

A Course in Peace

The Art of Mastering Peace

Gongarola

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*This work is dedicated to all those who,
with patience and perseverance,
have accompanied me throughout its creation:*

*Rocío, Verónica, Maricarmen and Rafa, José Antonio, Norberto, and
Toni.*

*And most especially to Nancy,
my faithful companion,
in this and in all the little things that shape my life.*

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Preface

One day, without quite knowing how or why, I realized that I needed to understand the true meaning of peace. I clearly sensed that this had always been my deepest quest, although many times I had taken paths that did not lead me to where I truly longed to arrive.

And since I know that I only learn when I try to teach, I resolved to offer a course precisely on that which I wanted to discover. It may seem paradoxical—teaching what one does not yet know—but to me, it has always made sense. In fact, it has been the most effective way of learning in my life.

Each time I have set out to learn in this way—as happened when I first began to teach *A Course in Miracles*—the first thing that arises is vertigo. I am overwhelmed by the emptiness of not knowing, I plunge into my ignorance. Yet, at the same time, something within me knows. It knows that this emptiness is not truly empty. That there is something inside me striving to emerge. And the only way I have to access it is by giving it to others.

Thus this course began: without the faintest idea of what I was going to say, yet with a clear and powerful intuition of what I wished to attain. Each talk arose, without script or planning, from an inner space of openness, from a silence filled with trust.

Now I have completed the course and finished the book version, which required me to write and reread every idea presented more than a dozen times. The result of this teaching-learning process is that my previous idea of peace has changed profoundly. It has grown, expanded, and, above all, been illuminated with a new light.

I have learned. I have changed. I now view reality—and especially human relationships—with different eyes. Everything makes much more sense. And I am convinced that the same will happen to you, dear reader, if you approach this course with seriousness and the firm

determination to finally reach that inner place you have always been seeking.

This little book contains the transcript of that course on peace, which I gave in Sanlúcar de Barrameda, Spain, during the spring of 2025. It was born as a response to an inner call: to delve into the deepest meaning of peace. For me, that quest has singular value, for it was precisely the longing for peace that led me, more than twenty-five years ago, to embark on the path of transformation proposed by *A Course in Miracles*.

As the Course itself so aptly states:

“The knowledge is not the motivation for learning this course. The motivation for learning it is peace. You MUST learn what peace is, because peace is the prerequisite for knowledge. This is ONLY because those who are in conflict are not peaceful, and peace is the CONDITION for knowledge because it is the condition of the Kingdom.”

(T-8.I.1:2-5)

Given the central role that peace plays in this system of thought, it seemed natural to structure this work as well in three parts: a text section presenting the ontological principles of peace; a practice section with concrete proposals for integrating them into daily life; and a final section devoted to the questions a Teacher of Peace may ask, conceived as an invitation to inner dialogue and personal reflection.

As you read this work, you may have the impression that certain ideas are repeated frequently. Do not be misled: this is not useless repetition. Transforming the mind and achieving real change requires dismantling old thought habits laden with inertia and replacing them with a new and coherent way of viewing reality. This process does not happen all at once, but through countless adjustments of perception, made over and over again, each day, each hour, each minute. Therefore, arm yourself with patience and determination.

The challenge is immense, but there is nothing in the world more worthwhile than attaining peace.

To get the most out of this course, I suggest the following:

1. **Read each idea presented slowly**, with attention and respect.
2. **Do not believe anything you read**, nor assume it is true just because it is written here.
3. **For every statement, ask yourself** if what is being said is true. To answer, review your own life with radical honesty and check whether your experience confirms or contradicts it.
4. **If it confirms it**, read the statement again and keep a brief inner silence, allowing it to sink into you.
5. **If your experience is different** from what is presented here, put the reading aside and save this book for later: it will not serve you now. Perhaps in a few years you will look at it with different eyes.
6. **Perform the practices** as indicated and see for yourself whether they produce the effects described.
7. **Read at your own pace**. Do not force yourself to “study” this course; enjoy it. Return to it whenever you feel it is necessary or when something inside you asks for it.

A final warning: especially at the beginning, the concepts presented here may seem strange and unfamiliar to your usual way of thinking. This feeling is natural, because this work introduces a different vision, based on abstract ideas that your mind may not yet be accustomed to handling.

Do not worry or resist. Simply give yourself time to become familiar with this new way of seeing. Little by little, these ideas that now seem distant will begin to resonate within you, as if awakening something that was already there, waiting to be remembered.

Consider that, for you, reality is fragmented into countless concrete concepts, each separate from the others. Among them, the idea you have of yourself occupies a central place: you have identified with your body and, although you recognize that you have a mind, you also conceive it as something individual, limited, and separate from everything else—even fragmented within itself.

For this reason, you will need patience and a good measure of goodwill to open yourself to a new way of contemplating things. Learning, in its deepest sense, is precisely this: allowing what you thought you knew to transform, making way for a broader and more luminous understanding.

