

Research Essay

How to live a Spiritual Life as a Family on the Land? A Crucial Choice for Humanity

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Abstract

Living on the land in a rural and pristine environment opens up an opportunity to create a platform that allows oneself to focus on spiritual growth and the experience and embodiment of spiritual values like love, balance, strength, truth and nature amongst others, without the distractions and hastiness of most urban lifestyles [1]. Living in harmony with the land in a natural environment fosters Inner Peace, healthy living and social harmony, both in the nuclear family as well as in extended forms of family-like communities, monasteries, or ashrams, for example. In the authors' views and personal experiences, individuals and families that embrace spiritual values have the potential to overcome fragmentation and disharmonies that interfere with the organising and integrative principles operating at the core of humans and human civilisation [2]. When a family or community commits to the embodiment of Inner Peace and aligns with and shares both a vision and values, it will enable them collectively and individually to respond appropriately in order to counteract destructive forces and chaos in general, which have shaped human adversities like illness, addictions, social upheavals, depletion of natural resources, pollution, war and the collapse of life systems in the manner that can be witnessed in the world today [3-4]. Moreover, a spiritually meaningful life comes with a propensity to cultivate the kind of creativity that may generate new insights and restorative paradigms towards a spiritual-material synthesis. Such a choice will strengthen the ethical, moral and spiritual commitments and promote kindness and actions of love towards other human beings and the environment at large that can manifest a robust, sustainable and desired future [5]. Decision making based on spiritual values and wisdom brings a fundamental change in education and the development of technologies for example and will support the move towards plant-based organic farming lifestyles that incorporate vegetable and flower gardens, other aesthetic and useful crops, orchards and forests, which create and maintain a biodiverse, healthy, pristine and beautiful landscape that supplies the basic needs for human life. A plant-based wholefood diet that comes with it and is predominantly based on the produce locally grown on the land restores and maintains human health and wellbeing [6-9]. This kind of spiritual and general wellbeing centred life, shapes the human soul and its potential for Inner Peace and sanctity and the knowledge of the sacred, grounded in a dignified self. This, we assert, leads to the knowledge of oneself in the highest form of being, the I Am Identity, and contributes to the improvement of social harmony and individual and collective peace.

Keywords: Inner peace, social harmony, wellbeing, family, community, healthy living, spiritual life.

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I. INTRODUCTION

In this paper we explore the basic function of the family unit, which is at the core of the continuation of human life on earth and to the extent and quality that the family fulfils its part, humanity will bring about either a disastrous or a desired future where individual Inner Peace, social harmony and a life in harmony with the land can continue to be experienced [7].

In this writing we bring together ancient and modern wisdom, science, philosophy and life experiences to present a vision for the family of the future and the establishment and development of family-like communities that embrace the necessary spiritual commitment to propagate peace [10] as an antidote to the extinction and the terminator scenarios [11-12] predicted and warned by prophets and scientists alike.

For the continuation of human life on earth a dynamic and loving family environment is fundamental to fulfil the responsibilities to raise and educate our children and is the beginning of the journey to satisfy the lifelong business of learning, something that is naturally engraved in the human soul. The education of the human being that is fostering him or her to function in the domain of spiritual values will lay the foundation to bring about a restorative paradigm in which the human species is empowered to make decisions based on spiritual values regarding all areas of life [7].

With the fostering of ethical, moral and spiritual values in the family and by choosing to live in harmony with the land, humanity has an opportunity to create environments that are life supportive, where the basic survival needs are met through the creation of gardens and orchards that provide abundantly healthy foods and other useful and aesthetic goods, where clean air, clean water and healthy soil become a priority to achieve and maintain [13]. Such a spiritual and farming lifestyle is different to that of harmful farming lifestyles and certainly different from lifestyles that promote the cultivation and the use of drugs or addictive and harmful substances. We are convinced that this will greatly assist health and spiritual wellbeing and the cultivation of Inner Peace, where the dignity of the human soul can be upheld in order to contribute to the harmony of the greater community [14].

For the designing, planning and management of the landscape in which all human activity manifests, restorative paradigms are required that embrace activities in symbiosis with the natural world [5, 15]. In such paradigms the main production of goods and use of resources need to be based on renewable, reusable and recyclable products and resources that allow an abundant and diverse ecological landscape to re-emerge [16-17].

