two systems. The human being is also a vibratory system – and a very complex one, with a wide range of possible vibratory frequencies. The universe itself is an enormous vibratory system, and every frequency, which exists in the universe, has also a corresponding focal point of vibration within the human being. Every frequency of vibration of the energy manifests as a specific phenomena – a specific emotional state, a thought, a spiritual experience, a form of bio-energy etc. Irrespective of any emotional state that a person has, its specific frequency of vibration puts him in unison with the infinite source of that specific energy in the universe. This way, that specific energy is attracted from the universe into the respective human being, amplifying that specific state. In this manner the person is also attracting to him events of a certain nature, depending on his frequency of vibration. We can mention many examples of this, such as the person who acts as though he is successful becomes more successful, the person that complains endlessly about ailments becomes more ill, etc. Thus, the human being is creating the world around him, through processes of energy exchange called "resonance", and in the same time the human being is mirroring within himself universal processes. All the levels and scales are related to each other and influence each other – the individual, the society, and the world.

The notion of the correspondence between the human being and the universe is met in the Abrahamic traditions under the analogy that God created Man in his own image. In the alchemical tradition it is said that "what is up is also down" ("the emerald table") and in the Hindu tradition it is said that "what is here (in the human being) is everywhere, what is not here (in the human being) is nowhere". In the Taoist tradition we find the Big Tao (the universe) and the small Tao (the individual). The vibratory nature of all things and its essential role in the process of creation appears in the Christian tradition in the quote "In the beginning was the Word (word=sound=vibration) and the Word was God and God was the Word". It is seen in the Tantric tradition as the notion of Spanda, which is the primordial vibration, which is the seed of all creation. Physicists such as Nassim Haramein have scientifically described the notion of Resonance.

When we evaluate the notion of separation from the perspective of resonance, we notice some mistakes which are arising due to the first notion: the belief that the world and us are separate, makes us believe that we can change the world and the events in it without changing ourselves first. The principle of resonance tells us that this is impossible – the world, which surrounds us, is a reflection of our own being and is shaped by our inner state. If in the world we find things we don't like, it is because these aspects exist within us. The problems of the world are generated by the problems of the individual – his inner mistakes and errors in his own inner life. The inner and the outer worlds are not separated from each other; the society is created in the image of the individual. Therefore, we must first transform ourselves in order to change the world. Yet, the current paradigm makes us focus all our attention outside, attempting to alter the exterior reality, while neglecting the inner conditions, which are the true cause for the exterior situation. We see this in the domain of conflict when people, who are unhappy about their state of affairs chose to blame the others for their state and therefore manifest aggression towards them. When others appear to be aggressive towards us we immediately blame them without thinking what we did ourselves to bring this attitude upon us. The principle of resonance is pointing out that all that happens to us is attracted to us by our own attitude. Therefore, if we wish to transform a situation or resolve a problem, we must first realize what it is in us, which brought about this situation and then transform it.

The principle of resonance is also showing that the society is created in the image of the individual, and therefore the problems of the society are generated by the problems of the individual. Because of this, to resolve the conflicts that a society is having, we must first resolve the problems at the level of the individual, who is the background and source for the existence of those conflicts.

Applying the principle of resonance, we will act full of responsibility about our own inner states, realizing that any event in our life is attracted to us by those states. Any conflict that will appear in our life will serve as an indication that there are still some inner issues that we need to resolve. We will then ought to responsibly work to perfect and fulfill our being, realizing that the choice between heaven and hell is done within us at every moment.

Chance Vs Cause and Effect:

Today there appears to dominate the notion of chance or exterior causality – meaning that the events that we meet are appearing at random or more to the point – by factors that are not related to us. In this way we believe that life is something that simply happens to us, without us being responsible to the current state of affairs. We relate the reason to the current situation as being dependent upon external factors.

In contrast to this notion, there exists the spiritual principle of cause and effect. This principle appears is known in the Hindu and Buddhist traditions as Karma and in kabala under the name of "Tikun". It can be considered that the laws of Newton are particular manifestations of this principle. The principle simply points out that "every action necessarily creates a reaction from the universe". These action and reaction or effect are linked by causality. Just as every action has a specific effect, so does every event - it also has a specific cause.

One of the significances of this principle is that everything that happens to us is happening because of our own past actions, we are the authors of our present situation and we are responsible for it. Our actions today will create the events of the future.

The notion of chance is making us put the blame for the conflicts on the others. When someone manifests aggression towards us, we will reply with aggression, feeling justified. In this way, violence is attracting violence and feelings of hostility are rising. This approach results in a continuous escalation of conflict. However, when we understand the notion of cause and effect, we realize that the aggression of the other has come upon us as a reaction to something that we have

done earlier, and therefore we are responsible for this situation. Thus, instead of reacting to the aggression, we direct our attention to ourselves to find out what we did to bring this aggression onto us. This is already cutting off the cycle of violence. Our examination might discover that we have displayed aggression in the past towards the other or that we have hurt them in any way, thus awakening resentment in them. Realizing our past mistake will help us to gradually eliminate the very route of the conflict.

