

The Tipping Point Alliance

A Vision and Strategy for a Meaningful Life in a fracturing World

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Contact email address: Yves de Morsier ymorsier@skymesh.com.au

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The table of content here below, with its explicit subtitles, constitutes a short summary of the groups of proposals of Options made in the following pages.

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WHAT THE OPTIONS ARE

As explained in the Vision, the Strategy or contract of options is based on a Strategy of 10 options that are common to all people who sign the Vision and Strategy. To this basic Strategy other Options can be added. It is even recommended to add many other Options in order to cover a wider range of diverse fields concerning our everyday life. Each person in their own way is invited to do so, yet in harmony with the spirit of the Vision.

We accept that the 12 basic Options listed in the Strategy serve as foundation for the design of the personal Strategy. The following examples are only examples that you may adopt as they are or you may adapt on your own way. You can also delete or add what you want. This is your personal Strategy and nothing can be imposed upon you.

When we list our Options as we do below, the purpose is not to think we will fulfil them perfectly but rather to constitute a means to help our personal growth; it is why they are meant to be just a bit more challenging than what we might be able to achieve. It is like riding a bike; one has to make just a bit more effort than what one really wants to. When we commit we do not mean we will achieve our aim infallibly. We intend rather to put in place a structure that helps us to change the way we feel, we think and we live. There is always a certain creative tension between what we aim at and what we can do. Therefore it is advised to choose a wide range of Options in order not to focus only on a few that seem easily answered but to try rather to widen our range of awareness and have a practice that is representative of so many diverse aspects of life on so many contrasting fields and at so many different levels or depths. Yet we should not take too much on either, because we would then feel discouraged not to reach the level of accomplishment we wish to. Let's be also aware that there should be no competition or comparison between the different persons who want to commit. Each one is in their own way in a very different position. This is not a race; this is an expression of diversity.

It is important that the practice of Options can be shared and examined (assessed) together. We need indeed the support and the help of each other to see clearly the present situation, to be able to decide to act, to start a move towards change, to imagine the most adapted ways, to get the courage to do that. We need also to assess regularly how we evolve personally and together and how effective the change is. We then need to adapt our strategies in consequence. For that we need to meet regularly on a local level. This is the role of what we have called the Vision Hubs which each local group can create in an informal way and which allow them to find the necessary local place for exchange and reciprocal support.

The following examples do not prevent you from proposing different Options that suit your own perception and situation; they are only illustrations of what is possible. Invent your own!

The following examples are linked with the personal commentary YM of the Vision.

The titles and subtitles are the same, but in a different order.

A catalogue of Options (examples)

A) THREE ASPECTS OF OUR INCARNATION IN DAILY LIFE

1 – Incarnation as integration into natural cycles and belonging to a wider body:

1. **Relationships:** Discovering how the immaterial rules matter. Focusing on relationships, which are the substance of life, rather than on matter, which is only the intermediary means and tool (hook) for relationships.
2. **Simplicity:** Choosing simplicity as a form of freedom. Practising self-limitation and simplicity and generosity as the positive forces which bring harmony and peace: a radical simplicity that strips life from superfluous and opens it to listening, receiving and wonder.
3. **Laws of the Universe / of life:** Knowing the laws of life. Learning to read into the book of the Universe (nature) to discover the real laws of nature and of life which rule our lives, such as intelligence, generosity, change, difference, cooperation, unity, etc. Accepting that these laws (and many others) are defining the modalities for our adaptation.
4. **Contradiction:** Becoming aware of the fundamental opposition (contradiction) of our modern culture (based on control, domination, exploitation, accumulation) to the laws of life (based on gratuity, abundance, impermanence, generosity, sharing). Becoming aware how much our modern society is living in a logic that not only goes against the laws of nature (and destroys it) but also reveals itself to be the poorest possible opposite way that deprives us from all the best qualities life and nature can offer.
5. **Integration:** Discovering how to reintegrate into the laws of the Universe. In consequence and in order to rediscover a truly rich life, adapting to the main laws of nature that teach us this rich ways of being, such as intelligence, generosity, difference, change, cooperation, unity, etc.
6. **Natural cycles:** Learning how to live in full compatibility with natural cycles. Doing anything that is possible in order to integrate all of our activities into natural cycles (resources, wastes, re-creation, evolution) and trying to give up the consumption of goods or services that do not satisfy this requirement.
7. **Wastes:** Refusing to buy goods that are wrapped in non-recyclable materials. Leaving these kinds of packaging in the shopping centre as an expression of our protest. Recycling by selecting at the source.
8. **Water tanks:** Installing water tanks to collect rain water in order to use local water and return it locally to the land.
9. **Grey water:** Installing a grey water natural treatment for watering the garden or restitution to the land.
10. **Composting toilet:** Installing composting toilet in order to save water, to avoid unnecessary water treatment (used only for transporting wastes) and to be able to use the precious manure it allow to process.
11. **The body as a book:** Discovering our body as the visualisation of who we are. Learning to read in our bodies and in its illnesses or diseases as in a book that tells us everything about ourselves, on each of the many different levels of our deeper being (body, mind, soul, spirit).

