

**EPISODE 268**

[INTRODUCTION]

**[0:00:09] ANNOUNCER:** Welcome to The Alpha Male Coach Podcast, the only podcast that teaches men the cognitive mastery and alpha mindset that it takes to become an influential and irresistible man of confidence. Here's your host, certified life coach and international man of mystery, Kevin Aillaud.

[EPISODE]

**[00:00:32] KA:** What's up, my brothers? Welcome back to The Alpha Male Coach Podcast. I'm your host, Kevin Aillaud. And today, we're going to talk about karma. I know that that's something that is probably pretty fascinating for you, or to hear me talk about, but I've mentioned it a few times, and I think it's really time to maybe talk about this a little bit more in more depth, maybe explain what this means. Because I know that there's a lot of misconceptions. I know that there's a lot of ideas about karma, right? Because it's a word, right? There's a word out there. And everybody has their own idea on what this word means.

Even when we say a word like tree, everybody's going to have a different idea of what that means. Because I can say the word tree. Imagine a tree, and some of you might think of a pine, right? They might think of a Christmas tree or like a conifer tree. Others might think of a maple, or even a Japanese maple. You might think of a willow tree, something like really long, wispy. You're from the south, like from Georgia, those weeping trees.

So, it really depends. Or maybe I say tree, and you're from the jungle, like I love the jungle. I say tree and there's a completely different canopy in a tropical forest or jungle than there is in a temperate forest. So, even the word tree, we're going to come up with a lot of different ideas, in our mind, ways of thinking about this, but we still have a general idea of what a tree is. With karma, it's even more varied in how we approach this concept, because it is a foreign concept to our Western minds. When I say Western minds, I know that you guys, my audience, my beloved audience, my brothers, and probably some sisters out there as well, are global. I know that you

guys are all over the world, and probably English speakers for the most part, because the podcast is only offered in English.

But nonetheless, when I say Western mind, what I mean is this idea of nouns over verbs, of position over movement, and of logic over vibration. Sort of, mind over feeling or logic over heart, mind over heart. And the reason why it's difficult for us to understand this word karma is a couple of things. But mostly because of that logical piece. It's because karma itself is such a mystical and spiritual concept that most Westerners, or at least most of the people that I've asked, like, what is Karma? What does karma mean to you? They approach it with the answer that is very definitive, very logical, and very inaccurate, which is what goes around comes around, right? That's kind of what they say. What goes around comes around. If you do this, it's going to come back to bite you. Or if you do that, it's going to come back to delight you, right? It's going to get you or it's going to serve you.

But either way, it's this idea that you're going to get your comeuppance. The chickens will come home to roost, is another, as one of our wise brothers said. It's true. I think that there's a part of it, that's true, but it's watered down. It's really a very watered-down way of understanding the concept. And because it's so watered down, it can actually be misunderstood and deeply misinterpreted.

So, I'm going to spend today, this podcast episode, really kind of talking a little bit about what karma is. But before doing that, we need to talk about something else, which might blow your minds, might agitate you, might irritate you, might offend you, even a little bit, depending on where you are in your journey, where you are with me in your journey. But that is the concept of reincarnation. Because when we talk about karma, we really can't talk about karma without talking about reincarnation, and that's another very mystical concept, very spiritual concept. But it's one of those things where without that concept, then again, the idea of karma gets lost. It really becomes this what goes around comes around, or like I said, you're going to get your comeuppance.

We really need to begin with the idea of reincarnation. And as I begin with this idea of reincarnation, I want to begin by saying that this idea or this concept, I want to be very careful with the word "fact". I don't want to use the word fact. I don't want to say that it is a fact that we

reincarnate. I don't want to say that because of how we use the word fact, because the fact is, or at least according to circumstance, we talked about this in circumstance, in the model of alignment, universal truth, it's something we would all agree to. And clearly, reincarnation is not something that we all agreed to.