Restrictions in the use of technologies for destructive purposes need to be in place and the use of alternative technologies and energy sources should be encouraged. For example, the use of solar energy for the production of electricity, water heating and cooking among other uses, together with the use of ecologically sound biogas and water power systems to name a few, should be incentivised in order to assist us in the transformation towards a sustainable future [18-19]. Such a transition needs to be encouraged and embraced with commitment, and in doing so, we conjecture it will ease the pollution and degradation of the land. Furthermore, wherever the land

has been depleted, polluted or held in disrespect, restorative paradigms are required in order to return it to its proper natural value [20].

Such an endeavour will require that young people are thoroughly educated to avoid a reductionist approach to science and deeply understand and develop a holistic approach to sciences that embrace a systemic view of life systems, where a new mathematics emerges to properly model and describe a symbiotic relationship between humanity and nature where the use of inter- and transdisciplinary methods for assessments of the impact of human activity on the environment is put in place [15, 21-23]. Such an approach to science will greatly contribute to the manifestation of a broader vision, where the spiritual advancement of humanity goes hand in hand with its technological and economic development, something that we conjecture would greatly contribute towards self-realisation, goodwill and a genuine appreciation for all sentient beings and life in general.

II. SPIRITUAL FOUNDATION, FAMILY AND LAND

A deep inner foundation of spiritual values like love, strength, grace, and truth amongst others are accessible and available to all humans from the source of life itself, The Creator. Such values can be embodied either in a personal relationship with The Creator or in an agnostic way and that, for us, constitutes the foundation for Inner Peace and harmony and therefore the foundation for social harmony and a sustainable future [4]. A vision for the future most certainly brings up questions like, what kind of environment would we like to live in or what kind of environment would we like to pass on to the next generation?

For most people, children have touched the souls of adults with their delightful happiness, and also with their cry for a better world, and that has become a source of courage and inspiration for adults to go forward in life and never be content with a world based on fear and suffering, creating the need to seek for wisdom and understanding in order to find Inner Peace and ideally and eventually to become a peacemaker, an Ambassador or Ambassadors of Peace, or simply put, a presence of peace in the world. This, many people hope, would allow a more promising vision for the future to emerge. In the ideal of family life, parents and children learn the lessons of tolerance, patience and altruism amongst other virtues; something that in our view is essential for upholding a shared vision towards the greater ideal of a universal family that encompasses all of humanity. This is a human aspiration that needs to be nurtured at home first [10, 24].

In a dynamic, loving family environment each member has the opportunity to find his or her purpose. That, it seems to us, also meets the needs of their soul development contributing to the integrity and wholeness of family. The path to self-realisation, self-mastery and creativity together with the sharing of common wealth and goodwill to all men, fosters a deep sense of responsibility for the greater community where the sacredness of all life and the guardianship of the land are wholeheartedly embraced.

A family or family-like community that seeks for spiritual freedom, peace and emancipation from corrupted structures of power and that embraces a lifestyle, which honours and respects life and the land, has the power to correct the destructive elements operating from within human

civilisation in present times [25]. This may beget an opportunity to correct the many illnesses that humanity is witness to today and create an environment in which the dignity of the human soul can be upheld and restored.

Such an endeavour anchored in spiritual values, greatly assists the raising of morals and ethics in order to design a sustainable future that provides the physical, intellectual and aesthetic needs of the people. Moreover, once we master Inner Peace we are able to support other individuals to do the same by actively engaging in the process of fashioning and creating social harmony, which includes sound education for healthy living in harmony with nature and all sentient beings.

The duty as a member of a family or family-like community encompasses the advancement of spiritual consciousness through the study of ancient wisdom and sacred scriptures that exist among many cultures and more importantly the genuine desire and pursuit of personal revelation and experiential spiritual life in the attainment of eternal truth and wisdom. The authors are convinced that actions of kindness together with prayer, walks in nature, meditation and opportune fasting support the individual in improving his or her cognitive and emotional capacities by gradually making him or her more resilient to illnesses and the influence of negative thoughts and their associated potential destructive actions [10, 24]. It is essential for humanity to recover the capacity to prioritise health and wellbeing and balance work with exercise and a healthy diet, which recently has been shown to be a naturally or organically grown plant-based wholefood diet, preferably with mainly raw vegetables and fruits [6, 26-28].

