

# YOGA FOR A WORLD IN TRANSITION.

## PART I

13<sup>TH</sup> AND 14<sup>TH</sup> OF OCTOBER 2018

Sraddhalu Ranade & Swami Nityamuktananda Saraswati

The 13<sup>th</sup> and 14<sup>th</sup> of October 2018 was a milestone weekend for the Irish Yoga Association. The topic could not have been more pertinent 'Yoga for a World in Transition'; the nature of the present and the responsibility of the yoga practitioner in this transition.

As Swami Nityamuktananda Saraswati pointed out ... the world is always in transition. Change is what defines this universe. It is its only permanent feature. However, the change we are witnessing and experiencing now is unprecedented and more dangerous to our survival as a species on this planet than ever before. Steven Hawking, one of the most influential scientists of our time, has during his lifetime and posthumously warned us of the immense challenges Homo Sapiens is facing today. According to Hawkins, the election of Trump and Brexit are the manifestation of a people discarded by the elite. However this manifestation has the potential to seriously contribute to our demise by its denial of climate change, the increased threat of nuclear war, the increased plundering of our resources and the cultivation of aggression and divisive attitudes at a moment in time where we need global intelligent co-operation more than anything else to face these challenges.

Not only are most people still not taking climate change seriously enough, but we also have now arrived at the stage where we can create a 'superhuman'; an improved version of Homo Sapiens who is no longer confined by its biological evolution because of the merger of Artificial Intelligence and Biotechnology. Hawkins claims that even if we ethically outlaw the practice of unrestrained genetic engineering of human embryos, the super-rich will not be able to withstand the call to improve some of their own characteristics or the characteristics of their offspring. Someone somewhere will produce the improved human. This endeavour is not without danger. This genetically modified human could easily dominate or even exterminate the natural Homo Sapiens. Hawkins stresses that HS is under pressure to improve its mental and physical qualities if the species is to maintain itself in a world that is becoming more complex as we speak. Our biological capacity has to improve if we are going to stay ahead of what our electronic systems are capable of. Highly intelligent machines are no longer science fiction. They increase their speed and complexity every year and a half. This means that eventually these machines will be as complex as human brains and this might be achieved within the next 100 years. These robots could be the best or the worst that could happen to our species. It is not so much that they will be malicious in intent; it is that they will be more competent. Or will they? This is where Sraddhalu's talk on yoga and its power provides an interesting alternative worldview.

In the morning Sraddhalu Ranade explained in detail how we can become resilient and indeed upgrade our biological existence through the awakening of internal powers of perception beyond the five physical senses. The good news is that through the practice of yoga we can awaken the inner senses, awaken inner grades of awareness with the corresponding powers of cognition which can be made potentially infinite. So hurrah for the human brain and the practice of yoga that allows its

potential to be unlocked. Moreover Sraddhalu states that Yoga can go much further and much more rapidly in unlocking our potential than science and with the same objective validated technology, the technology of consciousness. It includes matter but goes beyond to all the grades of substance in the cosmos.

Sraddhalu defines yoga as the practice that unlocks our deepest and highest possibilities, uniting us with our origin and our highest potential. Yoga is the process of awakening that leads to union with the source.

Sraddhalu started his talk in agreement with Hawkins that we are now in the midst of a transition which is unprecedented in human evolution. The last 5 years have seen more change than the last 50 years. The last 50 years have seen more change than the last 500 years which have seen more change than the last 5000 years. It is a geometric progression.<sup>1</sup> We can expect that the next year will see more change than the last 5 years. This pushes our capacities to the limit. The rate of change is overpassing our own capacity for growth. Sraddhalu again concurs with Hawkins when he states that left to ourselves our pace of growth is too slow. However yoga is precisely the means by which this growth is accelerated. Vivekananda defines yoga as the science by which a thousand years of evolution can be compressed within a few years. Yoga is **conscious accelerated evolution**. It is not that life will not kick us into awakening anyway. The point is that we can consciously choose to participate in that growth. The problem with accelerated evolution is that it destabilizes the present order. However the world itself is becoming more chaotic and sticking to something that is breaking down does not work. Yoga can give us the means to keep pace with whatever change but then we have to understand the nature of that change.

Sraddhalu asks the following question:

What specifically in yoga do we need to lean upon to take us forward?

He explained that the first thing we notice in the evolutionary transition is that we have believed that with science, reason and logic we could make the world perfect but what we have seen instead is that there is more disturbance. *The reason for this is that the science and the technology that was put into our hands was developed by the same state of consciousness that existed before.* The consciousness did not change and we have more powerful tools which have exaggerated our problems. Science cannot show us the way to solve our problems. The systems we created to organise society have begun to constrict and suffocate us. The structures that we have created for selecting and protecting our freedom have failed. Everything has been compromised to a degree that we do not know what to do. According to Sraddhalu, we are stuck in a tautology. Everything is tied up with everything else. If we want to fix the economy, we have to fix the politics and if we want to fix politics, we have to fix education and if we want to fix the education we have to fix the economy.

Sraddhalu points out that this is typically the sign of an evolutionary crisis. That which has been developed so far is insufficient to solve the problems and what has been developed so far has been developed by logic and reason and that has failed. It seems like evolution itself has reached a barrier and must break through something else and this something else will not be rational but it will not be irrational either. It is not a going back to the animal instinct of life. It has to be a going forward to a higher grade of awareness. **It will be a state of the supra-rational.**

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<sup>1</sup> In mathematics, a **geometric progression**, also known as a **geometric sequence**, is a **sequence** of numbers where each term after the first is found by multiplying the previous one by a fixed, non-zero number called the common ratio.

What will that look like?

If we are ready to make the leap, the thing we have to make the leap to Ohas to be something already working somewhere inside us. It is the power of intuition.

Sraddhalu then produced a powerful question.

In the midst of the challenge of life when we have to take a decision with less time, with less clarity and with massive consequences if we make the wrong choice. How do we choose?

The only way we can do this is to step back from rationality, instinct, passion and from the drive of the moment into a space where a deeper knowledge, a deeper power of cognition is always present. *Innate to our humanity is a power of knowing which is not rational.* It has nothing to do with desires or emotions. It does not rationalize, it just knows. There is a superior quality of perception that comes with a certainty and we must learn to become familiar with it because it is that which will help us navigate through life. When that higher knowing awakens, you do not only know that it is right, you know *why* it is right. You see the all and that is the nature of intuitive awareness.