12. **The land as a guide:** Learning to read the landscape as an expression and visualisation of the society we have shaped. Reconnecting with the land as a guide that teaches us about our origin, our past, our true nature. Reconnecting with one another as we are able to recognise that we are together the children of this land.
13. **Immaterial goods:** Focusing less on material and more on immaterial aspects of life because the latter have less impact on the environment. Inventing new ways of living that harmonise with the laws of life and nature and change our needs and the focus of our attention onto rather immaterial fields of interest (relationships, quality, creativity, discovery).
14. **Ecological footprint:** Transforming the way we live in order to reduce our personal ecological footprint to the average of Earth biocapacity. Measuring this footprint regularly and evaluating how the changes implemented in our way of life are impacting positively onto it and participate in reducing it.
15. **Incarnation:** Learning to translate into matter (making it visible) what we discern as essential. Translating our new perception and understanding into material expression.
16. **Gardening:** Cultivating our own garden in an organic way and producing part of our food.
17. **Local market:** Supporting local market and buying local food. Not buying Chinese.
18. **Internet:** Refusing to buy through internet although it is cheaper and quicker, in order to pay the right price and to support local businesses.
19. **Transport:** Using public transport when it is possible.
20. **Ban of planes:** Not flying because planes are one of the main causes of the ecological debt (CO₂ released at high altitude), are important vectors in the standardisation of cultures and foster unhealthy illusions about distances and differences.
21. **Solar hot water:** Installing a solar hot water system (with booster) that provides most of the necessary heat and allows to save so much power.
22. **Solar power:** Installing a stand alone solar system for the house, allowing to see what is truly available: indulging when abundant, restricting oneself when scarce.
23. **Solar car:** Creating some small local workshops where one could build and then sell and use locally a simple solar car (kind of light solar rickshaw) that will teach us to be only mobile when there is enough solar energy and to learn in this way a new practice of limited mobility (true simplicity).
24. **Harmony:** By the way we are changing our ways of living, finding a new harmony in our relationship to the land and to one another.
25. And many other ways that each one of us may invent. Etc.

2 – Economy at the service of all through relationships, care and creativity

1. **Generosity:** Becoming aware that most resources are free, given by nature or society, as part of the Commons which constitute the common wealth (peace, justice, equity, knowledge, wisdom, natural equilibrium, silence, public space, etc.). Learning to recognise the generosity of nature and society and to practise gratitude and wonder in working at making available to others what we have received (gifts, skills, tools, knowledge, awareness, love, etc.).
2. **Community well-being:** Learning how to better generate community well-being in order to enrich everybody, seeing how much our own well-being depends on the thriving of our community and participating to the common good by making our skills and knowledge and love available to all. Learning to care and share one with another instead of competing.