When embracing such a lifestyle, giving hospitality comes to the forefront of the family and that contributes to create a sharing environment where wisdom can flourish and altruism can thrive. This is accompanied by the desire to perform actions of kindness for the greater community such as care for the elders and home schooling for example, where a family economy based on service to others manifests naturally. This may require travelling to build community networks that allow a peace propagation process, which may include local, regional, national and global frameworks [29].

We postulate that such kinds of altruism, when inspired by The God Most High, support every human being's calling in life, assisted by a field of wisdom, knowledge and understanding on a path of purification for the evolution of the soul. According to ancient wisdom and particularly the wisdom of Ancient Israel, this is a journey to return to holiness or poetically, the return to the reality of the Tree of Life [30]. Self-actualisation and Plateau experiences à la Maslow [31] are then assured and this means a state of awareness and consciousness, where the understanding of the dynamical relationships between living things and their environment, the landscape and the cosmos at large is deeply comprehended and applied in the work of advancing the application of universal law that allows the enlightened soul to deal with human affairs, grounded in ecology and an all-encompassing unity of life.

III. EDUCATION

A loving family environment is ideal to fulfil the fundamental responsibility of raising and educating the young generations. The desire to learn is naturally engraved in a human's body and soul and it openly appears first at the age when children start to formulate questions about when, what and how things happen.

The natural environment provides for the opportunity to playfully come in contact with the mineral, vegetable and animal kingdoms and the forces of nature together with the elements of fire, earth, air and water. Early education, when filled with plenty of play and creativity according to age and capacity, will provide a fun and rewarding learning environment where observation and copying from the world around allows a good beginning in mastering the basic rules of social living together with others and nature in general. Creative work, arts and music are a great complement for mathematics, language, geometry, social science and any other subjects that are pursued later on. Play, exercise and work are different aspects of an integral education, which in the authors' view is the business of living since learning will continue through life and will be expanded by the embrace of spiritual development and personal mastery.

It is important to mention that Life starts with conception and pregnancy via a biological mother who significantly influences the development of the human foetus and his or her future propensities towards harmony or disharmony. When the mother is predominantly in a state of peace and love, the child benefits, however, when the mother is predominantly stressed or alcoholic, for example, the child will suffer and more likely develop conditions like foetal alcohol syndrome accompanied with a weak immune system and potential future violent tendencies [4, 32-34].

By the time a teenager reaches young adulthood, when raised in a natural and loving environment, he or she will usually be able to discern with clarity what is constructive or destructive regarding his or her wellbeing and his or her surroundings. Some may at some stage in their life, induced by social pressures or seeking for adventure, experiment with substances for example, or get involved in some other unhealthy behaviour, however, they will more likely sooner than later, return to what they know is good for them, when a solid foundation of relevant and meaningful values have been stabilised in them.

As time goes by, they will be able to look after their own needs via gardening, cooking, participating in family and social activities, building a shelter or small dwelling, sewing and making their clothing amongst other things. This will give them a good understanding of what it takes to provide for basic needs before they may choose to go out for work or study in any field of interest.

A holistic education must include soul development in relationship to the immediate environment, the firmament, celestial bodies and the universe at large. Such a development provides for a deeper and meaningful understanding of self, will, feelings and cognition associated to the rhythms and seasons of heaven and earth, as part of a feedback system that enables perception of reality via the capacities of the mind accompanied by the creation of

meaning, intentions and actions, which may lead to a life of altruistic service when informed by higher values [35].

If humanity aspires to integrate scientific facts about reality with a sound philosophy and vision of peace, then the desire for learning and education together with the need and desire for personal revelation must emerge in the social arena of the family unit. It seems to us that this would allow for the development of human potential and soul growth, propitiating a more rich experience of reality grounded on a universal framework of ethics and law supported by a synthesis between science and wisdom.