At this point of transition from one level of consciousness to the next, it is no longer about developing intelligence because that has been the work of the last several thousand years. It is breaking beyond intelligence to a higher grade of cognition/awareness. The only technology we have to assist in this kind of change in awareness is yoga. According to Sraddhalu, science does not give us the tools to make that change but yoga does. In yoga is the knowledge to protect humanity's future and to provide a more beautiful, more awake and more fulfilling life. There is a fundamental shift in consciousness that is demanded today and to the extent that we make that change, we will be able to manage the crisis.

The transition for the bulk of humanity is still in the balance. Will we survive? It depends on whether we participate in the change. The factor *conscious choice* is critical here. If we do not make this conscious choice, we do not survive. Yoga is conscious accelerated evolution. In other words we have to do it consciously.

In the next part Sraddhalu teases out how the different systems of yoga can assist humanity to evolve and how we can put this into practice.

To be continued ....

Sraddhalu Ranade & Swami Nityamuktananda Saraswati

Both engaged with the most pressing question of this time. What could be a narrative for the 21<sup>st</sup> century that could lead to a different social bond that is not based on the exponential depletion and the exponential pollution of our habitat and how can yoga contribute to that?

It has become impossible to ignore the unparalleled challenges our species and because of us most other species are facing at the moment. The extra-ordinary question we are now facing is 'Are we going to make it as a species at all?'

The issue is that as a species we are operating with the same rivalling consciousness that has led to the collapse of civilizations before. For instance the collapse of the Roman Empire, the demise and the Inca's and the Aztecs. Now we even face a challenge to our democracy itself; the most ingenious institution humanity has produced. Our democracy is in trouble because it based on the assumption that one can still deal reasonably with unreasonable things. But as we have seen, weakening political

morals operate at the expense of this reasonableness. The discourse of the 20<sup>th</sup> century combined democracy and human rights with state sponsored education and health care and still we ended up with Trump. Why do the principles of democracy, science, open markets and accountable governance no longer hold as the firmest foundation of human progress? How can we find a firm ethical ground in a world that extends far beyond our horizons and is spinning completely out of human control via Artificial Intelligence and Biotechnology?

According to Sraddhalu, we are at a point of transition from one level of consciousness to the next. Our challenge is no longer about developing intelligence and reasonableness. That has been our work of the last several thousand years. Now we need something else. What is demanded today is a fundamental shift in consciousness and to the extent that we make that change, we will be able to manage the crisis. Science and reason no longer give us the tools to make the change that is needed but yoga does. The philosophy and practice of yoga contains the knowledge that is required to protect humanity's future and to provide a more beautiful, more awake and more fulfilling life. What is required is that we develop and become familiar with a superior quality of perception because it is that that will help us navigate through life.

Sraddhalu explains that Yoga addresses rivalling consciousness by accepting its existence and developed systems that allow for the vast differences between individual people.

The Rishies of old were called 'seers' because they saw with the power of intuition. They saw how things worked and they formulated the systems and techniques that could accommodate the vast individual differences between humans. They accepted that human beings are so different from each other that they cannot work together. They understood that if a body of knowledge is meant to assist humanity to evolve, it should account for these differences. This body of knowledge has to have a fundamental principles or powers that humanity can leverage to assist in this evolution.

The rishis found three great impulses that are so deeply imbedded in nature that we cannot help but follow them:

1. The impulse to act.
2. The impulse to desire; to want something.
3. The impulse to know.

All three impulses are interlinked and the whole of humanity shares these impulses. All three impulses are usually fused into a single movement but one of them dominates more. Some of us engage with thinking, some of us want to feel and follow the impulse and some of us just want to do what they have to do. There is a desire to know and the action follows.

Once we are more complete and rich in our development, all three will be developed. How can these impulses be leveraged to accelerate our evolution so that we can transcend rivalling consciousness and address the urgent measures our planet requires right now?

### **What is it that drives evolution and where is it that evolution is going to?**

On a personal level, we could say 'I want to be a better artist' ...or 'I Want to realize my full potential'. Here Sraddhalu introduces an interesting challenge. What about the fulfilling the potential of many lives? Why wait for that?

The character of evolution is developing four facets of our awareness.

1. We grow in intelligence

2. We grow in strength. Our capacity to influence the universe is increasing. Just think of our recent advances in biotechnology and artificial intelligence.
3. We are increasing our capacity to organise ourselves. We are now able to enter into a right relation with ourselves, each other and the environment. We are able to organise, to make things happen, to synchronise opportunities, organise resources on a global scale.
4. We are able to perfect what we do to the finest detail expressed in beauty of thought and feeling.

These four facets broaden the concept of the 'survival of the fittest' to include beauty and harmony. According to Sraddhalu there is no other way to explain that the universe is beautiful. Otherwise the crude would dominate. These four facets are facets of divinity ... expressions of the divine mother. As we ascend in consciousness, we experience all knowledge, all power, all harmony and all beauty. The universe always grows towards wisdom, strength, harmony and beauty. Our challenge is that if that is the case, how can we liberate our three impulses towards that? How do we turn the impulse for action towards the divine, towards the sacred? How can we train our actions towards this goal and purpose?

We follow a simple three step process.

1. Give up the expectation of result
2. Make the effort
3. Be grateful for the help received

### **Give up expectation of result**

Our actions are towards a goal which may or may not work out. I want an outcome but the outcome is not always in my hands. The weather may change. What is in my hands though is my effort. So the first step is to give up what is not in my hands. The results are consecrated to the divine. Sraddhalu explains that he speaks of 'the divine' he means 'our own deepest awareness; that which transcends space and time. This is an interesting approach. **We don't have to change anything we do.** We only give up our expectation of the result and with that all tension goes away. It is an interesting observation that most of our tension comes from the expectations we have. Because we expect this or that to happen we are tense. The moment we let go of that we can focus on what we have to do and that produces a huge relief. We can do better in our effort because we do not waste energy expecting results. On the contrary, because the results are consecrated, we may feel yourself uplifted in our effort. The divine is infusing the efforts. We have all have had experiences of that in small ways. We do not know why something happens when it happens.

### **Make the effort**

In the effort itself there is fulfilment. Each time we make the effort with full intention and awareness we feel this uplift. We call for the help and you begin to feel the joy that comes with it. We come to realize that it works best when we receive that help. We seem to experience a flow. Things seem to happen. As long as we do not interfere with it, it just flows through us. **We become the instrument or the incidental support for an action which is greater than us.** The exaggerated sense of self-

importance begins to thin. A much larger freedom and awareness in action ensues. We become aware of our status of participator.