- Sharing what can help others to thrive.
3. **The Commons:** Learning to practice easy access for everybody to the Commons. Giving priority to the ease of access to goods, tools and services, rather than through private ownership (private property deprives me from what the others own, and them from what I own). Discovering the precious value of the Commons, i.e. the common goods and qualities nobody owns but everybody may access freely. Valuing the Commons and contributing to their extension and deepening.
 4. **Profit:** Becoming aware that profit, in contrast with income, is a stolen value out of the Commons wealth. Living on real income from one's own work and renouncing any form of profit (additive income from any form of speculation or play on values or income without work) as it is a form of robbery that is taken from the common good in terms of quality, knowledge, resources, workforce, creativity, generosity.
 5. **Creative work:** Restoring the creative and linking potential of work. Liberating work from market forces and practising work as a form of creativity that links people.
 6. **Restoring work:** Considering each task as work (subsistence, maintenance, cooking, washing, caring, telling a bedside story, having leisure time, relating with friend or the partner, etc.) in order to reconquer our creative empowerment and to detach work from money (income) as much as possible.
 7. **Income from work:** Limiting our need for income to what is necessary to cover basic (material and immaterial) needs and liberating oneself as much as possible from the financial pressure of work. Becoming free beyond subsistence to use one's time for the most creative and useful purpose in relation with the common good, i.e. free of charge or without any necessity to earn an income.
 8. **Working as relationship:** Learning that creativity may be offered freely when livelihood is ensured. Doing what is possible to make one's skill and creativity available to others for free, as a natural contribution of the skills one has received from nature and society, once one's own subsistence (livelihood) is ensured. Practising exchanges for the satisfaction of real needs, and not for one's own profit, in competition against others.
 9. **Social link:** Discovering that, even in economic exchanges, what matters most are human relationships and social link, and not the objects that are exchanged. Focusing on relationships. Objects are only the "hooks" and pretexts for relationships!
 10. **Money:** Using money as a commodity (practical transport of recognised exchange value), renouncing speculation (profit, stock exchange, accumulation). Using social money (LETS) as a way to regulate exchanges without using real money.
 11. **Compensation for work:** Using essentially the measure of time (how many hours) as yardstick for the measure of the value of work rather than hourly rates (in \$/h), because we all have similar needs and similar time at disposition and the difference of skills or knowledge that is at stake is more due to differences of heritage than to different degrees of personal involvement. Therefore 1 hour = 1 hour.
 12. **The measure of time:** Liberating the slaves we are used to exploit through the power of money: not consuming more goods or services than what one could produce personally with the time which is available to us (i.e. no exploiting any slave), even if one has the money to pay for it; keeping this equality of time duration yet maintaining exchanges based on complementarity.
 13. **One choice = one vote:** Discovering how we are indeed, as citizens and consumers, the only actors that influence social life and market; without us, there is no actors. Reconquering our own empowerment. Practising the motto: one choice = one vote, i.e. in each of our actions or choices (acts, use of goods and services, attraction for certain values)

remaining aware that the accumulation of our respective impacts creates the world in which we (wish to) live, even if the regular recognition of this basic law costs us often a great price to be paid. It means we vote for (encourage) the values, qualities, processes, etc. that we consume.

14. **Whitewashing:** Learning how to read in the products we buy the true origin and the conditions of production (ecology, social justice, culture, fair trade, etc.) despite the whitewashing the goods undergo when there are repacked in pleasant wrapping.
15. **Ethical investment:** Desinvesting from harmful activities or corporations (weapons, fossil fuels, GMO, pesticides, child work, deforestation, etc.) and reinvesting into local workshops where new skills are learned (youth) and where creativity predominates as the quality of work. Favouring social recognition for quality work and spirit of service.
16. **Living in the truth:** Being aware of how much our choices may be directed by our own egocentric desires, by mere conformism or, on the opposite, by our own conscious choice to live within the truth. Preferring true empowerment in living within the truth, rather than comfort and easy consumption or easy bland social assimilation. Having the courage to cope with the possibly harsh consequences of this choice.
17. **The spirit of the giver:** Discovering how exchanges are expressions of what we are and how we offer it to the other as a free gift. Respecting the *mana* (the spirit of the giver) that provides a human content to each good or service that has been offered by this giver. Discovering how exchanges are motivated mainly by generosity rather than greed for profit. Becoming receivers and givers; behaving like leavers, and not takers; practising radical generosity.
18. **Takers, leavers, receivers, givers:** Learning how to become receivers and givers in a society that, in an attitude of takers, is grabbing everything that is available.
19. **Radical generosity:** Learning detachment and practising the freedom of radical generosity.
20. And many other ways that each one of us may invent. Etc.

3 – Beyond restrictively rational science and technology into wider perception

1. **New integral perception:** Learning, at each stage of progression (quantum leap of personal or collective evolution), how to integrate previous well assimilated knowledge and skills into a wider perspective combining them with further new skills of a higher level with a new perspective (paradigm shift). Reinterpreting the past experience in regard to this new perspective of the new step of evolution. Discerning the source of different ways of thinking; learning to combine them; integrating the less evolved into the most evolved. Learning to recognise the differences between pre- and post-rational stages of consciousness and to identify which one of them any kind of behaviour or way of thinking is representative of.
2. **Beyond rationalism:** Daring to search for deeper consciousness, knowing that we have therefore to escape from our rational thinking that entraps us: not negating or discarding rationalism but integrating this fascinating faculty into a broader approach (a new paradigm).
3. **Wordcentrism:** Learning to face complexity and antagonistic truths. Practising a higher level of wider understanding that may integrate many different and even antagonistic approaches (worldcentric and not ethnocentric).