Furthermore, an education that is guided by spiritual values and the love of The Creator is the foundation for the soul journey towards self-actualisation and self-realisation. This kind of education, it seems to us, leads to a more or less effortless convergence and synthesis of the material and spiritual aspects of human life that ultimately contributes greatly to the improvement of life on the earth. As the Urantia book [36] puts it:

Education has too long been localistic, militaristic, ego exalting and success seeking; it must eventually become world-wide, idealistic, self-realizing and cosmic grasping ... Education is the business of living; it must continue throughout a lifetime so that mankind may gradually experience the ascending levels of mortal wisdom, which are:

1. *The knowledge of things.*
2. *The realisation of meanings.*
3. *The appreciation of values.*
4. *The nobility of work–duty.*
5. *The motivation of goals–morality.*
6. *The love of service–character.*
7. *Cosmic insight–spiritual discernment.*

We regard such a progression in consciousness development as inspirational and grounded in human dignity and the real needs of the soul when sojourning life on earth on the path towards self-realisation, wholeness and God consciousness.

IV. THE LAND, ECOLOGY AND ECONOMY

As it has been stated before, when life gifts humans with the opportunity to care for a piece of land as a family, this provides a position to bring about fundamental solutions to live and work in a supportive and nurturing environment that allows room for the embrace of a restorative paradigm [7, 37] to counteract the many destructive scenarios like illness, addictions, home violence and other social tensions, and therefore contributing to avoid depletion of natural resources, pollution, war and collapsing life systems amongst others, that can be witnessed in the world today and that get in the way of individual Inner Peace and social harmony [3, 38-39].

It is important to remember that gardens preceded human life on earth, whether we look at it from the side of evolution or from the side of any form of creationism [40]. In order for human life to prosper, an abundant garden or landscape is essential, and planting, caring for, cultivating

and maintaining it, must take priority in all human endeavours. We need to remember that all the civilisations of the past that neglected the needs of the people and the environment suffered significant losses and in many cases, they collapsed and disappeared from the face of the earth.

What activity people choose to do on the land is determined by different factors like climate, fertility, type of soil, what is socially acceptable, number of family and community members, and skills amongst others. Actions, it seems to us, certainly need to be directed towards the real needs of the people, keeping always in mind what is good for the community, instead of just what people selfishly may want in order to gratify their senses or addictions which, by the way, could be inherited from ancestors, culture and tradition based on behavioural conditioning that involves the faculties of sensual experience and information like odours and flavours, for example [1].

In order to design places as models for sustainable living and desired futures, in which the direct and indirect impacts of humans on the landscape are considered, we need to dynamically integrate the effect of the economy, the ecology and moral codes that derive from a symbiotic interaction with spiritual values, leading to a broader and universal framework of ethics [5, 17]. Such an endeavour provides us with an opportunity to deeply understand the relationship between living things and their environment (ecology) together with the careful management of resources (economy), which simply means to care for the house (eco).

Today science has identified most of the problems of the degradation of the landscape on both local and global scales leading to actions of restoration in different places on the planet where people have started to turn deserted land into fertile land [23, 41]. A holistic science that embraces inter- and transdisciplinary methodologies where data is gathered from different fields like: geology, geomorphology, hydrology, biology, anthropology and astronomy amongst others, so as to derive knowledge and a meaningful synthesis about the subsystems of the earth is paramount, in this day and age, to assist values based decision making [7, 21].

In turn, values based decision making, it seems to us, will contribute to bring forth the kind of restorative paradigm that as previously mentioned, is a holistic approach to land management that, we conjecture, will start a harmonisation and re-balancing process between life systems and cycles that include the different life kingdoms and spiritual dimensions of existence.

In most of the more populated areas of the planet, a move towards natural, organic plant-based farming and gardening practices is possible. To integrate such farming systems, including plants for fibre, like flax, hemp, cotton and bamboo, together with food forests and biodiverse tree crops appropriate to the landscape, comes with different benefits associated with the creation of a sustainable future as will be briefly explained within the constraints of this paper [18, 42-43]. Also important to mention is that local systems that supply a relatively abundant and diverse set of fresh food including berries, fruits, herbs, vegetables, seeds, nuts and tubers to name a few, have the power to advance a diet with its health benefits and other advantages that contribute to general human wellbeing via a local economy that also feeds and contributes to the larger economies [9, 27-28, 44-45].

