

Breaking Old Agreements

You are being provided with a book chapter by chapter. I will request you to read the book for me after each chapter. After reading the chapter, 1. shorten the chapter to no less than 300 words and no more than 400 words. 2. Do not change the name, address, or any important nouns in the chapter. 3. Do not translate the original language. 4. Keep the same style as the original chapter, keep it consistent throughout the chapter. Your reply must comply with all four requirements, or it's invalid. I will provide the chapter now.

6

THE TOLTEC PATH TO FREEDOM

Breaking Old Agreements

EVERYONE TALKS ABOUT FREEDOM. ALL AROUND the world different people, different races, different countries are fighting for freedom. But what is freedom? In America we speak of living in a free country. But are we really free? Are we free to be who we really are? The answer is no, we are not free. True freedom has to do with the human spirit — it is the freedom to be who we really are.

Who stops us from being free? We blame the government, we blame the weather, we blame our parents, we blame religion, we blame God. Who really stops us from being free? We stop ourselves.

What does it really mean to be free? Sometimes we get married and we say that we lose our freedom, then we get divorced and we are still not free. What stops us? Why can't we be ourselves?

We have memories of long ago, when we used to be free and we loved being free, but we have forgotten what freedom really means.

If we see a child who is two or three, perhaps four years old, we find a free human. Why is this human free? Because this human does whatever he or she wants to do. The human is completely wild.

Just like a flower, a tree, or an animal that has not been domesticated — wild! And if we observe humans who are two years old, we find that most of the time these humans have a big smile on their face and they're having fun. They are exploring the world. They are not afraid to play. They are afraid when they are hurt, when they are hungry, when some of their needs are not met, but they don't worry about the past, don't care about the future, and only live in the present moment.

Very young children are not afraid to express what they feel. They are so loving that if they perceive love, they melt into love. They are not afraid to love at all. That is the description of a normal human being. As children we are not afraid of the future or ashamed of the past. Our normal human tendency is to enjoy life, to play, to explore, to be happy, and to love.

But, what has happened with the adult human? Why are we so different? Why are we not wild? From the point of view of the Victim we can say that something sad happened to us, and from the point of view of the warrior we can say that what happened to us is

normal. What has happened is that we have the Book of Law, the big Judge and the Victim who rule our lives. We are no longer free because the Judge, the Victim, and the belief system don't allow us to be who we really are. Once our minds have been programmed with all that garbage, we are no longer happy.

This chain of training from human to human, from generation to generation, is perfectly normal in human society. You don't need to blame your parents for teaching you to be like them. What else could they teach you but what they know? They did the best they could, and if they abused you, it was due to their own domestication, their own fears, their own beliefs. They had no control over the programming they received, so they couldn't have behaved any differently.

There is no need to blame your parents or anyone who abused you in your life, including yourself. But it is time to stop the abuse. It is time to free yourself of the tyranny of the Judge by changing the foundation of your own agreements. It is time to be free from the role of the Victim.

The real you is still a little child who never grew up. Sometimes that little child comes out when you are having fun or playing, when you feel happy, when you are painting, or writing poetry, or playing the piano, or expressing yourself in some way. These are the happiest moments of your life — when the real you comes out, when you don't care about the past and you don't worry about the future. You are childlike.

But there is something that changes all that: We call them responsibilities. The Judge says, "Wait a second, you are responsible, you have things to do, you have to work, you have to go to school, you have to earn a living." All these responsibilities come to mind. Our face changes and becomes serious again. If you watch children when they are playing adults, you will see their little faces change. "Let's pretend I'm a lawyer," and right away their faces change; the adult face takes over. We go to court and that is the face we see — and that is what we are. We are still children, but we have lost our freedom.

The freedom we are looking for is the freedom to be ourselves, to express ourselves. But if we look at our lives we will see that most of the time we do things just to please others, just to be accepted by others, rather than living our lives to please ourselves. That is what has happened to our freedom. And we see in our society and all the societies around the world, that for every thousand people, nine hundred and ninety-nine are completely domesticated.

The worst part is that most of us are not even aware that we are not free. There is something inside that whispers to us that we are not free, but we do not understand what it is, and why we are not free.

The problem with most people is that they live their lives and never discover that the Judge and the Victim rule their mind, and therefore they don't have a chance to be free. The first step toward personal freedom is awareness. We need to be aware that we are not free in order to be free. We need to be aware of what the problem is in order to solve the problem.