4. **Plurality:** Learning to combine the awareness of plurality and rich complementarity of diversity, with discernment, especially with the fact that not all people are at the same level of maturity (the levels of awareness of the Neo-nazi and of the Buddhist monk are not comparable). Nevertheless not preventing anybody from being who they are, under the restriction nevertheless that they must behave responsibly (not manipulating the truth, not sowing seeds of hate, respecting and caring)
5. **Multiculturalism:** Engaging into more cooperation beyond diversity in order to give shape to a worldcentric and not ethnocentric view. Practising multiculturalism as a form of contribution of diversity to the shaping of the multi-faced aspects of a society.
6. **Technology:** Opposing the domination by technology as the source of all meanings. Learning to use technology as a simple tool at the service of the common good, questioning the meaning, the means and the impact, under the light of ethical values. Making choices based on meaning and not on technicalities, practicalities or convenience.
7. **Mobility:** Reinterpreting mobility in regard of human and spiritual values and finding new forms of practising it. Reinventing mobility and the use of cars and other transport systems in terms of slowness and sustainability. See above the proposal about the solar car.
8. **Cars:** Beyond a mere practical understanding and use of cars, reinventing a new form of mobility that deprives the individual car of its destructive impacts (violence, abolition of distances / differences, polarisation, individualism, illusion of power, bubble of comfort, pollution, noise, etc.) and using it in a different spirit that is creative and respectful of the environment and the deeper essence of life.
9. **Institutions:** Remodelling our institutions and infrastructures at the service of the community, in a wholesome perspective that integrates the whole person in all its many dimensions (body, mind, soul, spirit). Caring for our institutions and rethinking their functioning in depth in order to help them to serve the common purpose: a transport system that makes the destination easily accessible, a health system that relies on the natural ability of the body to bring true healing, an education system that offers personal development, maturity and consciousness, etc.
10. And many other ways that each one of us may invent. Etc.

B) THREE CHALLENGES FOR SYNTHESIS

4 – A mature expression of diversity

1. **Nonviolence:** Becoming aware of the mechanisms of conflict, violence, victimisation and sacrifice that are surreptitiously active in our community. Observing where and when these mechanisms occur, revealing and remedying them in order to bring peace back. Contesting the values and behaviours or discourses that foster or stimulate them.
2. **Traditional societies:** Respecting the last remaining traditional societies and protecting them from colonisation. Learning from them a form of gentleness and ability to give priority to reciprocity and cooperation (maybe rather by necessity than ideal!) over money power.
3. **Minorities:** Creating a multicultural society that respects all minorities, even small groups of divergent sensibilities. Defending the rights of minorities (whether ethnic, religious, cultural, migrants, etc.) to be heard and have an influence on the larger community.

4. **Indigenous:** Restoring Indigenous communities (whether Aboriginal, Maoris, Amerindians, Gypsies, Sami, nomads, or any ethnic clan) in their full rights. Opposing white supremacy and racism. Transforming white society by allowing Indigenous people to contribute with their different traditional vision to the transformation of our western way of perceiving, thinking, living. Filling the gap (education, health, imprisonment, work, dwelling, empowerment).
5. **Migrants:** Welcoming migrants and supporting asylum seekers in their search for security and for thriving conditions of life. Supporting their integration in caring for their subsistence, education and adaptation, in a spirit that respect their identity. Being aware that migrants bring a very rich and diversified contribution to the development of our society.
6. **The other:** Opening ourselves to the different identity of the stranger. Welcoming strangers whoever they are and trying to help them to find a place in the local society. Doing what is possible to break the monolithic image of “Us and the Others” and to allow a complex perception to arise, concerning “them” as well as “ourselves”, that is no more a caricature but is rather impregnated by many very diverse aspects, sometimes even contradictory.
7. **Level of consciousness:** Welcoming the other but yet remaining aware that all people are not at a similar level of maturity and that the fascination of diversity does not mean that everything goes. We still need discernment to make a distinction between what is creative or compassionate and what is destructive or hateful.
8. **Plurality:** Finding a delicate balance between diversity and unity. Working for plurality to emerge and us to learn how to practise it, in a delicate balance between differences, complementarity, antagonism and unity.
9. And many other ways that each one of us may invent. Etc.