If you wish, you may access the audiovisual version of this course in Spanish through the website I have created to honor the Peace Pilgrim: www.peregrinadelapaz.org (www.peacepilgrim.org in English). She, a true master of Light, was a living testimony that peace is not an abstract idea, but a reality that can be embodied in everyday life.

Her inner coherence, her serene strength in trials, and the clarity of her thought showed me that peace is a transformative force capable of sustaining everything. From her, I learned that true teaching is not conveyed through grand words, but through the truth of a life lived in fidelity to what is essential.

I hope these pages plant in you the same yearning and joy that moved me to write them. For what truly inspired me to shape this work were the teachings of the Peace Pilgrim, that extraordinary woman whose light continues to guide us, reminding us that peace is not a distant goal, but a certainty that can shine in every moment of our lives.

Introduction

I do not consider myself an exceptionally intelligent or particularly inspired person. Yet there are certain ideas that, for some reason, have taken deep root within me. They are essential concepts, small seeds of understanding that, like every living seed, hold the power to grow and bear fruit.

A Course in Peace arises from those seeds, but also from a broader root: it is a transposition of the idea of peace that beats at the heart of *A Course in Miracles* and the teachings of the Peace Pilgrim. It is not a mere repetition, but rather a translation of that same truth into a language and structure that make its understanding and application in daily life easier. Both sources have shown me that peace is not a distant ideal, but a certainty that can be experienced here and now, whenever the mind frees itself from its illusions and opens to what is essential.

In this course you will find an invitation to look within yourself, to discover that peace is not something to be attained outside, but a condition that already exists in the depths of your being. What separates us from it are not external events, but the interpretations we make of them. This path, therefore, is not about changing the world, but about transforming the lens through which you view it. When perception is healed, peace arises naturally, like a sun that has always been there, hidden behind the clouds.

The ideas presented here are neither magic formulas nor quick fixes. They are keys that can open doors in your mind, but each door must be crossed by you. There will be moments when what you have learned seems to fade, when doubts or resistance arise. It does not matter. Every step, even those that seem to go backward, is part of the learning process. Peace is not conquered by force; it is allowed. And that humble willingness is, in itself, the beginning of the journey.

In this course, I wish to share these seeds with you. Not as closed truths or final answers, but as open proposals worthy of being contemplated, nurtured, and tested. What may spring from them I cannot foresee, because it does not depend on me. It will depend on you—on how you welcome them and cultivate them in your mind and in your life.

My task is limited to sowing. What happens afterward is no longer in my hands. The learning process is always a personal responsibility, and the fruits each one gathers will also be personal. But allow me to offer a word of caution: these fruits belong to the mind, and thus they are subtle, delicate, even fleeting. There is only one way to make them remain and grow: to share them.

Sharing what has been learned not only strengthens it but also roots it more deeply in the one who transmits it. This is how the mind works; this is the law that governs it: what is hoarded is lost; what is given, blossoms.

And it is from that giving that we begin to become true Teachers of Peace.

Acknowledgment

Together We Remember What Alone We Would Forget

Before beginning, I want to express my gratitude to you for being here. Your presence not only enriches this encounter but makes it possible. Without you, this teaching would not take place, because there is no learning without relationship, without exchange, without mutual presence.

You are the living stage upon which this experience unfolds. Without your listening, without your openness, neither you nor I could learn anything. And learning, ultimately, is nothing other than changing the mind.

That is precisely the purpose of this course: to transform your way of thinking about peace. First, through the acquisition of a new system of thought that allows you to live in peace with yourself and with others. Then, by sharing that way of seeing and being with others, to create more peaceful environments and strengthen within you the awareness that peace is possible.

That is why this course is designed to train Teachers of Peace: individuals who, by embodying this vision, become living witnesses to a new way of being in the world.

Warning

Peace Demands Honesty, Courage, and Commitment

Changing the way we think about something as essential as peace is no easy task. It is not merely a matter of acquiring new information, but of transforming the very foundations from which we interpret reality. It involves questioning deeply rooted beliefs and opening ourselves to a different, deeper understanding that will inevitably lead us to see the world differently and to act accordingly.

The difficulty of this process lies in the inertia with which our mind operates. We are accustomed to thinking, feeling, and reacting in ways we have learned and repeated for years, often without realizing it.

Breaking these patterns requires *determination, sustained attention, and a genuine commitment to change.*

Nevertheless, the effort is worthwhile. Living in peace with oneself and sharing that peace with others is a purpose that justifies every effort. Without inner peace, happiness is unstable, incomplete, or simply impossible. And happiness—not as fleeting pleasure, but as complete fulfillment—is such a deep and legitimate need that we cannot afford to renounce it.

The goal we set is ambitious, yes, but attainable. And most importantly, it has no alternative. For continuing to live under the logic of conflict only perpetuates suffering.

Opening ourselves to peace is therefore not only a spiritual longing but a vital urgency.