A local system in which structure, functionality and decision making is based on values related to wellbeing, quality of life and quality of the environment, is a local system that more likely will be conceived to be holistic, dynamic and efficient in providing for the needs of the people. We conjecture that a collection or distributed network of local systems will increase the capacity to better sustain a growing population, which could mean, an increase in the local and global average population carrying capacity, when compared to the systems of food production and distribution in place at the moment [7, 23, 37]. These local systems may also come with environmental benefits like an overall reduction of chemical pollution, energy consumption, greenhouse gas (GHG) emissions, and a reduction in health care associated costs among other benefits [19, 46-47].

In our view, it is essential in a restorative paradigm to acknowledge the self-correcting and self-organising properties present in life, when considering growth and learning in human development, as well as the capacity of biological systems for healing, and regeneration of cells and tissues. These properties are observable in nature in general, and the deeper these systemic properties of living systems are understood, the more effective, we conjecture, humanity will be to address the restoration of the environment, as for example, when regenerating depleted soil and detoxifying land poisoned by harmful chemicals or heavy metals [48].

Such a systemic approach will also be required when addressing macro environmental problems like the one of restoring the Amazonian forests, for example, for which, amongst other things, it is crucial to take into consideration all the geopolitical factors that are currently delaying even the wisest and most well-intentioned group of scientists, if humanity aspires to a sustainable environment that will provide the needs for the still growing population [18, 41].

It is important to mention that in one of the author's view, who is experienced in natural and organic farming and forestry, the system's level for a healthy soil goes down to the soil fauna, which most conventional farms have neglected, even though there is a solid body of research published on this matter [49-50]. When we learn and work in symbiosis with nature, we are able to: (a) carefully choose different perennial or permanent crops and (b) grow annual seasonal crops with the proper rotation, in order to build up and maintain a high level of fertility, with a natural fluctuation between heavy, medium and light feeding plants [23, 51]. The organic matter left behind by the harvested crops in the garden will add further fibre and nutrients to feed the creatures in the soil and also increase the water holding capacity within the soil and this is particularly valuable in dryer climates and in regions with a history of droughts [52]. By creating local microclimates through appropriate plantings, it is possible to increase biodiversity and grow plants beyond their native climate zone. As deforestation has contributed to climate change, so can appropriate plantings, undertaken both locally and globally, contribute to a stabilisation of the forests with their associated effect on the climate.

We imagine that further research will continue to emerge regarding tests of what kind of micro nutrients are built up in the soil by different plants, trees and soil organisms, like for example how some plants are able to fix atmospheric nitrogen in the soil to make it fertile, or oak trees that alkalise acidic soil and such knowledge can then lead to a more environmentally sound landscape engineering and management [53]. This kind of knowledge, we foresee, will be

particularly valuable for nutrients that are hard to source or need to be transported over long distances.

To ease the global phosphate shortage for example, a move to plant-based natural, organic farming and the diet that comes with it will certainly contribute to the solution, since with one (1) kilogram of phosphate it is possible to grow over three thousand (3000) kilograms of kumara (sweet potato), while produce only sixteen (16) kilograms of beef [54].

Another associated advantage of moving on towards a plant-based natural farming practice is that it has a much higher food calorie production per unit of land than animal farming [42-43], which contributes to free up significant land space in order to grow forests and grasslands with tall grasses, creating habitat for the animal world and positive effects towards the stabilisation of the climate [55-56].

Learning from this in order to grow biodiverse permanent forests with quality timber trees brings great advantages for the restoration and creation of healthy living environments [57-61].

Some of these advantages are:

1. Photosynthesis, in a continually renewed forest, has a very high capacity to absorb carbon out of the atmosphere and store it in the soil to make it fertile and with this comes a great balancing effect on the natural world and particularly the climate.
2. Mature trees can be selectively harvested, as they are one of the most useful and versatile renewable resources that, for example, can be used in building, construction and furniture making, without much disturbance of the overall ecosystem.
3. The selective harvesting of trees is more economically viable than the common practice of clear felling with its devastating environmental impacts, such as soil erosion for example [62].
4. To grow quality timber trees that can be harvested and used according to their properties, frees humanity from the need to use toxic chemicals for timber treatment with its detrimental effects on the environment and human health.
5. Creating a stable habitat for the animal world by respecting the time of the birds' nesting in which no harvesting should take place.