5 – Community and consensus as a shared vision

1. **Landscape:** Learning how to read in the land the network of relationships and their potential. Understanding the relationships we have developed by observing the landscape as an visualisation of who we are as a community.
2. **Consensus:** As a community, creating and learning how to use the necessary local tools of control over the present and future developments that concern us together. Preventing external agents from defining and exploiting our life conditions in their own interest. Learning how to find a real consensus by bringing together all parts of the community and giving expression to their aspirations and finding ways of compromise that do not deny these contributions but combine them for the best possible agreement. Implementing new forms of local direct democracy.
3. **Responsibilities:** Learning that rights always imply further responsibilities and how both combine. Developing a sense of responsibility (better than duty) that is in balance with the sense of rights.
4. **Empowerment:** Making of our local community a place of responsibility, empowerment and resilience. Being an instrument of consensus and support for the efforts of local people (or oneself) to promote creative and link fostering activities.
5. **Political vision:** Expressing and agreeing about a common vision of the future society we wish to implement for our local community. And the same at regional and national levels. Generating a political vision, based on reciprocal care and sharing, on care for and

restoration of the Earth, as guiding frame to better master market exchanges and technology in the service of the common good. Practising politics not as a struggle for power but as a visionary cooperation that can guide us and unify us beyond differences, based on a true art of debate that allows the cooperative search for truth and for the right solutions.

6. **Friendship:** Making relationships the true cement of community in going deeper into friendship and daring to be involved in others concerns or letting them be involved in ours, yet without invading privacy, outside circuits of consumption (market, technology and social state).
7. And many other ways that each one of us may invent. Etc.

6 – The search for the meaning of Life

1. **Living in the truth:** Daring to change the way we think and we live because we want other main human values to be at the centre of our lives, instead of us conforming to the existing social process that is fostered by mainly mechanic forces (technology and market). Becoming free enough in spirit and having enough courage to live in the truth, i.e. also being able to resist the false pressures of our society and daring to bear the consequences of this attitude of resistance instead of conformism.
2. **Ideology:** Observing our own society and detecting the values that guide it and the mechanisms that constrain it. Daring to identify the flaws of one's own perceptions as well as of conventional wisdom. Identifying the trends of dominating ideology and seeing in what they are not compatible with life. Understanding how far the dominating ideology is a false justification for dubious egocentric attitudes and behaviours or, on the contrary, an inspiring guide for a dynamic and positive common evolution. Elaborating a wide ideology that generates positive and creative attitudes.
3. **Yin values:** Protecting and restoring feminine values (i.e. Yin values such as welcoming, listening, caring, etc.) and protecting their space of expression because they are recessive and give way in front of masculine (i.e. Yang) dominating values, like for instance silence is broken by noise, peace by violence, care by control, etc.. Protecting (recessive) feminine (Yin) values and attitudes and favouring their expression in giving priority to them over masculine (Yang) trends: care over control, cooperation over competition, listening over imposing, sharing over accumulating, etc.
4. **Gender difference:** Offering an alternative to unisex treatment of gender differences by a society that treats us as identical cogs. Helping to find new expressions of gender identity that resist the unisex trend and proposing flexible ways of expressing one's own identity linked with gender and personality. Stimulating the possibilities to be different (do things differently) because of gender and personality.
5. **Meaning of life:** Searching for a new anthropology, i.e. helping and supporting each other in our collective and personal search for a better understanding of the meaning of life, in an endless quest that will challenge us more by asking essential questions than by proposing ready-made answers. Going back to the roots of our humanity in order to be able to choose a form of future that is steered by philosophical and spiritual choices. Finding in new values and sense of meaning the true guiding lines for a renewable and convivial evolution towards more maturity and consciousness.
6. And many other ways that each one of us may invent. Etc.

