

Dr. Will Tuttle – The Benevolent Vegan Evolution: Animal Liberation is Human Liberation

Dr. Will Tuttle:

Greetings, everyone. This is Dr. Will Tuttle and we're on the third and final day of our Worldwide Vegan Summit for Truth and Freedom. This is October 17th, 2021. Again, we have another terrific lineup of wonderful people who are leaders in the vegan movement and also who are outspoken advocates for health freedom, and bringing these two together; that they're not mutually exclusive, but they actually support each other, which seems obvious and yet we do see, unfortunately, our vegan movement splintering and getting divided over lots of these issues about the pharmaceutical-medical approach to health and our relationship with animals and with nature.

I'd like to talk just a little bit here in this final day about the challenges that we face as individuals, as vegans, as a movement, as people who are maybe not vegan and still interested in learning about this. Wherever you are on your journey, it's perfect. Wherever you are in your journey has brought you to this place where you're here right now in this moment with your unique set of circumstances, of wisdom, and we all have our unique ways of awakening and our unique way of ripening in the process.

For me, from the very beginning, this whole thing has been about animals, for me. That was my entryway into veganism. I went vegan because when I learned about what these animals go through, I just didn't want to have anything to do with it. I have a sense of compassion for the suffering of animals that is very strong, and then I learned more about the hunger issue, too, that people are starving because of the wasteful nature of animal agriculture.

Both of these to me have to do with freedom. That, we, as human beings should be free from the scourge of injustice and hunger, the inequality where some people are eating so high off the hog, basically, that they're taking most of the grain, most of the water, most of the resources of petroleum and so forth, and converting all that into meat, dairy products, and eggs, while other people don't even have enough to just get through the day, to eat some rice or some corn. So that system, the fact that we still have not solved that problem, to me shows that we are not as wise as we say we are, as we think we are, as superior as we think we are, above all other animals.

This freedom from hunger, the freedom from violence and to not cause suffering unnecessarily to other living beings, this is really the core of everything, and the core of everything to me is the good news, the wonderful good news, that all of us as human beings have been given this fabulous gift of a physical body that does not require any animals to suffer to get all the nutrients that we need to be healthy and to celebrate our lives on this beautiful and abundant Earth. That's the really good news. The fly in the ointment is that all of us have been born into a society where, from the time we're little infants, we've been compelled by very well-meaning people—our parents and so forth, friends, neighbors, relatives, doctors, everybody in our life—to reject this gift we've been given, and to eat the flesh and secretions of horribly abused animals.

That, of course, is devastating for them. Instead of celebrating their lives as they did for millions of years, like, for example, chickens in the jungles of Southeast Asia; turkeys, we see them around here, living in nature, and even wild pigs and so forth, but they're also confined in so-called farms, agricultural operations, and they are horribly abused and sexually abused,

physically abused, mutilated, and killed and drugged, and their lives and their purposes have been stolen from them by us.

We have to remember that if we steal the freedom of others, we will lose our own freedom. If we steal the sovereignty of others, we'll lose our own sovereignty. If we steal the purposes of others, we will see what's happening. We've lost our own purposes.

I see this all the time, and I go to travel to colleges and universities to give lectures, and if I ask students what their purpose in life is, very often, they haven't really thought about that too deeply. We're told, all of us, that our purpose essentially is to consume. We're told that happiness and fulfillment come from consuming, from purchasing and buying and living in comfort. What a disastrous exploitation we have endured at the hands of exploitive powers, just as animals in many anyways, are exploited. We're not here just to consume. Consuming animals is really the problem; and when we consume animals, the whole act of consuming becomes so perverted that we end up fixating on consuming and wanting to consume more and more and more. Of course, the Earth can never support that. As Gandhi said, there's enough for everyone's need, but not for everyone's greed.

Freedom, that's the theme for this third and final day, and the freedom that we can touch into when we move to a vegan plant-based way of eating, what kind of freedom do we reach? What about health freedom? What about our bodies and ourselves and our choices? These are ancient ideas that are pressing right now on us very strongly, individually and collectively. From my point of view, having gone through an inner revolution when I was in college and after that, where I basically walked away from my society, I could have taken over my father's chain of newspapers, a very successful operation, but as the oldest child, I decided not to go into that and with my father's blessing and my parents' blessing, my brother and I left home and we tried to walk to California.