On Peace

Peace Is Not an Ideal; It Is a Reality

Within each of us lies a deep intuition that peace is something good, valuable, and desirable. Yet we live in a world marked by conflict, where peace seems absent. We are not at peace with ourselves; we lack inner serenity. Nor do we live in peace with others or with the world around us. The reality we inhabit appears to be in constant confrontation.

The reason for this situation is that we have come to believe that conflict is real and justified. This belief shapes our perception and makes us see the world as a battlefield, where every relationship and every daily situation become struggles of interest. What some gain, others lose. If we accept this premise, we inevitably react with mistrust, defensiveness, or attack, perpetuating the conflict we consider unavoidable.

We have become so accustomed to this way of seeing things that we take it for granted. We see it reflected in our personal relationships, in social structures, and even in the history of humanity. Thus, we think life is, by nature, conflictive.

If this were true, then peace—which is the opposite of conflict—could not be real. At best, it would be an unattainable utopia, a comforting illusion without true foundation.

But is this really so?

From the depths of our being, we yearn for peace. This yearning is neither superficial nor fleeting: it arises from a place deeper than thought, from an ancient memory that still carries the echo of a forgotten truth. To resolve the dilemma between this longing and the apparent inevitability of conflict, we need to ask ourselves whether conflict is truly real and justified, or whether, on the contrary, it is a mental construct we can transcend.

To this end, we will turn to what we will call the *Principles of Peace*: abstract statements of an ontological nature that will allow us to define peace and demonstrate its reality.

We call these principles *ontological* because they do not merely describe how we feel about peace, nor are they based on emotional or social experiences. They are assertions that point to the very structure of being. Ontology is the branch of philosophy that studies what is, that which possesses real existence beyond opinion, perception, or appearance. Therefore, when we speak of the ontological principles of peace, we refer to fundamental truths about its nature: not as a fleeting emotional state, nor as a fragile balance between opposing wills, but as a quality inherent to being itself.

These principles invite us to look beyond the conflictive surface of existence and to question the roots of our beliefs. If peace is an essential part of what we are, then it cannot be an illusion, nor a naive aspiration. It is a profound truth we have forgotten. Only at this level of depth is it possible to dismantle the idea that conflict is inevitable and to discover that peace is not an external goal, but the natural expression of a way of being that is more authentic, more lucid, and more true.

The Longing for Peace and Happiness

What We Long For Is Not Far Away; It Is We Who Distance Ourselves From It

Every human being, in the innermost part of their being, desires to be happy and to live in peace. This is neither a whim nor a culturally induced aspiration. It is a legitimate, universal, and constant longing. It arises from what we are. For peace and happiness are not additions to our nature, but natural expressions of it.

We yearn for peace because, deep within, we *remember* that it belongs to us. We sense that it is not something to be conquered, but something we have forgotten. And yet, most of the time, we seek that peace where it cannot be found: outside ourselves. In people, in objects, in achievements, in circumstances. This external search, although understandable, stems from an error—the belief that we lack something we have never truly lost.

This error creates a persistent illusion of lack. And where there is lack, desires and fears arise: the desire to possess what we believe we need, and the fear of losing what we believe we have gained. Thus conflict is born, not as an inevitable reality, but as the result of a distorted perception.

When each person pursues their own idea of happiness based on external expectations, they inevitably come into friction with others who hold different, equally unfounded ideas. And so the human drama unfolds: a multitude of individuals who, in their desperate attempt to find peace, end up clashing with one another as they try to impose their illusions.

But peace cannot be imposed. It can only be recognized.

And it is not “out there,” waiting to be found like a hidden treasure. It is here, now, in the deepest part of Being. It is what we are when we stop searching.

Conflict, then, is not inherent to the human condition. It is not part of what we are, but the symptom of having forgotten who we are. And therefore, the path to peace does not consist in changing the world, but in correcting the error: ceasing to seek outside what can only be found within.

Peace is not conquered; it is remembered. And remembering it is the most natural—and at the same time the most revolutionary—act we can undertake.

Conclusion

Returning to Peace Is Returning Home

Throughout this journey, we have seen that peace is not merely a human aspiration nor an idealistic utopia, but the natural condition of Being: the only thing truly real and true. Peace is not built, negotiated, or achieved through effort. It is recognized. It has always been present, as the invisible foundation of all that is.

Conflict, on the other hand, lacks that ontological solidity. It is an illusion, a projection of the mind when it separates from its source. It arises from unexamined fears and unfounded desires that distort our perception and make us see opposition where there is only unity.

The path to peace does not consist in fighting conflict, because in fighting it, we strengthen it. The true path is to recognize its unreality, to stop feeding it with our beliefs, our judgments, our interpretations. Letting go of what we believe we are to remember what we truly are.

And from there, from that silent and transformative remembrance, a fundamental choice opens before us: to continue upholding conflict as if it were real, or to begin living from the peace that already dwells within us. This choice not only determines our inner well-being but also the kind of world we help create.

Peace does not require us to add anything to what we are. All it asks is that we stop clinging to what is false. That we use the mind differently—not to judge or to defend, but to discern, to unite, to heal.