C) THREE STEPS: STARTING A MOVE TOWARDS CHANGE

7 – Breaking resignation and passivity

1. **Daily practice:** Discovering that only daily personal practice can bring a change. Adopting a personal discipline that allows us to bring progress in our transformation. This creative and practical attitude is the only possible answer to climate change and economic collapse in our society.
2. **Start a move towards change:** Making a personal initiative of our personal choice to act, because nobody will make this choice for us. Wanting to be the actors. The problem is not about the solutions but about the readiness to start a move towards change. The start is the problem.
3. **Thinking freely:** Learning to observe and to make our mind, to get the necessary information and to know what to do. Acting freely according to one's own beliefs.
4. **Clear-sightedness:** Learning to describe what one sees and to explain what one understands. Learning to express: words are tools for research. Freedom is the path but truth is the content.
5. **Tribune:** Finding a way to talk publicly about social evolution. Animating a public debate open to all people about our present and future and the model of society we wish to implement.
6. And many other ways that each one of us may invent. Etc.

8 – Our relation with evil and suffering

1. **Mimetic behaviour:** Chasing our tendency to mimetic behaviour and conformism.
2. **Banality of evil:** Recognising in our life a deep untold collusion with evil, by negligence, by ignorance, by attraction, etc. Accepting this tendency in us but controlling it as sharply as we can.
3. **Reconquering meaning:** Opposing the trend of our society to deny meaning and to make everything irrelevant or of equal value. Fighting flat land. Affirming our priorities and an ethical attitude.
4. **Not resisting evil:** Resisting our tendency to fight in adopting the same weapons as the adversary. Learning how to oppose evil with our own way of being, in nonviolence and in affirming by our own attitude the truth of another more creative and generous way.
5. And many other ways that each one of us may invent. Etc.

9 – Truth and reconciliation

1. **Forgiveness:** Practising forgiveness in its conjunction with truth, i.e. especially when the complete truth can be revealed. Avoiding conflicting attitudes and fostering opportunities for reconciliation.
2. **Detachment:** Learning to practise detachment: detachment from greed (power, prestige, pleasure), detachment from our projections onto and expectations from others, detachment from change and transformation in time and from loss (acceptance of impermanence), detachment from the image we have of ourselves. In order to be free to be who we are and to dare to take a true stand.

3. **Implementing the Vision and Strategy:** Signing the Vision and the Strategy, the Strategy for Australia, the personal flexible Strategy after having defined the priorities of focus one has chosen. Daring to practise these Options in a radical way as a changing energy in our personal and collective life, that becomes a vector for deep inner and exterior transformation.
4. **A Strategy to be free:** Seeing our Options not as a constraints but as tools for a liberation that will offer much more.
5. **Vision Hubs:** Assessing the progress of the Strategy in a local group and readapting the strategies and the Options in order to better and further mature and transform the way we live. In a further stage extending the process to social structures.
6. **Convivial circles:** Making the Hubs a place where people meet in real terms and where they can connect in a way that allow communication to be direct, open to the complexity of often ambiguous human expression, by opposition to the virtual illusion and falsity of social media.
7. And many other ways that each one of us may invent. Etc.

D) THREE ASPECTS OF OUR ROOTEDNESS IN TRUTH

10 - The need for a vision that is subjective and yet generates harmony:

1. **Heritage:** Learning to know our own national, tribal, familial, traditional or religious culture and heritage in all its strong and weak points. Delving into the local and present heritage as it is and discovering its riches as well as flaws, in a first stage as a discovery that does not judge or discriminates but first tries to know what it is in all its complexity.
2. **Discernment:** Identifying how the institutional forms of this heritage, or of its transmission, have twisted its content in a dreadful way; but nevertheless not throwing the baby with the bath water. Examining what is taught to us and identifying the aspects to which we resonate; trying also to accept the aspects which are not fully understood as enigma to be clarified later (remaining open).
3. **Personification:** Learning to assimilate and to make personal the positive aspects of our heritage; and the challenging dimensions too (what we still do not perceive as true). Trying to integrate what we learnt into our own lives; focusing in priority onto what is most challenging, because the challenge is more growth producing than the comfortable truth.
4. **Openness:** Learning to listen to the unknown and to our inner voice and being enriched by it. Daring to test this heritage in confronting it to our own experience and our own representations, knowing to question the former as well as the latter, and remaining yet aware that we have a lot to learn from this heritage that we still do not grasp. Identifying also our resistances and blockages.
5. **Questioning:** Learning in what consists truly our freedom of perception, thought and opinion and what it relies onto. Questioning our attitudes of denial. Daring to question anything but nevertheless being aware that our lack of overview does not allow us to recreate the world at will.
6. **Role of religion:** Progressing from a traditional religion as translation (explanation of the world as it is) to a more challenging form of spirituality as transformation and liberation of

our deeper being and our consciousness. Finding one's own path between religion as a translation that explains what is and religion as a path of personal transformation, from religion as an answer to religion as a challenge or endless questioning. Combining both.

