

AFTERWORD

I sincerely hope that you will have gained from reading this book and employing its suggested methods. I also trust that you will recognize the moral message that is woven throughout. Permit me to add a few words to punctuate this underlying theme.

You likely recognize and perhaps have thought about the paradox of technology. Western Science has flourished due in large part to the indomitable human will to succeed and triumph. However, in parallel with remarkable innovative and technological gains, the world's ecosystem has been relentlessly subjected to the numerous harmful effects of progress.

This trend is exacerbated by greed. There is often transgression within all transactions between people, companies, and nations. One's gain is typically at another's expense, and the consequential suffering is mounting. When individuals, companies, and/or nations already possess so much, additional riches and power are seldom commensurate with the increasing sacrifice that others must make; yet those in positions of wealth and authority often covet and seek ever more. The increasing rift between the haves and have-nots compounds these problems and multiplies the tension, animosity and distrust between these divergent groups. As chilling evidence of this growing schism, statistics support that governments annihilated more than 50 million inhabitants of their *own* countries during the 20th century! This tragic sum is more than three times the number of combatants killed in *all* the wars during this same period.

Clearly, this is a dangerous chain of events for *all* the inhabitants of our fragile planet. In the final analysis, humankind is an organism; it is an immutable law of nature that every organism needs a favorable ecosystem in which to live, or it will decline. In many ways and on many fronts we are destroying our habitat, politically, socially, environmentally and spiritually. I do not believe I am being an alarmist by suggesting that we need a paradigm shift.

Of course, I am not the only individual who recognizes or attempts to proffer solutions for this endemic problem. I am one, barely audible voice among the throngs of advocates who are trying to be heard above the din, surely, many of these hopeful saviors are more ardent, articulate and influential than I. However, I offer that, with great hopes and humble expectations, a small catalyst for this needed shift can be brought about by a new understanding of nature as explained in this book. I am optimistic that, via teaching the book's audience that the most efficient way to gain is to help others to gain, and by revealing to them a hidden world of infinite resources, positive change will come about naturally.

To that point, as I supported within the book, our ability to ordain the future is based on *reciprocity*. I am hopeful that, once people understand the simple truth that there is far more to be gained by *giving* than by *taking*, the prevailing model of greed will change, and we will metamorphose from voracious, destructive caterpillars into beneficial butterflies—a process which will make the world a better place. Recall my brief description of the Ladakhi people of India in Chapter Seven. In my opinion, Western culture brought about an evolutionary regression to those folks in terms of where civilized society should ultimately be headed.

That we must evolve as a species is a given, and I am confident that we can and eventually will. However, I believe that the needed paradigm shift can be more easily brought about by appealing to basic human *greed*, which forms the essence of human nature, rather than by austere sacrifice. In other words, if people believed that they would *gain* by *giving*, they would naturally want to give more.

This is not a far-fetched notion when one considers that there is a physiological connection between acts of giving and good health. Clinical tests have revealed that altruistic acts of kindness and generosity are linked to an area of the limbic system which is rich in *dopamine*, the bodily chemical responsible for pleasurable sensations including the ones we sense when we are in love. In addition to improving the giver's mood, researchers have found a direct positive link between dopamine production and physical well-being. From this, we can conclude that giving and loving are

interconnected acts that engender happiness and health, which, as I presented in Chapters Four and Eleven, are the two principal goals of life.

Teaching individuals that they can gain more by helping others will not only help them to positively influence their futures, it will inevitably usher in the needed paradigm shift because it appeals to the basic human instinct to improve one's own lot. I am not a self-sacrificing altruist; instead my philosophy espouses that happiness is the ultimate moral purpose in life, and it bolsters the underlying message within the book. This is certainly not a new theory; it reflects the ancient *eudemonistic* philosophy which states that the highest ethical goal is happiness and personal well-being. Those of you with a sense of history may recognize that this value system became corrupted in Roman times via the hedonistic interpretation "eat, drink and be merry, for tomorrow we may die." However, in this book I am advocating the philosophical concept of eudemonism in its pure form. Although it flies in the face of *current* overall human behavior, if we stop to contemplate it, we will see that this objective is rational and logical for several reasons; I shall herein cite three.

First, individuals and nations spend an *increasingly* greater percentage of their time, capital and resources trying to keep what they have by force and/or gain something from someone else by force. This generates an endless cycle of lose/lose, negative, non-productive energy. Imagine what could be done with the *trillions* of dollars spent each year in defense, weapons development, waged wars, law enforcement, penal institutions, theft deterrent systems, and I dare say a great deal of the massive legal system that is trying to protect people from people.