A mind that operates from peace is a clear, healthy, and happy mind. And only such a mind can see the world as it truly is.

This is why the path to peace begins by questioning the supposed reasons for conflict, and continues by adopting a new way of interpreting reality: an interpretation that includes everyone, excludes no one, and makes love—not fear—its starting point.

Returning to peace is, at its core, returning home. To the place where we never ceased to be, even if we had forgotten.

Chapter 1

The Principles of Peace I

Learning Is Remembering What Never Ceased to Be

The concepts presented below are not theories nor subjective ideas; they are real concepts. And precisely because they are real, they are abstract and unlimited. They are not subject to the categories of concrete thought, nor can they be confined within fixed definitions. Their nature is open, alive, and expansive.

The human mind, as we experience it in our daily lives, tends toward the opposite: it is concrete, fragmented, and conceptual. It functions through comparisons, distinctions, and judgments. For this reason, these concepts cannot be fully understood from that part of the mind that operates within the framework of the ego. Yet they can be clearly and certainly *intuited* when that egoic part relaxes and ceases trying to control the experience.

When we stop judging what we perceive—in other words, when we cease attacking or resisting it—the barriers that prevent understanding dissolve. The mind then resonates with another dimension of itself, a deeper and truer dimension, from which these concepts naturally reveal themselves. Their truth is not imposed; *it is recognized*.

Judgments are defenses. They are mechanisms the ego uses to keep its thought system intact and thus avoid any real transformation—especially one that would call into question its definition of what we are. This is why judgment blocks learning. Learning requires receptivity, and receptivity implies willingness: the conscious decision to open oneself to an understanding greater than the one already possessed.

When the mind stops judging, it opens to a reality that seems new, but has in fact always been there. It is not that it did not exist before, but that it had been *un-known*: hidden beneath layers of judgments, interpretations, and beliefs that denied it. And when the attack ceases, reality reveals itself with clarity, as if a veil were lifted. The mind recognizes it as something familiar, as a reunion with what it always knew but had forgotten.

This recognition needs neither justification nor argument. It is experienced as a quiet certainty, a causeless happiness, and a peace that depends on nothing external. And it is precisely this peace, this happiness, and this certainty that the following concepts seek to evoke—and to transmit.

To truly learn them, it is important to accept that the path toward the Self is a journey into *abstraction* and into new ways of understanding oneself. On this journey, we will gradually release all the limited definitions with which we have identified ourselves, until we reach a point where no definition is needed at all. For the truth of what we are cannot be confined in a definition; it can only be lived. And in that living, the mind becomes free. Free to *be*. Free to *know*. Free to experience *peace*.

Therefore, do not expect to immediately accept the ideas presented in the first five chapters. At first, you will tend to judge them from your old system of thought, the one that has not brought you peace and which you would do well to be willing to leave behind.

When you read them, do so calmly. Do not try to analyze or fully understand them; simply allow your mind to become familiar with them, without resistance. These ideas will work on their own in the depths of your consciousness, bringing about the changes you need without your having to force them.

They are joyful ideas, and that is why they are good for you. They ask nothing of you, only that you let them in. By accepting them, you will discover they feel right because they are like you: expressions of the Truth that already dwells within you.

PRINCIPLE 1

Peace is the condition of Being

Peace Is the Natural State of What Exists

Peace is not an exceptional state nor a distant goal. It is the natural condition of what is, of what *exists*. Wherever there is authentic existence, there is peace. And if peace seems absent, it is because we are confusing reality with its appearance, truth with the interpretation we make of it from a divided mind.

What truly exists cannot be fragmented. Reality is not composed of isolated parts or elements in conflict. What is real is one, indivisible, complete in itself. And that essential unity is incompatible with conflict. For where there is unity, there is no opposition; where there are no opposites, there can be no struggle.

Peace, then, is not merely a desirable state of mind: it is the inevitable expression of the unity of Being. We are not speaking here of a superficial peace, made of fragile truces or unstable balances, but of a deep peace that arises from the recognition that all that is, is one.

Conflict can only arise when we believe in duality. For there to be conflict, there must be at least two: two wills, two interests, two opposing perspectives. Conflict needs opposition; it needs separation. And separation cannot be part of Being, because Being—what truly *is*—is not divided. It is united, and its unity is its peace.

If we accept that reality is one—not as a philosophical belief, but as an inner recognition—then we must also accept that conflict is incompatible with what is real. Conflict cannot be a condition of Being; it can only arise in the mind that perceives itself as separate. It is, therefore, an illusion: a distorted perception that interprets unity through the logic of fear, lack, and opposition.

Peace, therefore, is not a conquest nor a human fabrication. It is the original and permanent condition of Being. And it can only be rediscovered when we cease to identify with the illusion of separation. For there is nothing to conquer, only something to remember: that we are one, and that in that unity rests the peace we thought we had lost.

PRINCIPLE 2

Peace is real

Reality Needs No Defense; Only Recognition

If we accept that peace is the condition of Being, and that Being is the only thing that truly exists, by definition, then we must conclude that peace is real. It is not a fantasy, nor a naive longing, nor an idealized cultural construct. It is the very foundation of existence. It is as real as the Being from which it flows.