Awareness is always the first step because if you are not aware, there is nothing you can change. If you are not aware that your mind is full of wounds and emotional poison, you cannot begin to clean and heal the wounds and you will continue to suffer.

There is no reason to suffer. With awareness you can rebel and say, "This is enough!" You can look for a way to heal and transform your personal dream. The dream of the planet is just a dream. It is not even real. If you go into the dream and start challenging your beliefs, you will find that most of the beliefs that guided you into the wounded mind are not even true. You will find that you suffered all those years of drama for nothing. Why? Because the belief system that was put inside your mind is based on lies.

That is why it is important for you to master your own dream; that is why the Toltecs became dream masters. Your life is the manifestation of your dream; it is an art. And you can change your life anytime if you aren't enjoying the dream. Dream masters create a masterpiece of life; they control the dream by making choices. Everything has consequences and a dream master is aware of the consequences.

To be Toltec is a way of life. It is a way of life where there are no leaders and no followers, where you have your own truth and live your own truth. A Toltec becomes wise, becomes wild, and becomes free again.

There are three masteries that lead people to become Toltecs.

First is the Mastery of Awareness. This is to be aware of who we really are, with all the possibilities. The second is the Mastery of Transformation — how to change, how to be free of domestication. The third is the Mastery of Intent. Intent from the Toltec point of view is that part of life that makes transformation of energy possible; it is the one living being that seamlessly encompasses all energy, or what we call "God." Intent is life itself; it is unconditional love. The Mastery of Intent is therefore the Mastery of Love.

When we talk about the Toltec path to freedom, we find that they have an entire map for breaking free of domestication. They compare the Judge, the Victim, and the belief system to a parasite that invades the human mind. From the Toltec point of view, all humans who are domesticated are sick. They are sick because there is a parasite that controls the mind and controls the brain. The food for the parasite is the negative emotions that come from fear.

If we look at the description of a parasite, we find that a parasite is a living being who lives off of other living beings, sucking their energy without any useful contribution in return, and hurting their host little by little. The Judge, the Victim, and the belief system fit this description very well. Together they comprise a living being made of psychic or emotional energy, and that energy is alive. Of course it is not material energy, but neither are emotions material energy. Our dreams are not material energy either, but we know they exist.

One function of the brain is to transform material energy into emotional energy. Our brain is the factory of the emotions. And we have said that the main function of the mind is to dream. The Toltecs believe that the parasite — the Judge, the Victim, and the belief system — has control of your mind; it controls your personal dream.

The parasite dreams through your mind and lives its life through your body. It survives on the emotions that come from fear, and thrives on drama and suffering.

The freedom we seek is to use our own mind and body, to live our own life, instead of the life of the belief system. When we discover that the mind is controlled by the Judge and the Victim and the real “us” is in the corner, we have just two choices. One choice is to keep living the way we are, to surrender to the Judge and the Victim, to keep living in the dream of the planet. The second choice is to do what we do as children when parents try to domesticate us. We can rebel and say “No!” We can declare a war against the parasite, a war against the Judge and the Victim, a war for our independence, a war for the right to use our own mind and our own brain.

That is why in all the shamanic traditions in America, from Canada to Argentina, people call themselves warriors, because they are in a war against the parasite in the mind. That is the real meaning of a warrior. The warrior is one who rebels against the invasion of the parasite. The warrior rebels and declares a war. But to be a warrior doesn't mean we always win the war; we may win or we may lose, but we always do our best and at least we have a chance to be free again. Choosing this path gives us, at the very least, the dignity of rebellion, and ensures that we will not be the helpless victim of our own whimsical emotions or the poisonous emotions of others. Even if we succumb to the enemy — the parasite — we will not be among those victims who would not fight back.

At best, being a warrior gives us an opportunity to transcend the dream of the planet, and to change our personal dream to a dream that we call heaven. Just like hell, heaven is a place that exists within our mind. It is a place of joy, a place where we are happy, where we are free to love and to be who we really are. We can reach heaven while we are alive; we don't have to wait until we die. God is always present and the kingdom of heaven is everywhere, but first we need to have the eyes and ears to see and hear that truth. We need to be free of the parasite.

The parasite can be compared to a monster with a thousand heads. Every head of the parasite is one of the fears that we have. If we want to be free, we have to destroy the parasite. One solution is to attack the parasite head by head, which means we face each of our fears, one by one. This is a slow process, but it works. Every time we face one of the fears we are a little more free.