So, I want to be very careful about how I use this word fact. Although it's also true that not everybody agrees that the world is round. There's going to be people that say, "Well, no, the world is flat", and it's very difficult to maybe engage or talk to or have a conversation with these people because of the way they see things. But because not everybody sees the world is round, can we really accept that as a fact? And some people would say, "Well, it is a fact, Kevin." And some people say, "Well, based on the definition of fact because not everybody agrees to it, we really have to be careful with how we talk about this."

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But when it comes to reincarnation, one thing I want to let you guys know, and I think this is unknown, I think this is not well known, is that every spiritual teacher has supported the idea of reincarnation, and every enlightened being has talked about it as a fact. So, it's kind of one of those things where, okay, so if we read the teachings of Buddha, read the teachings of Krishna, these are obvious, because we look at Hinduism, we look at Buddhism, we say, "Yes, these religions, they already kind of had reincarnation. They kind of have them in there." So, we look at these, we can say, "Yes, they've talked about it." But the Christ has also talked about it. Even in the West, even an Egyptian. We look at the Egyptian religion, clearly, there's an idea of reincarnation. We look at Judaism, they talk about it. We look at Jesus, he talked about reincarnation.

And even though these concepts were maybe removed from the religions, for one reason or another, and I'm not going to get into that. I don't want to get into the politics of why any institution would want to take away the concept of reincarnation from its teachings. But nevertheless, regardless of what the past or modern church is saying, it's very clear that Jesus talked about reincarnation. So, we have all of these spiritual teachers, we've all of these enlightened beings, talking about this idea.

So, I want to be careful not to say that it's a fact. But I almost need to begin with it with you, as a platform to begin to talk about karma. Even if we took out all of the spiritual scriptures, if we took out all the spiritual texts, if we took out all the recorded sayings of the enlightened beings, like all the things that the Buddhist said, all the things that the Christ said, all the things that Krishna, and Babaji, and all the things that everybody said, and we just take all that out, just remove that, and we just observe. We just begin to observe the natural world, the natural state that we find ourselves in here, in the third dimension, in this what we call this dream, this illusion of separation. As we watch it, we see that it's all cyclical. We see that it's all pulsating. That there is an on and an off. There's an up and a down. There is an ebb and a flow. There is a back-and-forth. There is an in and an out. There is an on-and-off. Did I say on an off? I think I did. There is a dark and a light. There's a winter and a summer. And it happens. There's a day and a night, and we see this.

There's a seed and there's an apple. There's an acorn and there's an oak. There's an egg and there's a chicken egg. Sometimes we look at these things that we ask the question, somewhat condescendingly, or maybe even inquisitively, we say sometimes what came first? The chicken or the egg? What came first, the acorn or the oak? Because we don't really know. It becomes one of those colons becomes one of those Zen colons, like what is the sound of one hand clapping, right? Or if a tree falls in the woods, and no one's around here, does it make a sound? What came first, the chicken or the egg? It almost becomes one of those things that used to twist your mind around, to break the mind, and to find freedom. At least that's what the Zen colons were all about. That was their path to enlightenment, was to contemplate a paradox until the mind breaks and you're free.

But that's the paradox is what comes first, and we don't know because it's a cycle. It's a circle. It's cyclical. It's a wave. It's not a movement forward and a stop. That's the way our brain thinks. That's the way our brain thinks when we, for example, we look at our lives. We look at our lives beginning with the birth and ending with death. We see our lives beginning in the maternity ward and ending in the crematorium, and that's the end of it. It's this linear progression, whereas everything else in nature seems to be working cyclically. Everything else in nature, comes back, reincarnates. The seed becomes the tree, becomes the branch, becomes the apple falls from the tree, and then the seed is there, and it goes back into the ground, it becomes a new tree.

It's cyclical. It's constantly reincarnating itself. The essence of the very first seed that made the first tree fell off and made the second tree. But the essence of the second trees in the first seed, you see, because it's all the same seed. It's all the same essence. It's all the same "soul". This is a very natural, obvious process in nature that we see everywhere. We see it in a wave of seasons. It's a cyclical wave. Our earth is orbiting around the Sun creating a wave of up. If we call up, warmth, summertime. And down, we call down coldness in wintertime. So, it's this wave. It's this ebb and flow.