### **Be grateful for the help received**

Because the divine is infusing the effort, we fill with gratitude. **In the effort itself, there is gratitude.**

Then Sraddhalu describes a fourth step which seems to happen all by itself when the other steps are practiced. **Our sense of awareness flows into that which flows and there is no more sense of separation which is the end fulfilment of yoga.**

The first three steps are natural and the first is easy. The impulse to action and our will power exaggerate your sense of self-importance. However these steps allow us to let go of our illusionary personality and unites with our true person and our completeness. The lever which nature uses as an impulse to act and which might keep us in a petty groove of life, must be turned to grow into a wider field of awareness; the liberation of our consciousness. The same goes for the other two levers; The impulse to desire; to want something and the impulse to know. They also need to be turned to a wider field of awareness for the liberation of our consciousness. In the next section Sraddhaly will explain how to do this in practice and how the different systems of yoga contribute to this.

to be continued....

## PART III

### YOGA FOR A WORLD IN TRANSITION.

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Sraddhalu Ranade & Swami Nityamuktananda Saraswati

Both Sraddhalu and Swami engaged in a decisive manner with the most pressing questions of our time; the nature of the present and the responsibility of the yoga practitioner in this world in transition. In this time where some of our leaders openly engage in aggressive and divisive attitudes, we need global intelligent co-operation to face the challenges that besiege our civilization today.

What is the purpose of our lives? It is a question that many people deal with. The most important goal of our lives is to awaken. Awakening is the purpose of humanity. It does not have to do with what you do, but with what you are. It has to do with a state of consciousness, with Being. It is the basis for real success. But what does awakening actually mean? Sraddhalu defined yoga as '**conscious accelerated evolution**' and explains how this can be achieved.

We need to upgrade our biological existence through the awakening of internal powers of perception beyond the five physical senses to gain access to a space where a deeper knowledge, a deeper power of cognition is always present. *Innate to our humanity is a power of knowing which is not rational.* It has nothing to do with desires or emotions. It does not rationalize, it just knows. It is a superior quality of perception that comes with a certainty and we must learn to become familiar with it because it is that which will help us navigate through life and inform our choices. When that higher knowing awakens, we do not only know that it is right, we know *why* it is right. It is the state of the supra-rational. It is the power of intuition.

In order to gain access to this state, we need to make use on the impulses so deeply imbedded in our human nature that we cannot help but follow them. These inherent impulses must be developed to accelerate our evolution.

1. **The impulse to act** must be turned to grow into a wider field of awareness, beyond our sense of self-importance and reliance on exaggerated notions of will power, towards the divine as the one being or power that flows through the whole cosmos and draws the whole cosmos into oneness.
2. **The impulse to desire**, to want something, must be turned into the wider field of awareness that it is love which sustains the universe. Sraddhalu calls this the heart's lever. The heart's lever teaches us to connect, to give, to receive and to love. We become aware that we feel most satisfied and complete when we express love. He jokes that if a person expresses a love for us but we do not feel it, the other person is a pest. The love we give fulfils us because it is the love which we receive from the source which flows through us. It nourishes us as it nourishes the one who it may touch if they accept it. **The love that you give is the love you receive is the love of the divine which is always pouring love because love is the only relation the source can have with the whole manifestation.** It is the most fulfilling feeling to let this love flow through us. In this way the heart learns to love in the midst of all relations, also the difficult ones. The whole of life is suffused with divinity. **Nothing changes** externally but everything is changed anyway. Unity, harmony and love is the basis of Bakti Yoga. Bakti has no English equivalent. Sacred devotion would be the closest translation or interpretation. Bakti yoga is the yoga of the heart. It is the practice of cultivating love.
3. **The impulse to know** is the analytic aspect of mind which allows us to judge; some things are better, some are worse. This ability to compare must be turned into discerning what is permanent and what is transitory? The waves of the ocean are transitory but the ocean is permanent. Science is a form of Jana Yoga; it looks for that which is more permanent. It looks for the deeper reality which would be more lasting. When we ask that question with regard to our relationships; which relationships are more permanent? Why do I feel closer to some people and not to others? Why do I hate that person persistently? The hatred is as much an attraction as the love. Both are versions of bonds that create ties. What is it that binds us to the person that I hate or the person that I love? What is lasting and what is disappearing? In this way we learn to perceive that which is divine in all things. Underlying all things is this one energy. All forms are waves transiting on the surface. Essentially the mind focussed on the divine brings closeness and awakening awareness. One holds that perception while transitory things pass. We begin to feel the permanence underlying all things. You begin to relate to that. This practice leads to the thinning of the ego and the merging into the cosmic reality that which was you always. You do not try to become something else, you remove the coverings that bind you. The whole approach of the process of yoga is not to change anything except one's subjective attitude. This practice allows us to merge into cosmic unity. **This is Jana yoga.**

These three systems allow us to put into practice in daily life a whole culture of conscious development in order to awaken to our divine potential.

## HATHA YOGA

Separate from these three yogic systems are two extra specialised systems which are not easy to practice in life. The first of these is hatha yoga. Hatha yoga as a system goes well beyond asanas and





Your mind is what makes you you. The body can change but your thoughts are you. We are our thoughts. That is how we feel about it is. The raja yoga system attempts the same by redirecting your thoughts and mind awareness and power of concentration. As you go through the various stages of purification through the yama's and niyama's using a select set of asana's and pranayama; it prepares for bodyconsciousness and it prepares for the opening of the chakras a

It uses the direct focus of intention, concentration an awareness ,(dhyana, dharana and Samadhi) to get to and be open to the higher states of consciousness. It is still a demanding practice.

Considering intention and concentration

Specialised systems. They all complement each other.

The hearts lever; he impulse to desire, to want something.

The hearts lever.

What does the impulse of heart wants to do? It teaches us to connect, to give and to receive. To love.

If you had a choice .... What would you choose?

I want to be famous but everybody hates me?

Not so famous but everybody would love me?

Everybody loves you but you do not love them?

You love everybody but they may or may not love you.

What would give you satisfaction?

You will notice that when you express love that you feel most satisfied and complete. . If a person expresses love but you do not feel it then the other person is a pest. The love we give fulfils us because the love we give was never ours; it is the love which we receive from the source which flows through us. In that flow through our hearts, it nourishes us even as it nourishes the one who it may touch if they accept it. It does not matter for you. **The love that you give is the love you receive is the love of the divine which is always pouring love because it is the only relation the source can have with the whole manifestation.**

Think of the divine as the one being or power that flows through the whole cosmos and draws it to oneness. The root sound of attraction. We speak of the divine as the divine mother. It is the most fulfilling feeling to let this love flow through us. In this way the heart learns to love in the midst of all relations also the difficult one's. One realises the person you hate is the person you love to hate. One grows into this and The whole of life is suffused with divinity. Nothing will change externally but everything is changed anyway. Unity harmony and love. It is the basis of bakti yoga. Bakti has no English equivalent. Sacred devotion would be the closest. The sense of the sacred and the love that flows in that sacredness. The bakti yoga is the yoga of the heart; giving yourself to the divine. It is the practice of cultivating love starting with certain specific forms; religious traditions allows for instance in the sacred heart of Jesus; the divine as the presence in each one's heart.