A second approach is to stop feeding the parasite. If we don't give the parasite any food, we kill the parasite by starvation. To do this we have to gain control of our emotions, we have to refrain from fueling the emotions that come from fear. This is easy to say, but it is very difficult to do. It is difficult because the Judge and the Victim control our mind.

A third solution is called the initiation of the dead. The initiation of the dead is found in many traditions and esoteric schools around the world. We find it in Egypt, India, Greece, and America. This is a symbolic death which kills the parasite without harming our physical body. When we “die” symbolically the parasite has to die. This is faster than the first two solutions, but it is even more difficult to do.

We need a great deal of courage to face the angel of death. We need to be very strong.

Let's take a closer look at each of these solutions.

THE ART OF TRANSFORMATION: THE DREAM OF THE SECOND ATTENTION

We have learned that the dream you are living now is the result of the outside dream hooking your attention and feeding you all of your beliefs. The process of domestication can be called the dream of the first attention because it was how your attention was used for the first time to create the first dream of your life.

One way to change your beliefs is to focus your attention on all those agreements and beliefs, and change the agreements with yourself. In doing this you are using your attention for the second time, thus creating the dream of the second attention or the new dream.

The difference is that you are no longer innocent. When you were a child this was not true; you didn't have a choice. But you are no longer a child. Now it's up to you to choose what to believe and what not to believe. You can choose to believe in anything, and that includes believing in yourself.

The first step is to become aware of the fog that is in your mind. You must become aware that you are dreaming all the time. Only with awareness do you have the possibility of transforming your dream. If you have the awareness that the whole drama of your life is the result of what you believe, and what you believe is not real, then you can begin to change it. However, to really change your beliefs you need to focus your attention on what it is that you want to change. You have to know which agreements you want to change before you can change them.

So the next step is to develop awareness of all the self-limiting, fear-based beliefs that make you unhappy. You take an inventory of all that you believe, all your agreements, and through this process you begin the transformation. The Toltecs called this the Art of Transformation, and it's a whole mastery. You achieve the Mastery of Transformation by changing the fear-based agreements that make you suffer, and reprogramming your own mind, in your own way. One of the ways to do this is to explore and adopt alternative beliefs such as the Four Agreements.

The decision to adopt the Four Agreements is a declaration of war to regain your freedom from the parasite. The Four Agreements offer the possibility of ending the emotional pain, which can open the door for you to enjoy your life and begin a new dream. It's up to you to explore the possibilities of your dream, if you are interested. The Four Agreements were created to assist you in the Art of Transformation, to help you break the limiting agreements, gain more personal power, and become stronger. The stronger you get, the more agreements you can break until the moment comes when you make it to the core of all of those agreements.

Going to the core of those agreements is what I call going into the desert. When you go into the desert you meet your demons face-to-face. After coming out of the desert, all those demons become

angels.

Practicing the four new agreements is a big act of power. Breaking the spell of black magic in your mind requires great personal power. Every time you break an agreement, you gain extra power. You start by breaking agreements that are very small and require less power. As those smaller agreements are broken, your personal power will increase until you reach a point when you can finally face the big demons in your mind.

For example, the little girl who was told not to sing is now twenty years old and she still does not sing. One way she can overcome the belief that her voice is ugly is to say, "Okay, I will try to sing, even if I do sing badly." Then she can pretend that someone is clapping and telling her, "Oh! That was beautiful." This may break the agreement a teeny, tiny bit, but it will still be there. However, now she has a little more power and courage to try again and again until finally she breaks the agreement.

That's one way out of the dream of hell. But for every agreement you break that makes you suffer, you will need to replace it with a new agreement that makes you happy. This will keep the old agreement from coming back. If you occupy the same space with a new agreement, then the old agreement is gone forever and in its place is the new agreement.

There are many strong beliefs in the mind that can make this process look hopeless. This is why you need to go step-by-step and be patient with yourself because this is a slow process. The way you are living now is the result of many years of domestication. You cannot expect to break the domestication in one day. Breaking agreements is very difficult because we put the power of the word (which is the power of our will) into every agreement we have made. We need the same amount of power to change an agreement. We cannot change an agreement with less power than we used to make the agreement, and almost all our personal power is invested in keeping the agreements we have with ourselves. That's because our agreements are actually like a strong addiction. We are addicted to being the way we are. We are addicted to anger, jealousy, and self-pity. We are addicted to the beliefs that tell us, "I'm not good enough, I'm not intelligent enough. Why even try? Other people will do it because they're better than me."