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Likewise, similarly, what all the mystics has said, and again, I want to leave the mystics out of it. I want to leave the enlightened beings out of it. Let's not talk about that. Let's just use our own process of investigation. Let's just use our own process of observation and say that okay, so given all of that, everything happening in nature this way, why would we, as human beings think that we are different? Why are we separate from that process of nature that is cyclical? The reason why is because, of course, we only have consciousness during our on. We only have consciousness during our life. We don't have consciousness during our off. We don't have consciousness during our death.

So, what happens, we have this pulsation. We have on and off, on and off. And when we're on, we're on, we're alive, and we're conscious, and we're aware, and we're experiencing divinity. We're experiencing everything. And when we're off, we're off and there's nothingness. I know that that scares a lot of people. That's why they created all kinds of mythology around afterlife. But recognize I'm not talking about you being conscious of nothingness. I'm not talking about you falling asleep and being conscious of your sleep. I'm not talking about you living in eternity in a box, in darkness. It's not what I'm talking about. I'm talking about off.

I'm talking about there is no consciousness. I'm talking about as if you were to fall asleep in your bed and die. And then a moment later you wake up in the body of a baby and a child, because even if you had been asleep for 10, 20, 40, 100 years, even if you've been "dead", if you had been in that darkness, and that nothingness, to you, there would be no memory of it. There'd be no knowing of it, because it's nothingness. You see, our minds think that we have a knowingness of nothing which creates fear for us. But there is no knowing of the nothing. It's

just nothing. It's just a blankness. It's no different than falling asleep, waking up and having no memory of where you were when you fell asleep.

So, that is really the pulsation. But now, we have to begin there. We have to begin with that as a platform, brothers. Because without that, if there's not that, if there's not that understanding of the cyclical nature, the cyclical pattern of experience, the cyclical pattern of existence, that everything is sound and silence, that everything is light and darkness, this is the duality. You see, this is the duality that came from the unity. And in the duality, what is the opposite of life? The opposite of life is death. But what do we experience in life? Everything. We experience consciousness, awareness of everything. So, the death would be the opposite. We don't have, in death, what we have in life. It's the opposite. It's the off.

So, given that, now, again, that may require a whole podcast on its own. I know that that concept itself may require a whole podcast on its own. If we can get there, if we can say that okay, in some way here, I recognize that this journey is not a single journey of my birth to my death. Before I was born, I was nothing. And then after I die, I go off and I maintain my corporeal body and my mental memory and go off to some nirvana or have it. Because if you believe that, there is no karma for you. I mean, that's – and karma means no sense. Of course, that whole idea doesn't occur anywhere in nature, or anywhere in any of the spiritual texts. No enlightened being is ever said that you will live one life and die and that will be it. Although, there are institutions that have said, spiritual beings, enlightened beings have said that, but that was again for their own reasons, right? They wanted control over your eternal soul. They wanted to make sure that they had control and not you coming back over and over and over and over and over and over. So, they just got rid of reincarnation and then misinterpreted the message of their enlightened being.

Karma then becomes the story of why. If I can transition here. If I can get into what is karma, karma because the story of why. Why come back? Why come on again? Karma is the reason. Because to go back to nothingness and follow me on nothingness, brothers, because again, nothingness, I know, scares you. But nothingness is the same as everything. I don't want to belabor this point, but to become one, one becomes zero. From zero becomes one, and from one becomes two.

So, when we talk about nothing, nothing is really the same as everything. From nothing comes everything. And from everything comes duality. From unity comes duality. So, to go all the way back, we really do. We reach the source, we call it the source, we call it God, we call it whatever you want to call it. The source of everything is nothing and that is death. That's the off. But it's also the on, because on is the unity. Both death and unity is the duality that creates the everything. Death and life are the duality creates unity coming together and then from that, there is nothing.