The third approach is using the lever of knowledge. The analytic aspect of mind allows us to judge; some things are better, some are worse. We are always comparing things. Lets turn this comparison to something more important. What is permanent? What is transitory? What lasts, what fades quickly? The waves of the ocean are transitory but the ocean is permanent. Science is a form of jana yoga; it looks for that which is more permanent. It looks for the deeper reality which would be more lasting. When we ask that question with regard to our relationships; which relationships are more permanent? Why do I feel closer to some people and not to others? Why do I hate that person persistently? The hatred is as much an attraction as the love. Both are versions of bonds that create ties. What is it that binds us to the person that I hate or the person that I love? What is lasting and what is disappearing? In this way we perceiving that which is divine in all things. Underlying all things is this one energy. All forms are waves transiting on the surface. Essentially the mind focussed on the divine brings closeness and awakening awareness. One holds that perception while transitory things pass. We begin to feel the permanence underlying all things. You begin to relate to that. This practice leads to the thinning of the ego and the merging into the cosmic reality which was you always. You do not try to become something else, you remove the coverings that bound you. The whole approach of the process of yoga is not to change anything but one's subjective attitude. You merge into cosmic unity. This is jana yoga.

These three systems allow you to put into practice in daily life a whole culture of conscious development and awakening to your divine potential.

Separate from these three are two specialised systems which are not easy to practice in life. The first of these is hatha yoga. Hatha yoga as a system goes well beyond asanas and pranayama. The purpose of hatha yoga is to awaken the chakras. We use yoga for health reasons, body forms etc, healing, rejuvenation

However the purpose of hatha yoga is the opening of the chakras which can be not so safe...the ... that builds up is prepares you for that awakening. The method used goes primarily through the body because we realize that in the end of the day the body is the one thing that we can control most directly. We cannot control the mind easily. Make your mind quiet, can you make your mind still? With difficulty. The positions of the asanas are so designed that they activate every single part of your body. But not just the physical body. Hatha yoga recognizes that the physical body is the image of the energy body and the energy body is the image of the subtle mental body. These are deeply linked so that when you effect either one of them it affects the other two. So when I stretch my gross body, when I put it into certain positions that put certain centres under pressure, it is triggering the other two bodies. And through that linkage awakens and by the conscious process of triggering every single centre and holding it in a certain alignment of intention, I am aligning these three bodies which leads to the health of the physical body which is proof because now the energy

can move more freely but also awakens my physical consciousness to these higher levels of consciousness allowing for thinking more clearly.

African American activist trying to help people I go into the same space, the same work but I do not carry a gun anymore. He could hold his clarity and his inner strength in extreme difficult situations and I find I do not need a gun anymore. He got declogged without conscious psychological effort.

When we practice yoga they go well beyond the mind into the higher ranges of consciousness. Some people have spontaneously very deep spiritual experiences. The technique of yoga allows for the opening of these energy centres but it is not necessarily practical because of the amount of hours it takes to practice and the amount of hours it takes to live your life normally. Especially when you get into the advanced stages of awakening kundalini. It is a specialised system which is not compatible with normal life but it does give access to spiritual awakening. It aims at the perfecting of the whole system but using the body and body consciousness and energy

XX

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Considering intention and concentration

Specialised systems. They all complement each other.

The prime driver of your effort in all these systems of yoga is you. There is a limit to the amount of effort one can make. However complementing all these systems, there is another system that does not rely on your capacity/your effort. It calls upon a higher power to do what you cannot do. It is beautiful incident described in the story of Hercules who had twelve task to accomplish. The fifth task was to clean the Augean stables of dung in one day which was impossible and was why the task was set in the first place. He redirects the water of a nearby river to run through the stables and the river cleans the stables.

Just above our head is divine consciousness, different levels of awareness that we are not conscious of. We are not conscious of them but they are conscious of us. Like a child who is not conscious that his mother is watching over him but she is conscious of the child. We are required to call on the divine mother who holds the entire universe in her arms. She is in every atom. She is the strength in your muscles. She is the intelligence in your brain, she is the love in your heart. There is nothing more intimate than that. She is right there. This approach of yoga practice primarily relies calling upon the help but the help is only effective if you fulfil the condition of reception and self willing.

The nature of your effort is to put yourself in alignment to receive the help so that it can work for you effectively. What does that require? Conscious aspiration, rejection/removal of the tendencies that are contrary or interfere with the conscious aspiration and conscious self giving, a conscious self surrender. This aspect of self surrender is the most critical aspect/element. To the extend you can give yourself, the help will be effective but the help is always there. Analogy. If you are drowning in