All of these old agreements which rule our dream of life are the result of repeating them over and over again. Therefore, to adopt the Four Agreements, you need to put repetition in action. Practicing the new agreements in your life is how your best becomes better.

Repetition makes the master.

THE DISCIPLINE OF THE WARRIOR: CONTROLLING YOUR OWN BEHAVIOR

Imagine that you awake early one morning overflowing with enthusiasm for the day. You feel good. You are happy and have plenty of energy to face the day. Then at breakfast, you have a big fight with your spouse, and a flood of emotion comes out. You get mad, and in the emotion of anger you spend a lot of personal power. After the fight, you feel drained, and you just want to go and cry. In

fact, you feel so tired that you go to your room, collapse, and try to recover. You spend the day wrapped up in your emotions. You have no energy to keep going, and you just want to walk away from everything.

Every day we awake with a certain amount of mental, emotional, and physical energy that we spend throughout the day. If we allow our emotions to deplete our energy, we have no energy to change our lives or to give to others.

The way you see the world will depend upon the emotions you are feeling. When you are angry, everything around you is wrong, nothing is right. You blame everything including the weather; whether it's raining or the sun is shining, nothing pleases you. When you are sad, everything around you is sad and makes you cry. You see the trees and you feel sad; you see the rain and everything looks so sad. Perhaps you feel vulnerable and have a need to protect yourself because you don't know in what moment someone will attack you. You do not trust anything or anyone around you. This is because you see the world with the eyes of fear!

Imagine that the human mind is the same as your skin. You can touch healthy skin and it feels wonderful. Your skin is made for perception and the sensation of touch is wonderful. Now imagine you have an injury and the skin gets cut and infected. If you touch the infected skin, it is going to hurt, so you try to cover and protect the skin. You will not enjoy being touched because it hurts.

Now imagine that all humans have this skin disease. Nobody can touch each other because it is going to hurt. Everyone has wounds on their skin, so the infection is seen as normal, the pain is also considered normal; we believe we are supposed to be that way. Can you imagine how we would behave with each other if all the humans in the world had this skin disease? Of course we would hardly ever hug each other because it would be too painful. So we would need to create a lot of distance between us.

The human mind is exactly like this description of infected skin. Every human has an emotional body completely covered with infected wounds. Each wound is infected with emotional poison — the poison of all the emotions that makes us suffer, such as hate, anger, envy, and sadness. An action of injustice opens a wound in the mind and we react with emotional poison because of the concepts and beliefs we have about injustice and what is fair. The mind is so wounded and full of poison by the process of domestication, that everyone describes the wounded mind as normal. This is considered normal, but I can tell you it is not normal.

We have a dysfunctional dream of the planet, and humans are mentally sick with a disease called fear. The symptoms of the disease are all the emotions that make humans suffer: anger, hate, sadness, envy, and betrayal. When the fear is too great, the reasoning mind begins to fail, and we call this mental illness. Psychotic behavior occurs when the mind is so frightened and the wounds so painful, that it seems better to break contact with the outside world.

If we can see our state of mind as a disease, we find there is a cure. We don't have to suffer any longer. First we need the truth to

open the emotional wounds, take the poison out, and heal the wounds completely. How do we do this? We must forgive those we feel have wronged us, not because they deserve to be forgiven, but because we love ourselves so much we don't want to keep paying for the injustice.

Forgiveness is the only way to heal. We can choose to forgive because we feel compassion for ourselves. We can let go of the resentment and declare, "That's enough! I will no longer be the big Judge that goes against myself. I will no longer beat myself up and abuse myself. I will no longer be the Victim."

First, we need to forgive our parents, our brothers, our sisters, our friends, and God. Once you forgive God, you can finally forgive yourself. Once you forgive yourself, the self-rejection in your mind is over. Self-acceptance begins, and the self-love will grow so strong that you will finally accept yourself just the way you are. That's the beginning of the free human. Forgiveness is the key.

You will know you have forgiven someone when you see them and you no longer have an emotional reaction. You will hear the name of the person and you will have no emotional reaction. When someone can touch what used to be a wound and it no longer hurts you, then you know you have truly forgiven.