I actually did eventually get to California, but we walked as far as Buffalo and then we walked all the way to Alabama with no money and that's where I discovered The Farm in Tennessee, became a vegetarian, and then a vegan, and lived in meditation centers for many years, just basically turning my attention within and inwardly focusing and introspecting and asking, "Who am I? What is this?" We can all wave our hands and smile and wave to each other with our physical body, but what is it that's in there, looking out of these eyes, and seeing another being looking out of their eyes? What is that? What is our true nature actually? Who is inside of us or operating this vehicle, this precious vehicle? Why don't we have a sense of curiosity about that? Why don't we really look deeply into that, to discover what we are, and what is freedom? Who is actually free?

One of the things that I've realized in this whole thing, when we ask what freedom is, there's an element there of our survival, right? There's an element there of our expressiveness. What we see happening in the last year and a half, basically, is the stripping away of our freedom. Economic freedom is a real thing. If we don't have the opportunity to do work that we want do, that we enjoy doing, that we're called to do, creative work, if that's taken away, things are locked down, possibilities are excluded, the regime becomes repressive, then we lose our freedom. If you do that on a mass scale and make people dependent on government handouts, then those handouts are given only when certain conditions are met, and now you have complete control over people.

We see this already starting to happen; the loss of economic freedom, the transferring of wealth, the loss of the sense of independence. Freedom, I think goes even deeper than that, though. It goes into the spiritual dimension. When I say who is free, the being that we are is fundamentally

free. The being that we are is free, but we're here for a while, functioning through a physical body on this Earth, and we're here to learn and grow and contribute to our society. Each one of us has our own way of understanding that, and contributing to that, but to me, the questioning of what we actually are, is the core of everything and questioning the nature of our conditioning, of our indoctrination. Understanding that, we have to understand the fact that we live in a herding society and a society organized around imprisoning billions of animals and abusing them physically, sexually, in every other way, and then eating that.

That shuts down our natural intelligence. It shuts down our natural capacity for kindness and caring. It shuts down the sacred feminine dimension of life, Sophia. I refer to Sophia in *The World Peace Diet* as the inner feminine capacity that we all have, whether we're men or women, to love and nurture and care for life. Women, I think, especially, have this capacity because women bear children and care and know what it's like to love and care for little infants and babies and that power. That's the foundation of a healthy society. It's the foundation of a healthy individual. If we don't get Sophia energy when we're little infants and are cared for physically and emotionally and mentally and spiritually, then we end up getting very unhappy. If we have a whole society where that's happening, we have a very dysfunctional, diseased society where people are easily manipulated.

What we're seeing happening is something I've been talking about for years. I've been saying for decades that if we're going to insist on stealing on the freedom of animals, we're going to lose our freedom. If we're going to steal their purposes, we'll lose our purposes. If we force-medicate them, we'll end up getting force-medicated. If we track and microchip them, then we're going to get tracked and microchipped. This is what we're doing to animals. We can see it for 10,000 years. There was never human slavery until first we had animal slavery. There was never war on this Earth until we had our war against animals. Once we started our war against animals and our war against nature, and we had the rising of a wealthy elite class that owned and dominated animals and society through animal agriculture, and created what we see today as basically a capitalist society based on the ownership of the means of creating wealth by a tiny elite, that has been going on since animal agriculture. That's how it's been. So the oldest word for war on this planet, going way back thousands of years is *gaavya*, which means “the desire for more cows.”

We know that war militates against freedom. If a country wants to take away the freedom of its people, they can declare war, and then there's a reason to take away people's freedom. A war on terrorism, for example, then you take away people's freedom. A war now on germs and you take away people's freedom. A war on other people you take away people's freedom. Whenever we have war, we take away people's freedom.

So, we have to understand this; that the war against animals and nature has been a war against not only them but against ourselves. We have been, ourselves, exploited. Again, I've been saying this for years: anyone who is exploiting animals, anyone who is eating meat, dairy products and eggs, is themselves being exploited. As we exploit, so we get exploited. As we imprison, so we get imprisoned. As we cause disease in other beings, so we end up getting more disease. We see we have proliferation of disease, a proliferation of trafficking.

Even though you would think we would be more advanced at this point than we've ever been, in many ways we seem to be more, unfortunately, regressed because of animal agriculture and the mentality required by animal agriculture of shutting down our natural intelligence and sense of kinship with each other and with all of life and with nature.