Conflict, by contrast, does not share that same nature. It is not part of Being. It is not inherent to reality, but an erroneous perception that arises in the mind that believes itself to be separate. Conflict seems real only as long as we sustain it with our attention, as long as we feed it with unquestioned beliefs.

One of those fundamental beliefs—and perhaps the most widespread—is that conflict is inevitable. This idea, accepted without examination, shapes our relationships, our institutions, and our way of seeing the world. But if it were true, conflict would be eternal. And nothing eternal can stand in opposition to Being.

What is real cannot change, cannot arise from nothing, nor disappear with time. It is immutable, timeless, invulnerable. Conflict, on the other hand, appears and disappears, takes on multiple forms, depends on circumstances, and dissolves with understanding, with forgiveness, with a change in perception. This very fragility proves its unreality.

Why, then, does it seem so real to us? Because we have turned it into a belief. Conflict is an interpretation, not a fact. It is a distorted reading of reality that takes hold when we lose sight of the unity of Being. And every belief, by definition, belongs to the realm of the mind, not to that of Being.

To deny conflict does not mean closing our eyes to the violence or suffering of the world. It means going beyond appearances to question their root: the belief in separation. And from that root, beginning to undo the error.

For what is real needs no defense; it only needs to be recognized.

And what is not real can—and must—be denied, so that truth may emerge clearly. Peace is real. Only it remains when all that is illusory fades away.

Believing in an illusion only makes it real for the one who believes in it. It is the power of belief that lends it reality.

PRINCIPLE 3

Peace is the truth

Truth Needs No Defense; Only Recognition

Truth is what is. It does not depend on opinions, it does not change with time, it cannot be destroyed. Truth remains. If peace is the condition of Being, and Being is the only thing that truly exists, then peace is not only real: it is the truth.

Conflict, on the other hand, cannot be the truth. It does not endure, it is not universal, it cannot sustain itself. It is a distortion of perception, an erroneous and subjective interpretation of reality based on the belief in separation. It is not a necessary evil, as is so often claimed, but an artificial one: a fabrication of the mind that has forgotten its unity and has learned to see enemies where there are only brothers.

Choosing between peace and conflict is therefore not an ethical choice between good and bad, the preferable and the undesirable. It is a radical decision between the real and the illusory, between truth and error. When we affirm peace and deny conflict, we do not do so because we “like peace better,” but because conflict, in essence, is unacceptable: it has no real foundation. It can only be sustained in a confused mind that, desiring conflict, projects it onto the world and sees it where it does not exist.

Peace is a *fact*. Conflict, an *opinion*.

And this point is crucial: we too often confuse opinions with facts. Facts describe reality as it is. Opinions are judgments, beliefs colored by our fears, desires, and conditioning.

To state that there is no penguin in this room is to state a fact. To say that there should be a penguin is to express an opinion. The first connects us with reality. The second introduces us into a parallel,

imaginary world where things “should” be different, and therefore, where conflict is inevitable.

Most people live immersed in their opinions—that is, in their emotional judgments—and defend them as if they were absolute truths. This is one of the most serious cognitive biases of the human mind, and it constitutes the deep root of all conflict: imposing our desires or fears on reality and then becoming angry with it because it does not conform to what we expected.

As Epictetus said:

“It is not what happens to us that affects us, but what we tell ourselves about what happens to us.”

Peace does not need to be manufactured. It only needs to be recognized for what it is: the truth.

And the first step toward this is to stop confusing our thoughts with reality. Only then will we be able to see clearly. And where there is clarity, there is peace.

FIRST PRACTICE

Reinterpreting Conflict

Perception Is Not Fixed: It Can Be Corrected Through Peace

PURPOSE

The purpose of this practice is to help you recognize that conflict is not an inevitable reality but an erroneous interpretation. By becoming aware of this, you can stop sustaining it and open yourself to a new way of seeing. This practice is not aimed at forcibly suppressing conflict or resolving it through anxious thinking, but at allowing the mind to regain its natural clarity and, from there, offer you a truer interpretation.

STEPS

1. Recognize the conflict

Whenever you feel discomfort—whether due to an argument, an inner contradiction, or a situation that troubles you—pause for a moment. Do not rush to act. Acknowledge that this discomfort does not come from the situation itself, but from the way you are interpreting it. It is a sign that your mind is in conflict with the truth of your Being.

2. Suspend your interpretation

Do not feed the thought that is disturbing you. Gently let it go, without needing to resolve anything immediately. Remember: a troubled mind does not think clearly. Solutions that arise from fear or tension do not resolve anything at a deep level. Take a pause. That pause is already an act of peace.

3. Declare your willingness

Say inwardly, with honesty: *I am willing to see this differently.* You do not need to know how. It is enough to be willing. That openness is what makes the change in perception possible.