Of course, we get something from nothing. We get unity from nothing, and then we get duality from unity. Karma becomes the reason why we keep coming back, because we're in that space of nothing. But why reincarnate? Why come back here? Now, the story is because we have to let go. That's the story of karma. Because we have to surrender what it is that we have attached to in this world. And whether we attach to it in this life, the previous life, or the life that was 100 previous ago, we are coming back because of those attachments. And we come back, we come back into the world to be aware of those attachments, to become attracted to them. The attachment other shiny objects in your life.

Whatever the shiny object is in your life, whatever is separating out of the foreground from the background, whatever catches your attention, that's your karma, and that's why you're here. Because it's that energy you're attached to. Because without being attached to that energy, you would come back here and you would see the world as it is, which is in unity. You would see it in harmony, as a single organism, acting in harmony, through the love that it has for itself, which is divinity.

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But we don't see that. Instead, what we see is our own conflict, our own struggle, our own karma. So, we separate from the foreground and the background what is important to us. What is it? And whatever it is, becomes the karma. Now, what does it mean, then to come back? What does it mean to come back and let go? Well, as I mentioned to you in some previous podcasts, and I'm not going to go into too much here, because again, this has to do with just one idea. But it could be one of the five hindrances. This is the Buddhist topic. There's the Christian concept as well, which is essentially to relieve the sin, to let go of the desire, the –

what are the seven deadly sins. I think it's somewhere in there like greed, sloth, vengeful, wrath, all these things. But the Buddha had the same, anger, wrath. Buddha had five, Christians had seven. What difference does it make? We come to this plane, to look at these things, and become aware that they are here within us. That's why we're here, but they're not of us. They're here in the third dimension, but they're not who we are. We just attached to them, and when we attach to them, we increase our karma. And when we release them, we release our karma. We let go of them or surrender. We release our karma.

If we could talk about a purpose, and I always want to be careful with this word purpose. I always want to be careful with purpose, because it's kind of like a catch-all term. So, if we say like, "Okay, so what's the point then? What's the overall goal?" The overall goal is peace. I mean, what do we think brothers? What do you want? What word do you want to use? What word do you want to use? Peace? It means alignment. You want to use merge? You want to merge, we want to merge. That's the overall goal is to reemerge, to reemerge with unity, right? To become one with divinity. To become one with ourselves, because we're in a differentiated state, and that differentiated state is caused by reincarnation. It's both the cause and the effect of the karma, that we ended up here in differentiation, in our separateness, and it's through the illusion of separateness that we heal ourselves, right? Because it's through separateness, it's through relationship, well, that we both heal ourselves when we release the karma, when we let go. But also how we continue to harm ourselves as we engage and attach to more and more karma.

So, when I say heal yourself, this is where we get into some really powerful concepts, and really where all of my work is going with, brothers. I'm going to tell you brothers, for those of you that are still here, for those of you that are still here, and I'll digress for just a moment, because I said last week, I don't take a look at how many listeners I have because I said that, it just came up. I said, "Well, let me let me take a look." For those of you that are still here, there's a reason you're still here. And I think that reason is because you're watching this transition, you're watching this change, you're watching this move, and there is no greater concept, I think, that's coming, that I've taught. I don't want to say I invented or I came up with. But certainly, it's the best concept I have for explaining karma, which is the mirror principle and the inversion principle.



These are the most spiritual principles, I think, that are in the alpha male tenets, that are in the academy, because of what they have to do with karma. And really what they are, is the idea that we are here for ourselves, not that ourselves are separate from any other being, but that because we appear, or have the experience of differentiation, because we appear separate, the journey is one of self-enlightenment, which is to say of self-cleaning, or karmic release. The notion that you can help anyone else is egoic and limited. I'm going to explain that in a little bit more depth here. Because again, like I say, I said in the beginning of the podcast, this might offend some of you, because some of you out there think that to be benevolent, to be a good person, to be loving, to be kind, we need to help other people. We need to look at other people, we need to judge them. We need to see someone as they are. We need to judge them. They need our help. They're suffering. They're in pain, they need our help. And then we need to do something to help them, because we have it in our power to do that. And maybe even they asked for help. Maybe even they think that they're in a situation where they need help.