So now we're afraid of nature. We're afraid of germs. We're afraid of animals. We're afraid of everything that might make us sick. We're afraid of our own genes. We're afraid of our own thoughts. We're afraid of each other. I mean, all of that fear militates against our health. When we're not healthy, of course, then large corporations love that. They can create more fear and sell more drugs and sell more wars, and make their money on that kind of activity. Then with that money, they can control the governments and the media, and we get hypnotized very easily. Technology is used in order to hypnotize us and to take away our freedoms, but we don't notice this because we're eating animal foods, and used to eating slavery and not seeing other beings as beings, but seeing them as objects, as property that is owned.

I think about a zoo, for example. You have a zoo where you have all these animals that are free-living animals, celebrating their lives in the wild, and then they get captured and they get thrown into a cage, into a prison, and they fight against it. They rage against that cage and bang against the walls. They shake them. They try to get out anyway that they can, but then they're impregnated. They're sexually abused and then their babies are born into slavery. The babies don't know any different. They don't rage against the cages and they don't rage against the bars. That's all they ever knew so they don't know what it was to be free. This is a great tragedy, and this is happening to us as humans. With every generation, I think we're born increasingly into slavery and children don't know what they've lost because they've never known it.

I think we are at a critical time where it's essential that we wake up and begin to claim our freedom. I remember hearing about, in an elder from an indigenous tribe in South America somewhere, who visited a zoo. He was taken to a zoo. He never had even had the idea that such a place even exists. He went in and some people showed him around, said, "Here's a zoo. People can come and see all these animals. It's so great. It's so hard to see them in the a wild, but we got them right here on display. You can see them." So he went around and he looked at all the different animals in the cages and he came out and they said, "So what did you think of our zoo and to see all the animals?" He just shook his head and he said, "I never saw one animal. There are no animals in there."

He's right, there are no animals in the zoo. There are shadows. There are shadows of our own slavery. Only slaves, really. People who've lost their own freedom would tolerate something like a zoo. We tolerate the existence of massive factory farms and slaughter houses. Only people who have lost their fundamental self-respect because of the wounding they've received since they were born would tolerate a system of massive incarceration of other living beings. The fact that we don't see that, that we think the animals in zoos are happy because they don't have to be afraid of predators, or that the animals in factory farms are there because we care about them and we want them to have a life before they're killed for our food.

Slaves is a pretty strong word, but I have to say it's pretty close to that. That kind of mentality has been fostered in human beings, where we have really lost our freedom almost so completely that we don't even know we've lost it. We've been born into captivity and born into a system of domination and exploitation. The way you get people to be imprisoned is to have them imprisoned and exploit others. So, the whole system is based on us eating animal foods. That's the thing. When you get people to eat animal foods and to pay for and eat violence and suffering and imprisonment and slavery, then the basic shame inside of them will create a situation where they'll not only be willing to be slaves, they'll actually want to be slaves. I see that all the time. I see people yearning to be slaves, yearning to have their freedom taken away from them.

Erich Fromm called it the Escape from Freedom and he talked about this. I used to teach college courses in this book and history, his book *Escape from Freedom*. He talked about the authoritarian complex and how we live in a society of hierarchical structures, where there's always somebody below us and somebody above us. He talked about the sadomasochistic tendency. The sadist wants to dominate others, the masochist wants to be dominated by others, and they go together. That's the authoritarian personality. It's based on animal agriculture. He didn't see that last part, but that's what it is.

Animal agriculture: is we are the superior ones. We dominate and exploit animals. They are beneath us. But then we crave to create someone above us to dominate us, higher up officials, authorities, teachers, God, whatever, to look down and judge and dominate us. So, this is the situation that we find ourselves in through animal agriculture, a very perverse relationship with authority where we are always craving to dominate or to be dominated, just as we do with the animals that we're eating.

Veganism, essentially, is an escape out of all of this. Not an escape in a negative way, but an actual liberation of our spirit to come back home to our true nature where we see beings as beings, not as property. We honor and respect them. Give them their freedom and then we get our freedom. I think that the whole idea here is to see that the vegan movement, in many ways, is being fractured because we've learned, unfortunately, through our society, even if we're vegans, to bow to authority, to comply with authority. Even though in veganism, "We won't comply," we say. "I'm not going to eat meat, dairy and eggs."

But I see, for example, with vivisection, a lot of people who are vegans complying and saying, "Well, I will take pills and take medications and injections," and so forth even if they have animal ingredients in them, even if there's cell lines from aborted fetuses, from turkeys, from monkeys, from chickens, from cows, from calves, from all kinds of animals. They all have animals in them and they're all tested on animals. Animals are tortured. They're given all kinds of diseases and these drugs are inflicted on them. So, we bend the rules, right?