4. Ask for a new vision

With humility, without demands or expectations, ask your mind—or, if you prefer, your Self, Life, God—for a deeper, more compassionate, more real interpretation. One that is not based on fear or separation, but on unity and peace.

5. Trust that the answer will come

Do not try to force an immediate answer. Do not seek a specific solution. Trust that, by having sincerely opened yourself, a new understanding will come to you at the right moment. Trust is the bridge between your willingness and clarity.

4. Remain silent and listen

For a few minutes, stay still. Breathe gently. Perhaps an idea, a phrase, an image, or simply a sense of relief will arise. You need nothing more. If nothing arises, do not worry. The seed has been planted.

5. Release expectation

Do not cling to the idea that the answer must come in a specific way. Return to your day with the certainty that something has already shifted. Understanding will arrive when you are ready to receive it.

6. Stay attentive

The new interpretation may reveal itself at any moment: as an unexpected thought, a conversation, a text, a glance, a gesture... or a sudden sense of peace. Stay receptive. Truth does not shout; it whispers.

FOUNDATION

This practice is based on willingness and trust. It is not about analyzing or resolving through effort, but about giving the mind a clear instruction and then stepping aside to allow it to act from a deeper level. When offered space and proper direction, the mind is capable of reorganizing its perception and revealing a new vision that brings clarity, relief, and peace.

The success of this practice does not depend on your intellect or your experience, but on the sincerity with which you carry it out. If the request is made with humility and openness, the answer will come. Perhaps not immediately, but certainly.

Reflect on this: your heart is an infallible indicator of how your mind is functioning. The emotional state you experience reflects the quality of the relationships among the ideas your mind is considering at any given moment. One could say that the heart acts as a resonance mechanism for those internal connections.

At every instant, your mind processes numerous ideas simultaneously, but what you feel is condensed into a single emotion: the “echo” of how those ideas fit together.

When you feel bad, it is a sign that the conclusion your mind is reaching is not true and does not serve you. In that case, correct your course: seek a new way to interpret the situation and allow an emotion more aligned with the truth to arise.

As the Master said:

“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.”

(Matthew 7:7)

Peace is already within you. This practice is a way to remember it.

Chapter 2

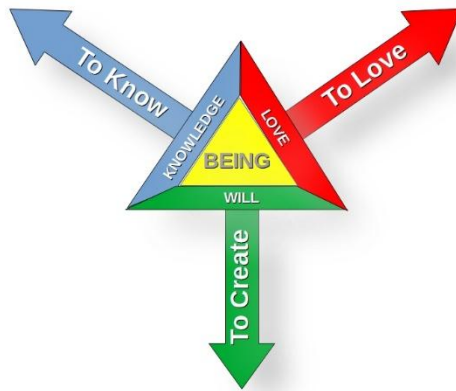
The Principles of Peace II

PRINCIPLE 4

Peace is loving

Where There Is True Peace, Love Becomes Inevitable

Peace, as we have already seen, is not a passive state nor merely the absence of conflict. It is the natural condition of Being, whose reality is inseparably expressed as Knowledge, Love, and Will.



The Three Aspects of Being

These three dimensions are not added attributes, but simultaneous manifestations of the same essence. Where there is Being, there is peace; where there is peace, there is love.

For this reason, to love is a natural effect of Being: Being is the cause, and love its direct consequence. There is nothing forced or learned about it. Just as fire gives warmth and light illuminates, Being loves. And peace is the realm in which that love can manifest without obstacles.

Peace is not merely serenity or mental stillness; it is a profoundly inclusive reality. It excludes no one, rejects nothing, and raises no boundaries. Its nature is welcoming, enveloping, unconditional. This is why it is loving: because it places no conditions on its presence.

True happiness—which also springs from Being—manifests as a unified experience on three essential levels:

- **Bliss in the heart:** a serene, spontaneous joy without external cause.
- **Peace in the mind:** the absence of inner and outer conflict, clarity without struggle.
- **Absolute certainty:** a deep trust that this peace and this bliss are not fleeting, for they arise from what is real.



True Happiness

Thus, peace is not merely a prerequisite for happiness; it is its foundation. Without peace, bliss dissolves and certainty falters. Only when conflict ceases can the mind fully open itself to experiencing the fullness of Being.

This is not a theoretical statement. Experience proves it clearly: wherever there is genuine peace, there is love, joy, trust, and generosity. Truly peaceful people radiate a transformative presence. They do not need to speak much or convince anyone; their mere way of being communicates something that everyone recognizes as true.

Conflict, by contrast, always breeds suffering. Its atmosphere is one of tension, fear, suspicion, and sadness. It lives on threat and feeds on uncertainty. While peace spreads love, conflict propagates hatred and separation.

But if peace is real, its opposite—conflict—can only be an illusion. Therefore, what arises from conflict (fear, hatred, guilt) is also illusory. It is enough to observe their fragility to confirm this: they are transient, unstable, and variable states. They change over time and fade when we cease to identify with them. Their inconsistency is proof of their unreality; they are illusory phenomena in consciousness.