water and someone stretches out an arm and says here grab, you can refuse and try to get out by your own energy or you can grab the arm and let the other pull. That is a very different relationship. You can open and give yourself allowing the divine energy, Shakti, superconsciousness, to work in you to produce the change that is required. If you experience anger, you offer the experience of anger and say, you take care of it. You are smart, you free me from this. We do not think like that normally. Because society teaches us that we have to do it ourselves. It is your problem, you have to solve it. It is your life and you do not turn to anyone else. Something in us is trying to look for help and that is where we go to a doctor or therapist and you lay yourself bare before them. **This practice of conscious self-surrender is known as tantra. In the west this word has been abused. It has been confused with the Kamasutra which is the manual of sexual practices which are ment to enhance the sexual experiences. Tantra in the West means Kama Sutra but that is not what it means. Tantra means worship to the feminine aspect of the divine mother and self surrender to the divine mother.** Sometimes the practices appeal to a certain aspect of the divine mother such as the divine mother who represents knowledge, the divine mother who represents power, the divine mother who represents love. The basic practices involve the invoking of the divine mother, opening and offering yourself as a child, putting yourself in an alignment with trust, **invoking her energy into you to work the transformation of your nature.** Practices of tantra or japa or practices that involve concentration on certain centres invoke the Shakti in those centres and so on. The specific practices are not that important. The principle is one of surrender. This system complements all the other five which are driven by personal effort. How can we unify and and put into practice all these specialized approaches. In your own life, your temperament resonates with certain of these practices. In your own life you are compatible with one of these approaches where you can catch those which make sense to you and let them take form in your life. Where you find the part of you that wants to surrender; the part of you that want to surrender to love. These are the principles of bhakti yoga. In your action and daily routine, you bring the consecration of hatha yoga and raja yoga to align and unify the three bodies and gradually open to higher ranges of consciousness. So you can mix and match those facets principles in your own life. You still need is something in the centre around which something is to unify and that centre is your conscious aspiration. Who is the person who wants to change? Who is this 'you' who wants to change, who wants to be free of this? If you introspect you will find that your own personality is made up of different layers. There is something in the centre of this all is something that is yearning, that is aspiring. All the sense of your highest ideals come from there. How come we prefer an object that is beautiful compared to an object that is ugly? We want to grow in knowledge, why do we want to learn new things? Somewhere inside us is already something that is what we want to become. This is a very important idea and it is the centre of yoga practice that You can conceive of true love as an ideal because some part within you knows it. If you did not know what it is like if you did not know you could not hope for it. The very fact that you dream of something is because some part of you knows what it is like. It is like you have forgotten what it is like but you know that it is there. When you are in a situation that is intractable(stubborn), you know that you can overcome it. How do you know? Somewhere inside you, you know that it is possible even though all logic tells you it is impossible. Still you know it is possible to go beyond this otherwise scientists would never make breakthroughs if they only followed what they already knew. You know because that thing that knows is already there. **The fact that you aspire to something however impossible is in itself the promise that you will attain it because it is already there and that is why you aspire to it.** The journey of life is only the uncovering, discovering, unveiling a drawing out, manifesting of that which already is. This is the centre, the origin, the focal point, the reference point of your life's journey of your yoga. When you are seeking to realise is already there. That what you aspire to is already there in your deepest essence. It is that which you will become. Now the word yoga takes on a new meaning. It is me with my potential, of me with me. Of me who

is the waiting potential of which is already there. I become that which is my divine core. It is like the seed in which the whole tree is waiting. The fact of the seed is the reality of the tree to be unveiled. So your entire revolution is driven by the presence of this seed. All is need is soil, fresh air, water and sunlight. (four elements). The seed does not depend on them what the seed needs is already within it. The power to grow, the knowledge of how to grow, the knowledge with how to deal with every circumstance is all there. You do not need anything from outside because what we need is already there. So we make this the centre of the whole journey of life. Of yoga, across lives. It is also that part that carries all the knowledge of your past incarnations and the experiences of your growth across those incarnations. Which makes you what you are today. It carries within it not only all of the past but also the potential of the future. We only need to realize it. To be able to become conscious to a degree, to put your thoughts and emotions and actions in alignment with it, is your startingpoint. The more you are able to do this, the more it begins to lead and the more easy the rest of the journey becomes. In this type of transition where the whole world is going through the most extremes of opposites of the most confusing challenging circumstances, this is the seed within you which knows each moment exactly what is necessary. In the practice of yoga therefore the first priority is to become increasingly conscious of this presence that is you, that is the true you and to put your thoughts, emotions and actions in alignment with it ....Which means what? Everytime you have to make a decision, everytime you are going to do something, stop for a moment. Everytime you experience strong emotions and thoughts associated with it , explore them but do not decide yet. Do your analysis, do your discussion, and when everything is done ... set it all aside. Become really quiet. Because this exists in a space that does not want any excitation. It just wants to be. you have to stop the activity of becoming. You have to become very still and quiet. You go back to rest in your deepest core. In that state of complete stillness and rest, you remain conscious of what it is you want to know and feel and gently there is a moment of awakening, feeling, showing, revealing revealing. If you stay in that space/this poise, it will give you specific insights and knowledge. It prepares and links you with your intuition and it can lead you all the way to these higher states of awareness.

First responsibility is to become conscious of this and to align yourself . Before every decision, you will pause and self direct. you will weigh your thoughts, your emotions, your reactions, your responses to your circumstances.

This is an exercise you might find useful. If every night before you go to sleep you pause and centre yourself as deeply as you can and then look at your day in an objective way as an observer. This happened this happened ... I got angry ... you observe it and then you put an intention. Next time when this happens, I will respond differently. Everything you do from this poise, from this deeper centre, you will weigh and you will know in terms of its rightness. Certain activities cultivate the deeper values. Certain activities dissipate or take you away from these values. Just be aware. You Do not have to struggle, just be aware. In this growing awareness, in this sensitivity of your deeper feeling, you will find in few days, that those things that turn you away from it or put a covering will start to become less interesting. The things that deepen the contact will become more interesting. Things that you do not need anymore, which are distracting will just drop of. Even the more sticking vices and addictions will fade out. One can loose the craving of smoking... it is not interesting anymore, no struggle, no fight. Into this inward centering and concentration, you can bring the relation with the divine mother; tough love and in the position of the child. My whole life and all the work I do, Show me the way, give me the knowledge, give me the insight and then you go to sleep. Doing this during the evening has a deep transformative effect because the practice goes deep into your subconscious and the intentions and aspirations that you held penetrate into layers that you are not conscious of and influence...

This is the first exercise centering yourself and putting your whole life in relation to the centre.

The second exercise is putting your life in relation to the divine, in the form of self giving, asking for help or simply in knowing that there is the help always the divine that it is there always whether you ask for help or not. You build the relationship with the universe and that which is beyond the universe consciously. What form it takes is not important. It is a sacred presence without gender or form that fills the universe and that is always there. This sacred presence can be felt in in any moment and in anything. It fills everything. The practice is become conscious of the sacred. But the sense of the sacred filling the whole universe helping you all the time will be the second effort. It is self giving in love, self surrender. Your work of changing your consciousness will be speeded up enormously. .

There is particular practice associated with this. These are the two things; the presence within and the presence above and around. Every form of yoga, philosophy or any teaching draws upon these in some combination or other. The beauty of the whole knowledge of yoga is goes and is close to the most essential principles and catches them and organises them. Everything else is a combination of these specialised approaches. Once you understand these principles they will merge into a particular combination unique to you in alignment with your stage of life. Forms change. The underlying principles remain always the same. It makes for a broad framework which has a clear structure but is fluid in its implementation. This is the broad framework that Sri Aurobindy gave us. It is what is called Integral yoga. It uses the word integral for two reasons. One, because it takes up everything and everything is turned to higher consciousness and workable for the attainment of higher consciousness and self realization. The second aspect because it uses the principle of higher

knowledge. Remember we said earlier how can you have a framework that includes the whole of humanity, every human type? It uses the fundamental powers within us. The realisation of the divine includes all aspects of the divine experience. The divine is love is one tradition, the divine is power and strength is another tradition, the divine is transcending all forms is the absolute which is again a different type of religion. The divine is all these. It is one and includes all.