A caring relationship with animals allows for their proper development, eco-systemic function and aesthetic value. It is the duty of humanity to care, guard and protect all animals (including birds and insects) and remember that they are an integral part of nature, with their particular needs and contributions to the natural world at large. We foresee a time of transition, in which people will restrain from reactive behaviours like killing or poisoning animal life, in order to allow for a harmonious and peaceful symbiotic relationship with the human species.

1. Meanwhile, a new code of ethics will need to emerge or be agreed on wherever animal farming is continued for various reasons in the transition period towards plant-based farming systems [7] that could include, for example, the display of compassion to minimise the suffering of animals while still farming them.
2. Natural and organic farming systems in which biodiverse permanent pastures are substantially

grown before grazing, allowing for: a) the improvement of soil quality and b) the increase in photosynthesis and nitrate uptake, which would contribute to a reduction in erosion, use of fertiliser and the pollution of waterways and therefore improve the quality of environments for people and animals alike [63].

Similar codes of ethics concerning animal farming can be observed in some cultures like for example, in some of the Hindu traditions, where the wellbeing of the animals is taken into consideration and alternative diets are prescribed. In addition, there exists a great wealth of wisdom in the Chinese culture for example, which deals with the symbiosis and complementarity of all living systems that informs the creation of environments, which foster general wellbeing and fulfils to a good degree, the spiritual, physical and aesthetic needs of the people. This knowledge and wisdom incorporates a landscape that includes forests, gardens, and orchards, in harmony with the shapes of buildings, walkways and roads that are supporting, instead of interrupting, the natural flow of life [22].

As the authors have elaborated on in previous work [7], we foresee that a plant-based natural and organic farming practice and diet, will certainly contribute to a future of social harmony and respect for the natural world. This approach to our survival needs, when complemented with actions of kindness, something easily learned in a loving family setting, constitutes an ideal start for a community economy based on actions of kindness to develop, with the potential to expand to larger regions, nationally and eventually on a planetary scale [5].

We foresee the emergence of an economic paradigm and new systems of interchange based on actions of kindness, where every transaction matches the commitment of a society that values peace and general wellbeing. This includes transactions related to education, industry, technology, health, housing, environment, human potential and spiritual development [5, 64]. Economy, in other words the careful management of available resources together with sound ecological principles, should guide policy planning and the design of systems that satisfy human physical, aesthetic, intellectual and spiritual needs [17].

This we propose as the foundation for a paradigm shift from a purely materialistic orientated society based on client-provider relationships to a more balanced society grounded in family-like relationships. In other words, philosophically this means a shift from individuals growing and maturing from the desire to receive for the self alone, to the desire to receive for the sake of sharing, where The Creator and creation are acknowledged as providers and where human beings, the receivers, share in gratitude and in the spirit of goodwill.

In a family or family-like community, where scenes like: a) a mother breast feeding her baby, b) sharing a meal with friends, c) grandparents taking their grandchildren for an exploration to the nearby river, d) writing a family story book and e) assisting in building the house of a neighbour, to name a few, gradually increases the level of contentment and social achievement that also allows for a smooth transition to the manifestation of such a paradigm.

The authors have observed by first-hand experience that: a) work, rest, meditation and contact with nature are easily accomplished in the context previously described, increasing the probabilities of developing human potential to greater levels [31, 65], and b) the quality of

human values based decision making increases in a way that for example, incorporates technologies geared to the use of renewable energy like biogas, water and solar, with an attitude towards, reusing or recycling resources that prevent the unnecessary depletion of resources.

All of the above, it seems to us, will act as a preventive individual and social antidote, a kind of filter and membrane that will protect human beings from the use of harmful substances, technologies and ideologies that damage the manifestation of goodwill to all life [48, 66-67], allowing humanity to pass through a set of transformations, until a time in which we foresee a future where the sacredness of life will be cognitively acknowledged and continuously perceived in ordinary life. More likely, a holistic approach to work, science and research in general will assist us in the understanding and development of a much better human experience in a land we can all call our own.

Furthermore, we are convinced by first-hand experience, that this will create the necessary momentum that is required to facilitate the development and propagation of peace as the foundation for self-determination and self-governance and the possibility to allow for the kind of governance based on the spiritual direction, which arises in the context of a personal spiritual experience with The Creator or Tao [68], where social order emerges in meaningful and synchronous social events guided internally by the spirit of life.