Love, on the other hand, does not change. It endures. It never disappears because it is part of what is eternal. Hatred arises only when the mind loses sight of that loving foundation that underlies all existence. In other words, hatred has no reality of its own; it is the shadow cast by the mind when it forgets the light of love.

Hatred is an absence of love, and like every absence, it has no ontological reality. To consider the reality of absences is a serious and, unfortunately, widespread cognitive bias. It is the mechanism that makes dual perception possible.

In other words, hatred is merely the form the mind takes when it focuses its attention on an illusion: conflict. A mind that focuses on the illusory experiences an absence of love, and this is the true drama of self-deception.

Moreover, conflict exacts a high price: it drains the mind. It demands constant energy to maintain defenses, justify attacks, uphold

narratives, and protect false identities. It is a continuous waste in defense of a lie.

Peace, in contrast, costs nothing. It requires no effort, no maintenance. It is already here. We need only remove the mental obstacles—the erroneous beliefs—that prevent us from experiencing it.

When we regard illusions as real, the mind enters an existential void that generates fear, anxiety, and despair. Unable to tolerate this inner emptiness, it projects fear outward, disguising it as anger, hatred, or judgment.

Therefore, the only true solution is not to fight conflict, but to undo it. To recognize its illusory nature, withdraw our attention from its false promises, and refocus the mind on the truth that has never ceased to be present.

In that instant—without effort or struggle—peace returns. And with it, the love that constitutes us, the happiness that belongs to us, and the certainty that restores our sense of being.

For peace is not only real: it is loving. And in it, everything returns to its place.

PRINCIPLE 5

Peace is compassionate

Understanding Suffering Is the First Act of Peace

True peace is neither cold nor distant. It is not mere emotional calm nor a neutrality that avoids conflict out of fear of involvement. Peace, when it is authentic, is profoundly compassionate. For its essence is love, and compassion is one of the purest and most active forms in which love expresses itself in the face of suffering.

Where there is real peace, the heart does not close itself to the pain of others; on the contrary, it opens naturally, effortlessly. It does not judge. It does not defend itself. It recognizes that all conflict—no matter how harsh it may seem—arises, ultimately, from a wound, from an unacknowledged pain, from a separation that has not been healed.

A mind at peace does not remain indifferent to suffering. It neither minimizes nor dismisses it. It understands. It sees beyond appearances and perceives the silent root of conflict: a cry for help, a search for meaning, a need for love that has not known how to express itself.

Thus, peace does not respond to conflict with rejection or judgment, but with understanding. And that understanding—which is not intellectual but deeply human—is what we call compassion. Compassion is not pity nor condescension; it is the ability to accompany another in their pain without losing peace. It is to look upon suffering without fear, with the certainty that it can be healed.

However, for compassion to be genuine, it must be distinguished from a widespread yet deeply mistaken idea: the belief that empathizing with someone means suffering with them. It does not. That is an immature form of empathy, one that drags the other down instead of helping them rise. True empathy—the one born of peace—does not consist in immersing oneself in another's suffering, but in recognizing it without absorbing it, in embracing it without making

it one's own, in joining not in pain but in the joyful truth of our shared existence.

Compassion springs from that lucid empathy. It is the fruit of a gaze that sees beyond the other's pain and anchors itself in their Being, in their light, in their capacity to heal. Therefore, compassion is neither weakness nor sadness: it is strength, clarity, and tenderness at once. It does not collapse before suffering; it embraces it with silent and steady power.

Compassion activates the highest dimension of peace: it reveals its power to transform, to heal, to unite what seemed broken. It is not a passive compassion that observes from afar, but a loving presence that embraces without conditions, accompanies without demands, and supports without attempting to control.

In this sense, compassion is the most genuine way in which peace responds to conflict. By understanding that behind every attack there is a wound, that behind every defense there is fear, peace approaches gently, without fighting, without resisting, without needing to be right. And that attitude—humble, loving, serene—gradually dissolves the roots of conflict.

Peace also manifests itself as a loving acceptance of what is. To accept is not to resign nor to surrender: it is to stop fighting against the present reality. It is to create space for things to be, and from there allow them to transform. No conflict can endure long in the firm and compassionate presence of a mind that does not judge.

This is why compassion and acceptance are the most powerful tools for healing suffering. Not because they attack conflict, but because they disarm it. Not because they impose peace, but because they reveal it.

A compassionate peace does not merely calm the surface. It goes to the core. It is not content with the absence of noise; it seeks inner harmony, the restoration of unity, the silent fullness of Being. Where there is true peace, there is compassion. And where there is compassion, peace becomes present—alive and transformative.

PRINCIPLE 6

Peace unites

Where There Is Peace, There Is Communion, and Life Arises

Conflict, by its very nature, separates. It divides, fragments, and sets against. Wherever it settles, it raises walls, destroys bonds, and generates ruptures that inevitably lead to isolation, mutual attack, and ultimately, death—whether physical, emotional, or spiritual.