This being our own practice, this will transpect into, influence those we work with. If within you there is a general increasing alignment, you will find it will reflect in students who come to you. As a teacher you are transmitting not only what you speak and what you fondly teach in the explicit curriculum. You transmit much more in what is considered the implicit curriculum. In the very way you come into the world, the way you stand, sit, the way you speak, it is this implied curriculum that is being transmitted. In the fact that you are dressed in a certain way, something is transmitted. But what is most important is what you transmit as your state of consciousness. I want to dwell on this a little bit because in a way it is the most important and the least obvious. When you observe a child relation to its parents. When a child is sick, it will cling to its mother. It absorbs the fresh energy from the mother and she dissolves the sickness from the child. After that the child is free from the sickness. An exchange took place in the energy. The mother shakes of the illness easily. In the exchange of energy, in the energy transmission, there is also the imprint of thoughts and emotions. Children inherit the mannerisms of their parents and that is not in the biology of the genes. It is the psychological inheritance of your beams, the transmission of thoughts and emotions, the transmission of energy bundles on a psychological level and this comes out in patterns of thinking and relating which you might not be conscious of but which are transmitted also. The biological umbilical cord is cut but the psychological umbilical stays for a very long time. Over time it can become less important and we can learn to build umbilicals with others. We are absorbing all the time from people unconsciously. What we mostly absorb is from those who we hero worship or we

look up to and before whom we place ourselves at our most vulnerable; often these are our teachers and especially in a space like the yoga classes that you have. That is a relationship that is implied.

Although not conscious we come with trust in a poise of openness. What you are in that moment is absorbed and transmitted. When you up your vibration, that purity transmits and they will experience an uplift and a purity. It is not just what you transmit from what you are because we are not perfect. It is also what you transmit from what you receive which is of a greater perfection.

So the first thing that you do in a class space is create a receptive space. And one way this can be done you have to be in the class before it begins. You do not need a formal ritual. All rituals are in essence an external formulation/manifestation of an essentially internal psychological process. Just feel the space of the whole room. First you connect with space and then you connect with something higher than you, you consciously invoke the divine presence into the space.

Lets do that together briefly. Become aware of the room and then hold the intention to invoke the divine presence. Just the intention and the awareness produce the shift. Even if people come in shattered, if they come into a space that is held with intention and awareness, they slide into alignment, a centred state. You might not have done anything directly but playing a piece of music which is calming and soothing. Softly playing you come into the room and you become quiet. These are external devices. We can do something more. It does not depend on your energy or your strength. It does not depend on your effort. You call for something which is more than you, which is greater than you. That is why it is so much more effective. Charismatic types can control energy easily. We also feel nourished by this. Depending on the context and your students, you may use words like lets centre ourselves, lets concentrate, lets set our intention, lets set our theme developing the sense of gratitude. You set the theme of doing everything consciously and bring in the sense of the sacred. Your body is sacred and every position is sacred and the transition from one position to the next is sacred. During the class every now and then you become conscious of the presence. It can be in the room or it can be within yourself. There are many options. Just feel the sense of the sacred in whatever aspect. At the end of the class you have a closure with savasana or a chant to link the group consciousness. The fact that you hold that awareness is enough to pull the students into that state. When they leave, after they leave, you give thanks to the presence and then you acknowledge that it is free to go. You will find with practice that you will enter a room and you will feel it already. It is conscious presence and it has come to help. When you are dealing with a particular difficult situation with a person and you do not know what to do and you do not have an answer, you consciously step back and you ask for the help. The asking can be done with words or without words. My personal preference is to go to the essential/conscious wordless. You are conscious of the awareness and aspiration and you wait. You will find the help will come in one way or the other. **In practice it is not what you say or what you do, it is the state in which what you say or what you do which is far more important.** Putting yourself **into the right state** is the most important part of the presentation, will become more and more natural as time goes on. Over time you will realise the value of the internal change which will allow you to make this leap. External practices of what you teach is the way in which this internal shift is most effectively being transmitted. External practices are only the means. This is the real change. Every individual who becomes consciously a centre of light is helping humanity in this conscious accelerated evolution more than any politician or economist or any public leader of any kind. There is a ripple effect. Then the awakening will happen from the grassroots. It will not come from the media or power structures which are breaking down anyway. We can literally see the new world. We see the breakdown of the old world and at the same time an increasing yearning for fundamental shift because it is just there.

The us government trained people in the 70's in remote viewing for spying. It was a very effective programme and it was integrated into the army strategies and they found that there was an 80% accuracy more than people spying on the ground which had only a 25% accuracy. In this remote viewing programme, they could see the present, the future and the past equally easily because the future and the past. liberated consciousness moves across space and time. So what they did out of curiosity, was to project the future of humanity. What they discovered was that the nature of the change was so massive they could not ignore it. They could never quite formulate a timeframe but what they saw was a passage of transition so radical that they did not have any means to articulate what it was.

What they could not identify was any specific cause or any specific form of war. Just something that suddenly people get some kind of a shock and after that humanity lives in very close affinity with nature,

After that humanity lives in a kind of utopia and they could not understand how this kind of transition took place. The us programme did not expect to see this kind of a future and yet this is what they saw. This gives a lot of credibility to the vision. The fact is this, in the yoga tradition, we speak of cycles of change and one of the important point is that at the end of the most chaotic cycle is also the period of deepest introspection because the question is about what I want.

The first state of introspection is to say, reason has failed me, I will do what I want. That is the postmodern words. my desire, my subjectivity is all that matters but that is a false subject that is not you; that is your desiring nature. You must go still deeper and find the real you that is not based on desire. The real you n

Beyond these desire is the real you free of pretenses. This transition is now happening.

Post modernism is not working. Practice of yoga is the means by which we can most rapidly align ourselves to this deeper inspiration. It is the most important thing for the future. Yogis have the most important responsibility. More than schoolteachers because they are limited to a curriculum. We have the potential to unlock our human/divine potential without using words, just by holding the intention.