Contradiction Vs Complementary Polarity:

The lack of underlying unity is creating today an approach of contradiction. This approach is seeing the differences between people or nations as contradictions and thus as possible sources of conflict. This approach is creating a general trend of canceling out all the differences. This is visible in the blurring of the social lines between the genders, in the merging of national countries into super-national blocks and the passing away of national culture heritage. The union of countries into super-national blocks is said to be an answer to conflicts and nationalistic tensions.

The spiritual systems are offering a different approach to this subject, explained also under the law of 3" which was exposed by the Russian initiator Gurdjieff: "The law of the number 3" states that every phenomena or process always involve 3 forces or elements: +, -, and 0 (neutrality or transcendence). The – and + aspects are perfectly opposite and complementary, manifesting at the same level, while the 0 aspect is at a superior level. It is the game of the polar aspects, which is creating any phenomena in the universe, while the 0 aspect is keeping the whole system together. According to this law, when the – and the + elements become perfectly balanced and unite, they immediately and necessarily sublimate into the directly superior level of existence (which for their own level is transcendent). It is only when they sublimate to a superior (transcendent) level that the 2 opposite aspects can unite, since 0 cannot manifest at the level of manifestation. This law also has the following significance: given the existence of 2 polar, opposite elements (+ and -), which are usually difficult to reach a state of perfect balance, since always one or the other is in excess, if we then introduce the 0 element, this will immediately determine the + and the – aspects to polarize each other, balance and harmonize. The neutral force is in the same time controlling the two opposing forces that are polarizing each other and this control is stronger the more balanced are the two forces.

In the spiritual vision, the differences between people or nations are considered to be complementary, places where each can offer to the other something that they do not have. It is the creative tension between these two aspects, which is creating all the energy and movement. Without this creative tension, the system is without life. This creative interaction between the two poles is taking place because they are both united under the neutral element, which is keeping the whole system together. This neutral element is exactly the same principle of unity we have talked about before – it is the unity of all things at the level of the spirit.

Seen in the light of the principle of complementary polarity, we can see that the approach of contradiction is creating both the conflicts having the nationalistic background as well as the opposite trend of canceling out the national identities and specificities. Both these last two results are equally harmful for the life of a nation. The approach of canceling the differences is not creating peace – it is just making the two parties disappears – and then, who is left behind to have peace? Here it is worth to mention that peace is not an absence of conflict – it is a dynamic, productive and deeply harmonious state which appears at the exterior level between the two parties, and which originates first of all as an inner state within the human-being.

As we have said, in the spiritual perspective and paradigm, the neutral force which is keeping the system together is the principle of unity – the unity in spirit or the universal principle – the intelligent designer (this notion will be explained later on). This uniting principle allows the

productive and harmonious interaction of the two polar aspects. However, in the current paradigm, when this uniting principle is missing, we are having another force which is filling in the place of the neutral element – this force are the "third bodies" – the hidden structures of power – those elements which are not directly involved in the conflict and do not belong to neither side, yet they have a certain interest in the interaction between the two sides. This can be an international body that oversees the interaction between the two parties or a more unofficial element that is involved behind the scenes. Since these unofficial structures of power take over the place of the neutral force, they immediately obtain the control over the system and they are the ones who receive the energy produced by the conflict – the receiving of the energy can be seen as the financial profit produced by the armed conflict, the control over natural resources, economical colonialism, increased influence in that specific area or the promotion of any other particular interest. Since these forces are then benefiting from the conflict between the two sides, it is within their interest to maintain this conflict, and since they are having the position of control given by the fact of being the "neutral force" – they can ensure the continuation of the conflict.

This situation is resolved by the spiritual paradigm when we are placing the essential unity in Spirit between all beings at the position of the "neutral force" – putting the intelligent designer at the top of the creation, in its rightful place.

Collective irresponsibility Vs freedom:

In the world today we often find situations in which masses of people act in a way which to an observer from the outside appear to be completely irrational and crazy. We can see this in various massacres that appeared in the world such as the massacre in Rwanda, the wide public support in the US for the attack and the German support for Hitler in the Second World War. Such irresponsible actions of the population appear due to a principle which exists in the current paradigm which can be called "the collective irresponsibility" – this notion is transferring the responsibility from the individual to the collective – the state, nation and first of all it's leadership. This notion is coming on the background of the perception that "I can not decide for myself – They know better". This way of thinking is then supported by the mechanisms of the psychology of the masses. With this unconscious decision, the individual is at once relieved of any responsibility for his actions.

The spiritual traditions offer a completely different approach, which can be referred to as the principle of freedom or conscious choice. This principle is pointing out that no matter what the situation is, we are always completely free to choose freely our actions.

In this view, peace is not seen as something, which can be decided or imposed from the outside, since peace is not merely the absence of conflict, it is an inner-state. Peace can only appear if we chose it with-in us. This implies that a diplomatic agreement is not enough to create peace; it has to be doubled with a conscious choice of peace within the people involved.