I really admire, for example, Mahatma Gandhi who said no to vivisection, no to all these injections. He said, "I would rather be sick and die myself than to force an animal to be sick and die on my behalf." That's the spirit of ahimsa. That's the spirit of veganism. That's the spirit of living a noble life where we actually take responsibility for our health and take responsibility for the consequences of our actions and take responsibility for the state of the world that we're living in. We don't contribute to, and excuse ourselves for, committing violence to other living beings whose interests are as important to them as my interests are to me. We honor and respect them.

This is the spirit of veganism that I see being abandoned by the Vegan Society who says, "Well, everybody should just take medications and injections, and so forth, even if they're tested on animals." What's that all about? Why do we suddenly abandon our principles? I think the time has come for us to engage in non-compliance. That's what we, as vegans, have always done. We've always not complied with authoritarian, violent, abusive mandates against animals; against not only other animals, but against human animals, against children, against adults, against us, ourselves, and to take responsibility for our own health, for our own freedom, and to find out what life is, what we are and to question the official narratives in our society that are dominated by the people with the wealth and the power.

We have to understand this clearly. Every time you read anything in the news or hear anything by any TV anchor person, know that it is being paid for. It's being paid for by corporations that are very wealthy, by financial institutions and individuals with tremendous power and money,

and with an agenda. To see that it's very easy to create false flag operations and pretexts and so forth in order to spook people into certain behaviors. I wrote an article about that recently, how we, as animal agriculturists, learn to spook livestock, animals we call livestock like cows and sheep. You only need like four or five even not very skillful ranchers or herders and they can control probably a hundred cows by just spooking them. You spook them here, you spook them there, and you can drive them into a shoot and into a truck and hang upside down and cut their throats and kill them. Just a few people can do that to many animals by spooking them, by making them afraid.

Are we being spooked all the time and made afraid of each other and afraid of germs? What's the agenda behind that? What's the real purpose? This whole idea of conspiracy—we all know there have been conspiracies forever. People have worked together to manipulate the stock market, manipulate all kinds of things. Why would we deny that? That's just so funny to me. The slavery of our minds, the willingness that we have to abandon our natural yearning for truth and for freedom. I think these are the questions that we are all wrestling with today and, in many ways, it's separating the wheat from the chaff, because we can see to what degree we find that our security and our comfort are more important than the truth or freedom, or living an ethical life, or taking responsibility for our own life, and not causing suffering to others.

There are very powerful institutions that want to control our minds and control our behavior and reduce us to a robotic enslaved status. This is something that we are all called to, I would say, to resist, to question, and to find out more deeply what's really going on. You're not going to find out by trusting the mainstream sources that are controlled. So that's why we're offering the summit. That's why we've offered these three days. That's the basic spirit. There's no agenda, no hidden agenda of any kind. It's just simply offered in the spirit of freedom, in the spirit of truth, because, somehow, this has been politicized. Somehow this has been connected to right wing or left wing. Quite honestly, I've been so far on the left most of my life, and I've realized that actually the left can become just as fascist or more fascist than the right. You can become completely taken over by forces that would like to enslave humanity.

So instead of liberating animals and each other, we become tribal. That's the problem. We have a tribe. I'm in the tribe of the Democrats, or the tribe of the Republicans, or the tribe of the progressives, or the tribe of the liberals, or the tribe of the conservatives. To get beyond all that tribal stuff, the tribe of the vegans, the tribe of the non-vegans, getting beyond all the tribes and being a human being and looking out of our eyes to understanding what's happening with compassion and respect for other living beings. The keys here, I think, really are, number one, take responsibility for our health like I said on day one, by connecting with nature, being creative, having positive relationship and positive attitudes and meditation, and healthy, organic, vegan, plant-based whole foods, lots of fresh air and sunshine. Sunshine is tremendous. Vitamin D, fresh air, and exercise and celebrating our lives and having meaningful connections. Letting our breath flow unimpeded, not breathing in our own exhaust, the main way that we get rid of the toxins and all the chemicals that are all around us that are being spewed by the chemical industry.

Remember, the pharmaceutical industry is merely a branch of the chemical industry, and they're both a branch of the petroleum industry. The main way that we have to release these toxins when they come into our body is through, well, of course, the skin, the urine and feces, but the breath. Those are the four main ways, but the breath of all of them is the main way we release these toxins. So don't do something that's going to block your breathing, the spirit. Spirit means breath.