## QUESTIONS

WHEN THE SEED IS THERE, the manifestation is on the way. But we are also pushed into an awakening. It is like a tidal wave which will keep pushing you and if you resist, you will be swept away...but if you allow yourself to be carried, you can surf ... The wave comes and you do not drown ... Whatever comes around, you accept it and you see how you can use it for your growth. There is a lot of cosmic help around for this awakening. It is ok to make mistakes. You should not fear making mistakes. Sometimes you have to make a mistake to know that something does not work. If you ask for help, you will be shown and even protected from the consequences of making mistakes.

Through social media, friendship now transcends space and time.

We have to start thinking beyond what we are told today.

The oneness is not a monotone ... it is infinite potential.



*dharana*, or concentration is the sixth of these eight limbs. The seventh limb is *dhyana*, or [meditation](#), and the eighth and final limb is [samadhi](#), or enlightenment. These last three limbs are often studied together and are called *antaratma sadhana*, or the innermost quest.



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Het spijt me dat ik het moet melden, Geachte Lezers, Beste Vrienden, maar ik ben aan het radicaliseren. Onstopbaar. Ik heb geprobeerd het tegen te houden, maar het lukt niet. Nochtans zou je verwachten dat je met ouder worden berust en zachter tegen de dingen aankijkt. Niet zo bij mij. Ik voel met groeiende regelmaat woede in me opborrelen. Woede om hoe de dingen evolueren. Want de dingen evolueren niet in een goede richting.

Voor iemand die begaan is met ons leefmilieu en de gezondheid van vele soorten, niet uitsluitend de dominante mens, zijn het duistere tijden. Overal bots je op weerstand tegen alles wat met het niet-menselijke deel van de samenleving te maken heeft. De druk van de mens wordt zo groot dat aandacht voor de rest naar het achterplan verdwijnt. Aandacht voor andere dieren kan alleen als ze echt nergens in de weg lopen van de opportunistische mens die alleen aan zichzelf denkt, aan de eigen soort.

Sommigen doen hun best, anderen verknallen het voor iedereen.

Franse (en veel andere) jagers knallen voor het plezier en ongestraft trekvogels uit de lucht die Europees beschermd zijn en waar anderen, ook bij ons, grote beschermingsinspanningen voor leveren. Waar zijn de Ecowarriors en de Huntsabs, jachtsaboteurs, als je ze nodig hebt?

De vele niet-nadenkenden onder ons die blikjes en ander vuil in een weggant keilen alsof het de normaalste zaak van de wereld is, kosten de maatschappij veel geld aan opruimacties – het zal hen worst wezen, maar ze klagen wel dat hun koopkracht afneemt. Ze inspireren geëngageerde onderwijzers tot het sensibiliseren van kinderen door het organiseren van gratis zwerfvuilruimacties – druppels op een hete plaat, want het ligt er binnen de kortste keren weer vol met bierblikjes en andere handelsmerken van de dommeriken die zonder de minste vorm van engagement of maatschappelijk bewustzijn de levenssfeer vervuilen.

Maar ik voel vooral woede om het gemak waarmee populistten en andere hartelozen erin slagen mensen tegen elkaar op te zetten. Ik ben daar ook slachtoffer van – getuige mijn woede, mijn radicalisering. Er is niet alleen biodiversiteit in onze wereld (hoewel steeds minder), maar ook diversiteit: verscheidenheid binnen een soort, inbegrepen de onze. Individuen binnen een soort zijn allemaal op hun manier uniek. Het is eigen aan de wijze waarop het leven geëvolueerd is: als iedereen als exact hetzelfde pakketje van de band rolt is er bijna geen evolutie mogelijk.

Desondanks worden er overal kampen gemaakt, grote vereenvoudigingen van de veelzijdige realiteit, en worden mensen tegen elkaar uitgespeeld. De Congolese arts Denis Mukwege krijgt een Nobelprijs voor de Vrede voor zijn jarenlange engagement om de vele slachtoffers van seksueel geweld te helpen, maar tegelijk is er een massa mannen die vrouwen als seksobject beschouwen, omdat ze per ongeluk tot een ander 'kamp' zijn gaan behoren. Ze worden daarbij 'ontmenselijkt'. Mensen die uit menslievendheid vluchtelingen opvangen, worden voor de rechter gesleept door personen die vinden dat ze daarmee het 'algemeen belang' schaden. Sommigen proberen daar politiek garen bij te spinnen.

De ellende is dat populistten steeds gemakkelijker gebruik kunnen maken van een eenvoudige opdeling van mensen in goed afgelijnde kampen om de weg naar de macht te vinden. Ze appelleren aan het 'onderbuikgevoel' van mensen, onder meer mensen die zich in de steek gelaten voelen en die ze opjutten met verhalen over profiteurs in het andere kamp. Ze voeren een politiek die niet langer het algemeen belang dient, maar het eigen belang, en soms het Vlaams belang.

Ik hoorde op een Antwerpse tram twee overgeëxciteerde dames lachend en voldoende luid om gehoord te worden tegen elkaar zeggen 'Die komt zeker van Jaccamacca', toen een zwarte man opstapte. Steeds meer Vlaamse gemeenten hebben last van homofobie, omdat extreemrechtse onderbuikdenkers zich openlijk tegen homoseksuelen keren. Ook zij zijn aan het radicaliseren, want het lijkt ongestraft te kunnen in deze tijden van 'bestuur vanuit de buik'. Waar blijven het gezond verstand, de verdraagzaamheid, het visionaire inzicht, het

verlichte denken? Laat die mensen toch doen, de zwarte medemens, de argeloze homoseksueel. Ze veroorzaken minder overlast dan de agressievelingen die vanuit de onderbuik opereren en hen viseren, verbaal en fysiek. En die op gewelddadige betogingen zelfgecreëerde tegenstanders omdopen tot 'linkse ratten' – te verdelgen ongedierte dus.

Engagement en inzet voor een betere wereld worden in deze tijden van groeiende macht van de massa steeds meer weggezet als elitair of iets voor naïeve dromers. De massaconsumenten in shoppingcenters, de blinde volgers van snelle hypes, de visielozen die zich niet kunnen inbeelden dat je iets doet voor anderen die niet tot de eigen (kleine) groep behoren... als ze zich al iets kunnen voorstellen bij engagement degraderen ze het graag tot een daad vergelijkbaar met het trakteren van de brallende broeders op een zoveelste pint of het organiseren van gratis gevechtstrainingen, want je weet nooit waar die nuttig voor kunnen zijn.

Studies wijzen uit dat een derde van de mensen nooit anderen helpt, zelfs niet tijdens een weekje vlotte radio in de aanloop naar Kerstmis dat vooral plezant moet zijn. Amper 5 procent zal altijd helpen. De resterende 60 procent moet je over de schreef trekken, met liefst ludieke en ontspannende acties, wat bij de ene al beter lukt dan bij de andere. In het Kempische Retie werd tijdens een grote solidariteitsactie voor 'De Warmste Week' een pak jassen gestolen. Engagement en liefdadigheid zijn niet de regel.