But then, we do them no service by believing that story that they actually need help. Now, hold on a second, brothers. I want you to stop right there, because you might say, "Well, Kevin, there are people that need help." I'll say that, yes, in the world of third dimension, in this world of form that we have seem to become so attached to in our version or idea of what is real, there might be a little something we can do to nudge someone, just a millimeter forward. I might be able to offer somebody some food, some bread, or some money, or maybe some advice, or some kind words. Or maybe I can do something, I can become an activist that I can hold up a sign and I can protest, and I can – well, maybe I can change a law that will help a certain group of people be more free. Or maybe I can write to my congressman and my senator, and I can get our government, the US government to do something more with foreign policy. Maybe I can get them to take greater action with Russia or with Israel, or I can get them to take greater action with environmental issues or whatever is the thing that is for you.

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The thing that is on your heart, that you think you need to do to help other people and humanity. I'm not saying that none of those things will do anything. But what I'm saying is that what they're actually doing in the realm of third dimension, what they're actually doing here is they're moving

everybody forward, just by millimeters. By millimeters and inches. Just segments, right? Little tiny bits.

But I also want to offer that when sometimes when we take one step forward, we take two steps backwards. And sometimes what it looks like we're inching along, and we're making these little steps forward in form, we're actually taking two steps backward in spirit. Because when we have this idea that we can help others, or that others need our help because they've asked for it, then we believe their story, we believe their victim mentality. We go and say, "Okay, I'm looking at you, and I see you as a victim. I believe the story you're telling me. I believe" – how can I say this, brother, because it's not the truth. The truth is not the story. I've said to you, you're not a victim. You are not a victim. You're not a victim in any circumstance. I would say the same to anyone, regardless of what circumstance they're in. There is no such thing as a victim, even when somebody says, "Hey, I need help." What does that mean? What can I do to help? I'm not being cold or callous, and I'm not saying I don't do anything. I'm not saying I don't "do" anything. Because some people say, "Oh, Kevin, you just go sit wherever you live." Right? "You sit in your room, your tent, your house, your apartment, and you just go meditate, because you don't want to do anything. You don't want to help anybody. You just want to go and live in your little place of bliss and peace in your heart." I'm not saying that at all, either.

But what I'm saying is, when we have the intention, when we have this idea that we're going out to help somebody, we are actually perpetuating. First, we're doing is perpetuating their idea of being a victim because we're believing their story, and we're making their story true by giving them help, because then they become the helpee – you're the helper, they're the helpee. So, they are, by definition, the victim. You're perpetuating that story. You're perpetuating their idea of separateness. You're perpetuating their idea that they are incapable of helping themselves. That help, that the idea of help is really a cleansing of energy from within them. That the problem itself is the illusion. That they are free, in any way, whoever we're talking about, whether it's a girlfriend, whether it's a brother, whether it's whoever it is, when we help someone else, we add to our own karma, because we put into our action of helping. The outcome that the other person receives our helping and then becomes better, and then gets help. Because the action itself is outcome-based, that it's not in the space of doing, but in the space of resulting, we add karma to ourselves. That's the adding of the karma.

Now, I know this is a very, very, very subtle point. The reason why I brought the mirror principle and the inversion principle. Because that really becomes the helping. That really becomes what it is that we're here to do. And again, I'm very hesitant to use this word purpose, right? It becomes the why. The why of our incarnation. Karma becomes the why of our incarnation. And that karma is the mirror principle and the inversion principle. Because the inversion principle is what we witness other people's karma incarnating. That's the inversion principle. What other people say, what other people do, that's all their karma. We can witness that. We can observe that. When I work with my students through the inversion principle, when I help them do is to separate their reaction to what it is that they're witnessing, because their reaction is their karma. When you react to what it is you're seeing, your thoughts. That's your karma. The circumstance is neutral. But your reaction to the circumstance is your karma.