That's going to block your spirit, block your smile, block your ability to connect with other beings.

Don't be a slave, just complying with authoritarian orders designed to move you along an assembly line or a disassembly line, as the case of animals, where they were taking us apart one by one, taking away our freedoms one by one, taking away things that people gave their lives for.

I was born and raised in Concord, Massachusetts, some of you know that. In Concord, Massachusetts, what's famous, really, for being the birthplace of the American revolution. So every April 19th, which is Patriots Day, as I grew up, that was the biggest day of the year. That was the biggest holiday, or one of the biggest holidays of the year. It was the day that we celebrated the Battle at The Old North Bridge in Concord.

So, on that day, my father would get dressed up in his Minuteman outfit, and he would get this old gun off the wall. It was like an old Minuteman gun with a ramrod that they fired musket balls out of, and it was a replica. He, along with many other people, would be dressed up like Minutemen, and then all the other people, we would have thousands of people gather, like where we lived in at that point in Acton, in Concord, in Sudbury and Lexington, all around, and everyone would walk.

We would march like eight miles to the Old North Bridge in Concord, and we would reenact the battle where the British regulars fired on the farmers who were there to defend their freedom and to defend their way of life, and to defend their ability to grow their own food, basically, and the British were trying to tax and trying to stop that, and assert their authority over them. They killed Captain Isaac Davis and Abner Hosmer. I used to know all the names of the farmers that were shot by the British, but that started the war and they shot back, actually, and then they basically ended up winning. They chased the British all the way back to Boston, with a kind of guerilla warfare, firing at them from behind stone walls and trees as the British marched in their rigid red columns back to Boston. They just got decimated by these farmers.

The basic message in all that, really, for me growing up was how, and my father said that, "These are the times that try men's souls." Those were the times where it was really almost like a civil war was happening. Some people supported the idea of freedom. Some people were against it. There was a tremendous amount of tumult around the whole thing. But the idea was that people were willing to give their lives for their freedom and for the freedom of their children.

Then later in Concord, we had Emerson and Thoreau. Roughly or 80 years later, we had Emerson and Thoreau and Alcott initiating another kind of revolution in Concord, the transcendentalist revolution where they brought in teachings from Asia, the teachings on meditation, on the idea of God as an infinite mind, or God as an infinite, eternal principle, or God as equally female as male. These ideas that really brought new life into the spiritual and intellectual life of the United States at that time.

Basically, the example of Thoreau at Walden, just spending his time contemplating, looking within, swimming in the lake, and the example of the Alcott's creating a community called Fruitlands. It was totally vegan, way before the word vegan was ever invented, with no meat, no dairy, no eggs, no wool or leather, no silk, even no cotton, because cotton came from the slave states back in the 1840s, so they wouldn't buy cotton. So, they were walking through the snow drifts of Concord in this community Fruitlands in shoes made out of linen. These were hardcore vegans!

I grew up there, and so maybe some of that lives in me, and the idea of freedom is so important. It's the foundation of vegan living; sovereignty, honoring the sovereignty of other living beings, honoring our own sovereignty, not giving that up. This is not something that is given to us by governments. This is inherent in us as, basically, as beings. I would say divine beings in the sense that we are coming from an eternal source, if we can find out what that is, directly.

Veganism is spirituality. Spirituality is totally different from religion. Religion is always conflicted. Religion, on the one hand, wants us to have spirituality, but on the other hand, it wants us to fit into society. So, we have the church barbecue, the church fish fry. Religion is an institution within society. If it's in an animal agriculture society, then the religion promotes animal agriculture. But spirituality, which is also promoted by religion, is the opposite of that.

Animal agriculture is the absolute antithesis of spirituality. Animal agriculture is about dominating and exploiting and abusing other living beings and enslaving them, taking away their sovereignty, abusing them. It's demonic and satanic completely. Animal agriculture is completely demonic. When you really look at it, it's unnecessary. We don't need to harm other living beings to get all the nutrients that we need to be healthy. Here I am, and there's millions like me that are vegan, and get healthier and healthier the older they get.