Another significance of this principle is that we do not need to wait for the diplomatic treaty to appear, to already start-creating peace – it is something that we can chose for ourselves whenever we want. Even if the external conditions seem to be un-favorable, even if we are surrounded by violence, we remain free inside of us to choose as we wish our actions and attitude to be, and therefore peace is always available for us, if we chose it.

Hidden Agenda Vs. Intention:

Over the past decades we have seen many peace initiatives in the world and many people who were talking about peace. Yet, not much peace has been achieved, and sometimes the peace initiatives have only brought about more conflict. This situation can be understood according to the spiritual principle of intention: the outcome of an action is dependent upon the intention that is

motivating that action. Thus, it is not important only what you do, but also why it is that you do it. Our intention is vibrating through the universe, and attracting back to us a response from the universe, which is directly related to the intention that we have sent out – this is in close connection with the principle of cause and effect and the principle of resonance. We can see this principle in action when we see two different persons performing the same action with different intentions – for example, doing something to help the others; one is doing it from authentic altruism while the other one is doing it with the hidden purpose of manipulating the others. The reaction that the first person will receive will be a positive one, while the second person will receive a negative feedback (even though this reaction can happen not in the immediate time interval but might take some time to manifest).

In the light of this principle, we can understand that one possible reason why the "peacemaking efforts" were not fruitful is perhaps because the real intention was not peace. Here we are not saying that the involved people were interested necessarily in creating war, but it is worth putting the question – what kind of peace was being intended? Very often, the "peace" that is discussed at the negotiation table has little to do with the true peace – an inner spiritual reality or a state of productive harmony and understanding between groups of people; very often the "diplomatic peace" is an administrative solution which is based on what is perceived as being useful for that moment, on calculations of "cost-benefit" and on a balance of power. This means that this is not having anything to do with a higher principle but with the promotion of individual interests. This is a hidden agenda, which is camouflaged under the title of "peace". From the perspective of the principle of 'intention, we know that such "peacemaking efforts" can not bring peace but will only further promote the state which exists today – a situation of conflicting interests – a reality of conflict.

The principle of intention is placing a mirror in front of our faces, stating that we get what we intend. If we search for peace as a means to achieve something else – like an improved economic situation – then it is not peace that we are truly intending and therefore we will not find it. When peace is the focus of our sincere intention, a true peace for its own sake, then surely, this peace will be found in our lives.

Chaos Vs Intelligent Design:

Within the current paradigm there exist the general belief that the events in the world are appearing without any specific patterns or under any laws or principle, having a somewhat chaotic nature. In this situation it is normal that we will do our best to work upon the reality and aim with all that we can, to change the reality and the events to fit us better – to adept the reality to us.

All the spiritual traditions point out to the existence of an intelligence and purpose in the structure of the universe, the existence of a conscious principle that is guiding the events, which unfold. Also in the field of science there is growing the approach, which is stating that the evolution of the universe cannot be explained in any other way then the existence of a certain "intelligent design". This notion is fundamental and it has significant implications. This means that there is a meaning to all that happens and there are no coincidences; everything is looked upon from an evolutionary perspective – a lesson to be learnt. Therefore, when we are confronted with a situation or a conflict, we realize that we should not just try to suppress it or take away its symptoms, but rather understand that there is a reason why this conflict appeared at this moment and it is giving us feedback for something within us that we need to transform and offering in the same time the opportunity to learn an important life-lesson. This is creating a more mature approach towards conflict resolution.

Another significance of the principle of intelligent design is that since there is a profound and harmonious meaning to the way things are, then there is no need for us to necessarily strive and

change the external situation to fit us better. Since the external situation is having the purpose of teaching us something, then it is much better that we transform ourselves to learn the lesson that the situation is offering. Thus, we stop trying to adapt the environment to us (as the current paradigm does) and begin to adapt ourselves to the environment. This is far more efficient approach from a practical perspective and is necessary for allowing the continuous growth and maturing of the human being. This approach is also having profound implications at the level of the economy and ecology, offering a solution for a sustainable society – a society that is fitting itself to the intelligent design of the universe.

In Conclusion

The principles developed in this document are not exhaustive, this is an open system and more principles can be formulated and added in time. Also the understanding of these principles is transforming the more we penetrate their mysteries and the more experience we gain by practicing them.

In this document we have begun to expose the universal principles, which are the natural foundation of the new paradigm, which is emerging these days – a spiritually correct paradigm. Since this paradigm is based on natural principles, principles that are common to all the spiritual traditions of the planet, it is inherently harmonious and holds within it the answers to the multitude problems and challenges that humanity is now facing. These problems appear as a result of distortions and mistakes in the existing paradigm, and are resolved when the spiritual paradigm is applied.

In this document we have offered a logical explanation of these principles, with the purpose of making them accessible to a growing number of people. Yet, these principles gain their paramount value when they are put into practice, otherwise they remain only as theoretical and mental speculations.

We hope that this document is further opening the door for more development and crystallization of the spiritually correct paradigm. We are confident that a growing number of people will join the work of producing a beneficial spiritual transformation of our reality by bringing true peace to a world that needs it now more than ever. This transformation begins inside each of us and then it is up to us to build the bridge that will allow this reality of peace to flow from inside of us out into the world around us.