Now, the circumstance is the other person's karma, because those are their actions. So, working with students on the inversion principle is to separate what you're witnessing, which is somebody else's karma, with responding in a way that you begin to add karma to yourself. Look, if somebody else calls you a jerk. So, what? Somebody else calls you an asshole. So, what? So, what? That's their karma. They're dealing with something that is, as a phenomenon, is symptomatic of whatever it is they have to let go of. It's symptomatic of their off gassing. It's the, "Uh." They come up to you and they're like, "Ah." They make this sound. And to you, it sounds like you're a jerk.

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But really, it's just karma. It's just energy being let go, being released, and they're releasing. Blah, blah, blah, blah, blah, blah. But if they're not in it, if they can't become aware of it, they can't see that it's not you that's the jerk. If they can't see that it's happening within them through their own universal truth, through their own model of alignment, through their own thoughts and feelings, and that's where they need to work on their process, their karma.

That doesn't mean that you need to sit there and tell them that and teach them that and try to get them to be different. Because once you do that, then you are now adding to your karma. Because you're responding. You're reacting to their karma. It's okay to just watch it. Just look. Look and smile and say, "Okay, sure. Sure, I can be a jerk. I can be a jerk if that's what you want

me to be. I can be anything you want me to be because none of it's me. I mean, it's all your opinion of me. It's all your story of me. And none of it matters. None of it's true." But that's not what we do, is we react. We react and we say, "Oh, I have to defend", because it becomes triggering and triggering, and that becomes the karma. The karma is I'm attached. I'm attached to whatever. Maybe I'm attached to a story. I'm attached to who I am. I'm attached to people liking me. I don't want this person to call me a jerk. I want them to call me a friend. So, I need to defend myself. Why am I drunk? What have I done? Sorry, maybe there's an apology. Maybe there's something else. Dah, dah, dah, dah, right?

Let's see if we can "work" this out. Let's see if we can "calm" this down. And then we get into this weird, little manipulation of helping people and we're never really engaging. In fact, we are engaging. We're never really emerging. We're just engaging. We're just engaging with karma. We're just engaging with ego. This person's ego is off-gassing their karma, and you respond, and you started off-gassing your karma, and we're engaging back and forth. This disengaging prevents connection, prevents merging, prevents really understanding, and creating a depth with each other.

So, if I roll it all the way back and I say, "What is karma?" Karma is attachment. It's attached energy. And I've talked about it in past, it's as you are sitting by the riverbank, and you're watching the river. It's as a leaf floats down the river, and all of a sudden, it catches your eye. And instead of the watching the river flow, now you're watching the leaf flow down the river, and that leaf becomes your karma, you see. It's because you got stuck. You got stuck on that. That's what I mean by foreground and background, brothers. That's what I mean by foreground and background. Because human beings, in our karmic state, in our state of the mind, our state of this third-dimensional illusion here, this dream. That's where the karma comes from, at least that's how we become aware of it, is through separation, is through the idea that movement is more important than stillness, that confined frames are more important than space. The cloud is more important than the sky, for example. Or the tree is more important than the field, right? Because it's a thing, it's enclosed. Or what's dangerous.

Again, the danger. What's dangerous is more going to be important to us than what is safe. Just like a ship's radar that scans for danger and objects, and movements, our brain or our karmic effect, our way of experiencing the third dimension is scanning for danger, object, and

movement. So, this then becomes the shiny stuff. This is the shiny stuff. This is what attracts us. This is what we think is important. Now, it's going to be different for everybody, of course, and the reason why it's different for everybody is because everybody's got different karma. Some people are going to see red BMWs. Other people are going to see white Range Rovers. It's like they said, like the monks said, pickpocket could be talking to a saint, and all he'll see is his pockets. Because for the pickpocket, everything is pockets. That's what the world is. That's what stands out. That's what jumps out is the pockets.