So that basic truth is enormously liberating; to realize that freedom and truth go together, and they're combined with spirituality and vegan living, and they give us radiant health. We don't need to have health from some toxic chemicals, from chemical companies, from the petrochemical industry, from the Rockefellers who long ago used their money and their power to create the Flexner Report, which wiped out the homeopathic and the naturopathic healers using herbs and lifestyle and holistic approach. They wanted to get rid of that because that's not profitable. They wanted to create a pseudoscience to validate their profit grab and make everything in their image. That's come through the ages and it's gathered more and more momentum till we get to this point now, where we have a total sham being enacted on our population, and people's intelligence has been so reduced, they don't see it. Their freedom has been so reduced that they can't question it.

It is time to stand up, to refuse to comply with the illusion and the delusion that is being propagated, and to refuse to comply. Civil disobedience and non-compliance are the foundation stones of vegan living. They always have been. Animal liberation means we don't go along with the mandates. So that's what we see happening, and we see this movement growing. I want to really invite everyone who's not a vegan, who's interested in health freedom, to consider the basic truth that if we enslave animals and we are okay with that, why do we have the right not to be enslaved ourselves? That's something that we should really chew on.

If we insist on enslaving these animals unnecessarily against their will and abusing them, what gives us the right to think that we shouldn't similarly be experiencing the same thing ourselves? That's an extremely important question. Anyone who's a vegan, you've already liberated animals, or you're doing that somewhat to connect with the importance of health freedom for all of us, to be able to choose freely how we want to be healthy, and not take the word of these corporations who we know have been lying to us, and to not go along with that.

For me, as a long-time animal rights activist, I've known for years that the main enemy of veganism and the main enemy of animals and animal liberation is the pharmaceutical industry. That's obvious. Most people think, "Well, the main enemy of veganism is the meat, dairy, and egg industries because those are the ones dominating the animals." But the thing is, those industries are not completely opposed to veganism because, and we see it happening, they're

investing in plant-based meat and plant-based dairy products and eggs. They have actually an interest in selling food, and if they can make money on plant-based protein, just as well as animal-based protein they'll do that. So, they're not really our enemy. We're finding that they can actually work together with us.

But the pharmaceutical industry is incorrigibly against us. As I said, I think in day number two, the pharmaceutical industry makes these huge profits from animal agriculture. They rely on a flood of sick people who are indoctrinated to trust them for toxic chemicals to make them healthier and they sell their drugs to animal agriculture operations, to people who get sick, to people who have mental illness and disease and depression and so forth. All of it is based on a society that's out of harmony, that creates disease and separation and war. That's where the money is, in this corrupt system that we're in.

We're talking about creating a positive future, creating a vision of a beckoning doorway. I can see this beautiful beckoning doorway of a world where peace and freedom and justice and abundance are possible, and they *are* possible. When we let go of animal agriculture, this Earth can support all of us on a fraction of the land. We can allow the rivers and oceans and forests to heal, our bodies to heal, our societies to heal, our relationships between men and women to heal and to come back into a consciousness of tenderness and mercy and understanding and gentleness and freedom and creativity and nurturing the Earth, growing organic food.

You plant one seed; you get a thousand seeds. It's the beauty and the miracle of growing food that we can eat. The more love we give to the garden, the more love comes back. The more violence we mete out towards animals and dominate them, the more violence comes back to us. This is so obvious, really, and yet it's almost invisible in our society. People don't recognize that. It's really mind boggling. It's as plain as the nose on your face, and yet it's invisible to most people. We've masked ourselves off, we can't see it. We're hiding behind our own faces, really. That's what happened.

So now is the time, I would say. Really, we're at the point where these two movements need to come together and nurture each other. The vegan movement of the liberation of animals, the health freedom movement of the liberation of humanity, these go together and let's question all the official narratives in our own mind that cause any kind of conflict between these two and realize they're on the same page. Together, we can make a world of freedom and peace for all of us, for all our brothers and sisters and for our children and our children's children for seven generations or beyond. This is the kind of view that we're called to have.

So, much love to all of you. I really appreciate your efforts. Thanks for listening and partaking of this series, and thanks to all the people, the experts who have given their time and their energy to support this work. To me, this is the most important conversation we can ever have right now on this planet.

Please go forth and help this message to multiply, share it far and wide, and I hope that our paths cross again and we can look back on these times and recognize them as a time of great positive transformation in our world where we could see the issues clearly, and we could make our choices, and we could actually explore the adventure of uncovering our true nature and the beauty of our true nature and freedom, and the truth that binds us; the truth that Gandhi called *Satyagraha*, truth power, to connect with our own inner wisdom and let that shine into the world for the benefit of all beings.

Much love to all of you, and please stay in touch. Thank you very much for your kind attention.