De visieloze massa is helaas de meerderheid. Als je die tegenwoordig meekrijgt, krijg je behoudsgezinde politieke ingrepen die verandering en vooruitgang in de weg staan en zelfs afremmen. Andere mensen moeten buitengehouden worden, want ze bedreigen de eigen identiteit. Vooruitstrevende maatregelen moeten tegengehouden worden, want ze nopen tot gedragsaanpassingen en – godbetert – persoonlijke inspanningen, financiële en andere. De visieloze massa dirigeert plat politiek opportunisme en steeds meer het bestuur van het land. Als dat het gevolg is van democratie, moeten we toch eens ernstig nadenken over dat model.

Het welzijn van het land wordt rücksichtslos op het spel gezet voor een ruk naar rechts om stemmenverlies aan nog rechtser rakkers te vermijden. Het belachelijke en sterk gemanipuleerde debat over een niet-bindende internationale tekst over migratie dat bewust uitgelokt werd om de regering te doen vallen, is er een hallucinant voorbeeld van.

Milieumaatregelen worden gretig aan banden gelegd. Rechts Vlaanderen verzet zich tegen statiegeld op blikjes en een verbod op plastic zakjes, officieel om de verpakkingindustrie niet voor het hoofd te stoten. Het verzet zich tegen hogere normen voor hernieuwbare energie en zwaardere klimaatinspanningen omdat ze geld zouden kunnen kosten. Er is het tenenkruisend verhaal over burgers met aanvankelijk overgesubsidieerde zonnepanelen die nu meer stroom produceren dan ze nodig hebben, en die hun huis vol elektrische vuurtjes zetten om hun overschot toch maar niet zonder vergoeding op het elektriciteitsnet te moeten plaatsen, waar het door anderen zou kunnen worden gebruikt. Het bijzonder slecht en zonder begeleidende maatregelen gelanceerde idee van een betonstop, dat de open ruimte mooier, overzichtelijker en beter beheersbaar moet maken, leidt tot een plotse bouwwoede op het platteland. Het omgekeerde van solidariteit – het is degoutant, maar het bestaat, waarschijnlijk zelfs meer dan we denken.

Het is om wanhopig van te worden. Je zou zowaar gaan verlangen naar verlichte despoten als de Rwandese president Paul Kagame, die zich veel meer dan onze verlichte politieke geesten

bewust is van het belang van doortastende milieumaatregelen voor het welzijn van zijn land en zijn burgers.

Ik ben lang niet de enige van mijn leeftijd die radicaliseert. De bewuste en betrokken burger krijgt het kwaad. Hij lanceert uit machteloosheid rechtszaken tegen de overheid om haar tot efficiëntere maatregelen tegen milieuverloedering en klimaatopwarming te bewegen – voorlopig vruchteloos, want de overheid doet beroep op belachelijke juridische verdragingsmanoeuvres (zoals taalrolperikelen) om de behandeling van de zaak zo lang mogelijk uit te stellen.

Een gerespecteerd hoogleraar ecologie van een van onze universiteiten bestempelde politici die op de rem gaan staan inzake de strijd tegen de klimaatopwarming, onomwonden als ‘witteboordcriminelen’. Misdadigers op de lange termijn. Misdadigers met voorbedachte rade, want ze kunnen zich niet verschuilen achter de doodoener ‘wir haben es nicht gewusst’.

Je ziet de radicalisering ook in de evolutie van de eindejaarsconferenties. Toen Geert Hoste ze nog maakte, zat de zaal vol met politici die hoopten dat ze vernoemd zouden worden, want dat was goed voor hun imago. Met Michael Van Peel was dat al anders, een stuk harder. Een opvolger Stijn Meuris, sowieso een gemakkelijk boos te maken mens, noemt zijn voorstellingen niet voor niets Tirades. De politieke zeden verhardden, de observatoren daarvan ook.

Het gaat niet de goede richting uit – zoveel is duidelijk. En dat moet niet worden weggezet als een oprisping van gefrustreerde linkse intellectuelen, zoals de rechtse populist en indelers van een gemeenschap in vijandige kampen graag doen, maar als bezorgdheid van mensen over het algemeen belang en de toekomst. De in speeches (ook van demagogen) populaire kleinkinderen, weet je wel, die in de besluitvorming doorgaans over het hoofd worden gezien – zo klein zijn ze.

Het is evident dat de snelle globalisering en aangroei van de wereldbevolking voor organisatorische problemen zorgt (en zal blijven zorgen). Het is niet gemakkelijk orde in de chaos te krijgen, zeker omdat het systeem tegenwerkt, want een complex systeem neigt naar chaos. Sociale media versterken de chaos.

Het goede nieuws is dat je overal in de wereld geëngageerde en milieubewuste mensen vindt, die klaar staan om de wereld beter te maken. Het slechte nieuws is dat ze bijna overal in de minderheid zijn en het moeilijk hebben om zich te manifesteren en hun idealen door te drukken. Ze botsen op weerstand van behoudsgezinden, die zich verzetten tegen verandering en evolutie, tegen ontwikkelingen om het leven op termijn voor zoveel mogelijk mensen (en andere dieren) leefbaar te houden, want zij maken zichzelf (en anderen) wijs dat ze daar niets aan zullen hebben.

Het lijkt er steeds sterker op dat het huidige type politicus niet geschikt is om dit soort mega-uitdagingen aan te gaan. Helaas vecht ook hij voor zijn professionele overleving, met indien nodig het eenvoudigste middel dat hij ter beschikking heeft: populisme, het terugvallen op het gemakkelijkst te manipuleren significante segment van de maatschappij.

Dat besef en het groeiende inzicht in de gevolgen daarvan maakt mij kwaad. Daarom betrap ik mezelf op radicalisering. Ik vrees dat het er in 2019 niet beter op zal worden.

Radicalisering gecombineerd met pessimisme: het ziet er niet goed uit voor mijn persoonlijke toekomst. Maar fuck mijn persoonlijke toekomst. Ik wil een betere wereld voor de kleinkinderen. En in één moeite door voor andere dieren dan de vermaledijde mens met zijn ecologische uitwassen. Ik ben niet langer trots op de eigen soort, hoewel ze prachtige individuen voortbrengt. De eigen soort evolueert in een richting waar ik beschaamd voor ben. Dat is erg.