7. **Vision:** Translating our reinterpreted heritage, and the integration of our own experience to it, into a vision that will guide our lives. Developing our own personal or collective vision as a creative perspective of what should lead us, personally or collectively, in our choices and initiatives.
8. **Freedom:** Practising freedom as a liberty to recognise truth, whatever it happens to be, and conforming to it (living in the truth), instead of being attracted by a form of illusory freedom that is focused on egocentric desires. Freedom is the path, truth is the content.
9. And many other ways that each one of us may invent. Etc.

11 - The path of liberation to higher consciousness and practice of love:

1. **Transformation:** Changing our mentality from the attitude of “what do I get?” to “what does life expect of me?”. Choosing the path of transformation with all its risks, better than the path of self-centred comfort and indulgence. Understanding that the path of transformation is not our project (what we control) but rather our experience (what we may witness).
2. **Impermanence:** Accepting of letting go of what we are accustomed to and of the attachments to the past. Perceiving that transformation is the law of nature: nothing is permanent; and transformation is the law of life and means inner growth, constant movement, i.e. deeper consciousness when we learn to accept, and adapt to, the new situations.
3. **Consciousness:** Accepting that life is about our own personal and collective transformation into higher maturity and consciousness, rather than achieving a project of our own. Doing what we can to progress (higher, deeper) through the different stages of evolution of consciousness.
4. **Knowing oneself:** Investigating who we are truly. Learning how to practise introspection and knowing oneself; addressing and transforming our respective “pathologies” but yet accepting what they are.
5. **True / false self:** Learning to discern the True Self from the false self (social construct). Searching for the True Self (our true essence) while keeping our false self (ego) alive as a necessary protection (social shell) that yet does not represent our true essence.
6. **Observing the mind:** Learning how our mind functions and how it never stops to trick us. Observing how our mind tends to construct a false reality based on our representations, our emotions, our desires for pleasure and wants to escape from pain. Observing how these false constructs by our mind are the real causes of our suffering. Learning to observe the functioning of our mind as something which we do not master but which happens to us, like something almost external.
7. **Wonder:** Learning to marvel and wonder about the creativity of our mind; even if anything it produces is not reliable, it is nevertheless fascinating and wonderful, like a sort of fireworks. Being able to be a spectator without being involved in the process, in discerning the many often contradictory facets of Reality.
8. **Deeper consciousness:** Undergoing one’s own transformation as one rises to higher levels of consciousness that are ever more inclusive and heterocentric, and integrating into each new paradigm the experience of the precedent levels.

9. **Witness:** Learning to become a witness. Observing how the facts and changes we observe in and around ourselves are only external or internal events that happen to us; becoming aware that our true being consists in being fully this witness because life happens in our awareness of what is, more than we are the actors who shape it.
10. **Illusions:** Becoming aware how much our perceptions are only illusions. Searching endlessly for the mysterious essence of life that can never be grasped.
11. And many other ways that each one of us may invent. Etc.

12 - A necessity to integrate into the perspective and sacredness of the Universe:

1. **Meditation:** Training our being to be open and sensitive to the mysterious dimension of life by practising regular (2x daily) times of silence or meditation or contemplation or prayer as a path for wider and deeper awareness and search for peace.
2. **Leading Presence:** Being aware that there is a Presence that leads the Universe in its evolution. Focusing our attention on deciphering diverse and mundane expressions of this Presence (which is never evident) and recognising its Source in everyday life.
3. **Trust:** Learning to trust this Presence as the Source of our well-being and energy of life. Recognising that this Presence is Mystery and Graciousness and that it is what nourishes us; without it we would not be alive as life is an energy that thrives in us but which we do not generate by ourselves. Remaining rooted in this quality of Graciousness in our daily activities and behaviours.
4. **Gentleness:** Learning to practise in a way that is in harmony (in tune) with the laws of the Universe. Choosing the path of gentleness and powerlessness and practising these qualities towards others at the image of this essential energy of Love who respects our freedom of conscience. Practising loving kindness and learning to care for, and share with, one another.
5. And many other ways that each one of us may invent. Etc.

For more details, see the separate commentary YM to the Vision (about 50p); it brings a bit more flesh onto the bones of the Vision and the list of Options above!