Peace, on the other hand, works in the opposite direction. Its essence is union. It does not impose or force connection; it reveals it. Wherever peace becomes present, relationships are healed, trust is restored, and harmony naturally flourishes. Peace is not merely the absence of conflict; it is a generative force that integrates, strengthens bonds, and allows beings to open to one another without fear.

From peace arises cooperation, mutual recognition, the willingness to share. When two or more beings meet in peace, something new emerges between them: a shared purpose, a fusion of energies, a reality that transcends the individual and gives rise to something broader, stronger, and more enriching.

This principle manifests itself on every level of existence.

On the physical plane, for example, bodies that reject or attack each other tend toward destruction, violence, and death. Conversely, bodies that love one another seek each other out, are drawn together, and naturally give rise to the creation of new life. That loving union symbolizes the creative power of peace: a power that does not impose, but engenders.

Peace does not unite superficially or by force. It unites from within, from the essential. Its union is not uniformity nor a fusion that erases differences, but communion: a coexistence in which each being retains its uniqueness yet offers it in service to a greater whole.

Where there is peace, there is fertility. Ideas blossom, love multiplies, relationships expand and are enriched. Peace creates the conditions necessary for growth because it does not fear the other; it does not see the other as a threat, but as an opportunity to be completed, to grow, to share.

Conflict paralyzes, exhausts, and destroys. Peace, on the contrary, opens pathways. It invites creativity, expansion, and mutual fulfillment. Instead of reinforcing individual identity as a trench, peace allows that identity to become permeable, receptive, ready to integrate into something greater.

Thus, peace transcends personal limitations and generates a new reality in which each being participates not only in its own well-being but in the common good. In it, no one loses; everyone gains, for all are recognized as part of the same Being.

Wherever there is peace, life thrives. And where there is life in communion, there is fullness.

SECOND PRACTICE

Letting Go of Self-Importance

When the Ego Dissolves, Peace Emerges Effortlessly

PURPOSE

The purpose of this practice is to help you identify one of the most frequent roots of inner conflict: the feeling of being attacked. This perception almost always arises from an unconscious sense of self-importance—that is, from an image of yourself that you feel compelled to defend. By becoming aware of this and releasing that need, you allow peace to naturally return to its rightful place in your mind.

This practice does not seek to deny your emotions or minimize your experiences, but to offer you a way to understand them on a deeper level. Only then can you stop suffering unnecessarily and open yourself to a truer, freer, and more loving perception of yourself and others.

STEPS

1. Recognize the discomfort

Whenever you feel upset—whether due to sadness, anger, anxiety, or resentment—pause for a moment and observe: almost always, that discomfort arises from feeling attacked or misunderstood.

2. Identify the perceived threat

Ask yourself honestly: *What do I believe is being threatened?* It may be your dignity, your image, your position, your ideas, or your need to be right.

3. Relate the threat to your ego

Notice how what you perceive as threatened is tied to the importance you assign to yourself. The ego feeds on this importance, defends it, and reacts violently when it feels questioned.

4. Recognize the illusion of the ego

Calmly acknowledge: *Perhaps I am not what I think I am. Perhaps I am something else, and what I think I am is not important at all.* This is not a statement of self-deprecation but of freedom. You do not need to be important to be valuable. Your Being is complete, invulnerable—unchanging—infinately valuable, and it needs no defense.

5. Observe the energy drain

Close your eyes and notice how your mind is investing energy in sustaining that false personal image. Feel the effort required to keep it alive, justify it, and protect it.

6. Gently withdraw your energy

Decide not to keep feeding that self-image. This is not a battle, only a quiet relinquishment. As you stop sustaining it, observe how it begins to dissolve without resistance.

7. Welcome the peace that arises

Remain silent for a moment and witness the peace that emerges when you release that illusory importance. You need do nothing: peace arises on its own, like water flowing when the gate is lifted.

8. Reinterpret the situation

Now, from this more open state, carry out the first practice: ask for a new interpretation of the situation, free of judgment and arrogance.

9. Act from the new light

Finally, when clarity arises, act in coherence with the inspiration received, acting from humility. This action will not be a defensive reaction, but a peaceful, lucid, and loving response.

FOUNDATION

The ego lives off the sense of self-importance. This is why it interprets any disagreement, criticism, or setback as an attack. This automatic reaction generates suffering and fuels conflict. But that self-importance the ego defends is not real: it is a mental construct based on fear and the need for control.

By recognizing the illusion of self-importance and ceasing to uphold it, the mind relaxes. The energy previously spent on defending an image can now be used to see clearly, love freely, and act wisely.

This practice takes nothing real away from you. On the contrary, it returns you to your true Self: without masks, without tension, without the need to assert yourself. And in that simplicity, peace reveals itself as what was always there, waiting to be recognized.

“Blessed are the meek, for they shall inherit the earth.”

(Matthew 5:5)

Meekness is not weakness: it is strength without violence. It is power without pride. It is the peace that arises when you stop fighting to be right and surrender, with humility, to the truth.

The meek will inherit the earth by virtue of the power of their peace.