The truth is like a scalpel. The truth is painful, because it opens all of the wounds which are covered by lies so that we can be healed. These lies are what we call the denial system. It's a good thing we have the denial system, because it allows us to cover our wounds and still function. But once we no longer have any wounds or any poison, we don't need to lie anymore. We don't need the denial system, because a healthy mind, like healthy skin, can be touched without hurting. It's pleasurable for the mind to be touched when it is clean.

The problem with most people is that they lose control of their emotions. It is the emotions that control the behavior of the human, not the human who controls the emotions. When we lose control we say things that we don't want to say, and do things that we don't want to do. That is why it is so important to be impeccable with our word and to become a spiritual warrior. We must learn to control the emotions so we have enough personal power to change our fear-based agreements, escape from hell, and create our own personal heaven.

How are we to become a warrior? There are certain characteristics of the warrior that are nearly the same around the world. The warrior has awareness. That's very important. We are aware that we are at war, and the war in our minds requires discipline. Not the discipline of a soldier, but the discipline of a warrior. Not the discipline from the outside to tell us what to do and what not to do, but the discipline to be ourselves, no matter what.

The warrior has control. Not control over another human, but control over one's own emotions, control over one's own self. It is when we lose control that we repress the emotions, not when we are in control. The big difference between a warrior and a victim is that the victim represses, and the warrior refrains. Victims repress because they are afraid to show the emotions, afraid to say what

they want to say. To refrain is not the same thing as repression. To refrain is to hold the emotions and to express them in the right moment, not before, not later. That is why warriors are impeccable. They have complete control over their own emotions and therefore over their own behavior.

THE INITIATION OF THE DEAD: EMBRACING THE ANGEL OF DEATH

The final way to attain personal freedom is to prepare ourselves for the initiation of the dead, to take death itself as our teacher. What the angel of death can teach us is how to be truly alive. We become aware that we can die at any moment; we have just the present to be alive. The truth is that we don't know if we are going to die tomorrow. Who knows? We have the idea that we have many years in the future. But do we?

If we go to the hospital and the doctor tells us that we have one week to live, what are we going to do? As we have said before, we have two choices. One is to suffer because we are going to die, and to tell everyone, "Poor me, I am going to die," and really create a huge drama. The other choice is to use every moment to be happy, to do what we really enjoy doing. If we only have one week to live, let's enjoy life. Let's be alive. We can say, "I'm going to be myself. No longer am I going to run my life trying to please other people. No longer am I going to be afraid of what they think about me. What do I care what others think if I am going to die in one week? I'm going to be myself."

The angel of death can teach us to live every day as if it is the last day of our lives, as if there may be no tomorrow. We can begin each day by saying, "I am awake, I see the sun. I am going to give my gratitude to the sun and to everything and everyone, because I am still alive. One more day to be myself."

That is the way I see life, that is what the angel of death taught me — to be completely open, to know that there is nothing to be afraid of. And of course I treat the people I love with love because this may be the last day that I can tell you how much I love you. I don't know if I am going to see you again, so I don't want to fight with you.

What if I had a big fight with you and I told you all those emotional poisons that I have against you and you die tomorrow? Oops! Oh my God, the Judge will get me so bad, and I will feel so guilty for everything that I told you. I will even feel guilty for not telling you how much I love you. The love that makes me happy is the love that I can share with you. Why do I need to deny that I love you? It is not important if you love me back. I may die tomorrow or you may die tomorrow. What makes me happy now is to let you know how much I love you.

You can live your life this way. By doing so, you prepare yourself for the initiation of death. What is going to happen in the initiation of death is that the old dream that you have in your mind is going to die forever. Yes, you are going to have memories of the parasite — of the Judge, the Victim, and what you used to believe — but the parasite will be dead.

That is what is going to die in the initiation of death — the parasite. It is not easy to go for the initiation of death because the Judge and

the Victim will fight with everything they have. They don't want to die. And we feel we are the ones who are going to die, and we are afraid of this death.

When we live in the dream of the planet, it is as if we are dead.

Whoever survives the initiation of the dead receives the most wonderful gift: the resurrection. To receive the resurrection is to arise from the dead, to be alive, to be ourselves again. The resurrection is to be like a child — to be wild and free, but with a difference. The difference is that we have freedom with wisdom instead of innocence. We are able to break our domestication, become free again, and heal our mind. We surrender to the angel of death, knowing that the parasite will die and we will still be alive with a