As former president Dwight D. Eisenhower, one of America's most successful and highly decorated *war* generals, eloquently proclaimed on April 16, 1953, "every gun that is made, every warship launched, every rocket fired, signifies in the final sense a theft from those who hunger and are not fed, those who are cold and are not clothed." What is more, war further divides the people on this planet and engenders more negativity as even the non-combatants take sides and generate even more hatred and distrust. Granted, wars have been and must be used to curtail the ambitions of despots who seek to *accelerate* the process of destruction, but *good wars*, at best, deal only with the symptoms of the worldwide malaise, not the cause. The major powers of the world are presently embroiled in a no-win situation. I believe that our current direction leads to a lose/lose proposition that can only be stopped if we learn to reverse our course. If the people in power truly tried to *help* those in need, all factions would gain from the experience. Such a win/win scenario, in my considered opinion, is our greatest hope.

Second, as I referenced above, the greatest human motivation is happiness, which is eudemonism in its purest sense. The happiest people in the world are the individuals who are helping others; conversely, the most miserable are the selfish who have gained at the expense of others. Consider the extremes of Mother Theresa and the mythical Scrooge (until he had his enlightening dreams and evolved into a joyful, generous soul) as examples of each end of this spectrum. I contend that powerful and influential people, such as Bill Gates, are genuinely blissful because of their ability to make a *positive* difference in the world, not because of the wealth and power they have amassed. I believe this more strongly after having met some of these individuals.

The ultimate challenge is to help all those in power realize that more can be gained by helping others than by harming them. This realization is an underlying message of the book and offers a viable change in course to reverse the destructive cycle of hedonism and hatred. As I stated earlier, to take root, this must be a natural process. Fortunately, it is an innate byproduct of gaining an understanding of how to ordain a positive future reality.

My third supporting reason to support this paradigm shift is based on the evidence that the proposal to gain by giving is not *voodoo economics*. There are viable precedents for this success formula. Let me provide one example. For years the Environmental Protection Agency has tried to enforce pollution controls upon US factories using the *stick* approach via heavy fines and, in some cases, criminal prosecution of its owners. Despite years of heavy-handed, punitive enforcement, few US factories fully complied; most circumvented the harsh policies by trickery and deceit because they, in many cases, could not maintain competitive levels of production under the strict government

mandates. Far worse, many firms avoided the penalizing US policies by moving their factories to countries that were much less concerned with the environment, such as Mexico, India, and China.

In the final analysis, EPA's policies of strictly enforcing its clean air/clean water policies contributed to an increased migration of American jobs to third world countries. Ironically, most of the displaced factories now operating within these countries are fueled by coal and other dirty fuels, making the local *and* world pollution problems far *worse*. Tragically and also ironically, the southern portion of the United States is experiencing increased levels of acid rain from the heavily polluting factories we are creating in Mexico via stringent EPA policies, and New England is experiencing ever greater environmental issues from non-regulated pollutants generated by China. From virtually every perspective this well-meaning objective has resulted in a lose/lose proposition.

Fortunately, there is another approach, and, providentially, the EPA is adopting it. Instead of *fining the polluters*, the EPA started a program of *rewarding complying firms*. Governing agencies are mixing in the carrot approach by offering incentives in the form of subsidies, guaranteed loans, lower taxes, etc. to help US companies meet clean air/clean water objectives. The results are overwhelmingly positive. Many companies are cleaning up their operations *and* remaining in the US. The net cost to tax payers is substantially lower, even in the short run.

Imagine what variations of this policy could do for the war on terror, the war on drugs, the war on crime, etc. Imagine if the perpetrators had *incentives* and *alternatives* instead of *punishments*. Imagine if countries such as Iran and North Korea could be persuaded to abandon their nuclear weapons ambitions by receiving assistance and economic aid instead of boycotts and threats of attack. Imagine what would happen to inner-city crime and violence if underprivileged children from these areas were shown viable ways to better their lives by becoming contributing members of society.

I realize that programs of this nature can be expensive, but the lack of them has already proven to be catastrophic. I also recognize that these issues are complex and that such proposed policy shifts would likely not change things overnight. However, I submit that with a new, win/win approach, the plethora of the vicious cycles we find today would slowly transform into a series of benign actions. I also propose that the program would continually gain momentum. As all parties benefit, logically, all would perpetuate the arrangement.

Although this book is primarily about explaining the underlying laws of nature and teaching you how to ordain your reality in a positive way, its hidden agenda, if you will, is to inculcate the notion that every transaction must have a single objective; i.e., to *gain*, you must seek ways to make the *other party gain*. Its chapters explained the *physics* involved with this reciprocity process, and hopefully showed you how to positively change the course of your personal life by helping others along the way. With the encouragement I have received, I am humbly hopeful that this book can play a small role in the needed enlightenment of the human condition.

As I offered at the end of Chapter Thirteen, I appreciate that the most authentic feedback is that which is provided by the readers of this book; therefore I shall re-invite and re-encourage you to share your suggestions for improving the human condition with me at: <http://www.OrdainingReality.com>.