V. GUARDIANSHIP OF THE LAND AND SELF-GOVERNANCE

When decision analysis and decision making is approached with a spiritual foundation then the question of “who owns the land?” finds an ambiguous answer: the land and nature in general is owned by nobody and everybody at the same time and any effort to manage private property under the rule of human law, modern or ancient, must somehow imply a sense of guardianship for a time that ought to be honoured by preserving social harmony and environmental health for current and future generations. These licenses or social agreements should inspire the achievement of noble dreams to improve the condition of humanity while at the same time requiring a sense of shared social responsibility.

As individuals, families and family-like communities embrace such an understanding and propagate via social interactions, the opportunity will naturally arise for a social correction and shift from the destructive path in which most of humanity currently finds itself, decreasing the probabilities of the before mentioned extinction scenario while increasing the probabilities of individual Inner Peace and social harmony. As an organic consequence of that, we foresee the emergence of a more solid body of law based on spiritual values and wisdom, with a greater scope and power to bring remedies to the present human situation [65, 69]. Then a more comprehensive understanding of land distribution towards a peaceful and just society could be enacted with such wisdom, understanding and knowledge in order to empower even more this transformation, towards individual Inner Peace and social harmony, where human beings’ unalienable rights for life, liberty, happiness and holiness are upheld and the dignity of the human soul is honoured.

VI. CONCLUSIONS AND FUTURE PERSPECTIVES

In this paper we have explored aspects of spiritual life in a nuclear family or in a family-like community living in harmony with the land. We have stated that in our understanding, the family together with the land play an intimate and complementary function for the preservation of individual and collective peace and harmony, something that in turn contributes to preserve the larger natural environments to guarantee healthy living for future generations.

This opportunity is still available to the human species and it should be considered a priority, since a platform for harmonious living based on paths to the attainment of Inner Peace and wellbeing, we conjecture, will contribute to raise the consciousness of humanity from the spiritual and environmental crisis that it currently finds itself to be in.

We are convinced that it is in family relationships where grandparents, parents and children develop care, cooperation and love and where the foundation for the spiritualisation of humanity will support such a transformation towards Inner Peace and social harmony. It is very important to realise that family relationships are far from confined to the immediate bloodlines or clans and extend universally to other members of humanity who already enjoy the blessings of extended family and universal brotherhood and sisterhood.

Harmonious family living creates opportunities to explore and discover oneself and one's purpose in life. These are environments that bring people together, providing for hospitality and fostering the way of peace, usually accompanied with great sharings, communion and healthy meals ideally planted and harvested by members of the family. It is the primary learning environment to become a mature and loving wise adult [36, 64, 70].

It could be of interest in the future to explore what would be the optimal number of people in an extended family or community in which the quality dynamics of inter-personal relationships are maintained with the proper infrastructure in place, while both the basic and higher needs of the people are satisfied and accompanied by the desire to learn continuously as the foundation for acquiring a robust education, where knowledge and wisdom that contribute to Inner Peace are greatly valued and appreciated.

In summary, altruism and care for the environment are the natural consequence of sound spiritual family or community living. Such an experience is accompanied by the understanding that is derived from a family economy based on actions of kindness that in principle can be extended to the wider social life [5].

We leave the reader with some final and relevant questions that need further exploration:

1. Will humanity survive in the future in artificial environments due to pollution and degeneration or will it make it into a benevolent, healthy and peaceful future?
2. Will people have the courage and determination to grow out of a generalised behaviour grounded in self-gratification or will people have the strength to build a spiritual foundation to recreate harmonious family life and beautiful natural environments that will fulfil their physical, mental, aesthetic and spiritual needs?

3. Will humanity be able to dispose of the technologies that have a detrimental effect on life while simultaneously creating and using technologies that are more beneficial and life supportive?
4. Will a significant number of people overcome their excessive competitive and ego driven exalting tendencies and turn instead to cooperation, constructive creativity and service to peace, wellbeing, self-realisation and goodwill to all?

We uphold that the human species has a great potential to overcome the challenges that are before us and succeed in bringing restorative paradigms and actions directing humanity towards a benevolent desired future. This will require that each individual will address and overcome their own destructive tendencies, behaviours and thoughts while embracing a change towards constructive intelligence, values based decision making and for those who so choose, the building of a relationship with The Creator and the pursuit of enlightenment and God Consciousness.

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