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For somebody who's dealing with the karma of lust, what's going to stand out? Beings. If you're a male, that's going to be beautiful women. If you're a woman, it's going to be attractive men, right? It's going to be beings. It's going to stand out to you. That's what's going to pop out in the foreground. That's going to be your white BMW. You're going to see him everywhere.

Now, what won't you see everywhere, what gets pushed into the background? Everything else. So, you'll see just the beings that you think are beautiful or good-looking, and everything else just kind of fades. That's the thing. That's the thing about the way we view the world is that while we're scanning for our karma, while we're scanning for our desires, with your karma's greed, for example, all you're going to see is money. You're going to be looking at money or lack thereof. You're going to be always worrying about how much money you have or where you're going to get your next money from, or how you're going to save more, or how you can invest more. Because everything is about money, and you're going to see it. You're going to see people that have more, you're going to see people that do better, because that's your karma. That's what's important to you. That's what you're here to heal from, brother.

Now, when we project that, you see, our projection of karma turns into blame, turns into criticism, turns into comparison, turns into conflict, turns into war, turns into jealousy, turns into anger, turns into doubt, resentment, turns into guilt and shame and inertia. It turns into anxiety and restlessness. It can turn into all kinds of things when we project it. When we work on it, when we are aware of it, when we take it in, we embrace it. And this is, again, all the work I've talked to you guys over about the past five years. When we bring it in, we embrace it, and we say, "It's okay. I can feel. I can accept. I can be with this. And I can let it go. I can surrender. I can breathe out and let it go."

Over time, the more you do that, the more you work with that karma, the more you work with it internally, the more you work with the mirror principle, when I think about others tells me nothing about them, and everything about me. It's my karma. When I think about the Gaza Strip, it tells me nothing about the Palestinians or the Israelites. It tells me about me. When I think about Russia and Ukraine, it tells me nothing about the Russians or the Ukrainians. It tells me about me. When I think about Obama, Trump, or Joe Biden, it tells me nothing about any one of those men, it tells me about me.

That's the mirror principle brothers. And if you think that it tells you about them, then you're projecting. That's the projection. That's the blame. That's the criticism. They don't know what they're talking about. They don't know what they're doing. They are evil people. They are in the wrong. They're just a bunch of terrorists and bombers and crazies. That's projection. That's suffering. That's going to cause you to reincarnate to come back and work on that next lifetime, or maybe this lifetime, or maybe in another five, six, seven million lifetimes. Again, that's not a threat. I'm not saying that to scare you. Because look, we've all been doing this for who knows how long? The Christ said Alpha Omega, he said forever. I told you what the Buddha said last week, and we've been doing this a long time.

So, I'm not saying that to scare you. I'm just saying that, look, you can just keep doing that. You can keep saying, "Oh, it's them. It's their fault. They need to be different." And I don't care what side you take. I don't care if you're an Israeli and you say the Palestinians be different, or you're Palestinian and you say Israelis need to be different. I don't care if you're Republican and you say the Democrats have their head at their butt. Or if you're Democrat and you say the Republicans have their head at their butt. I don't care. As far as I'm concerned, you're all asleep. Because you're all projecting it. You're all looking outside of you. You're looking at the world and saying that's the problem. There is no problem. There's only karma. There's only your own suffering. There's only your own suffering.

The only way to stop the suffering that you see in the world is to end the suffering that is occurring within your heart. That's the message I want you to receive from this podcast, is that the idea you have about helping others has nothing to do with you doing anything for anyone else. It has to do with you doing everything to let go of your karma. Because when you let go of

your karma, you heal yourself and you heal the world. That's the only way you can help anyone else, is to become aware of why you're here and to surrender. To let go and to merge back with the source of the divine being that you are.

But as long as you continue to say it's them, it's them, it's them, it's them, it's them, you will never really understand unity. You'll never really understand who you are, because you're separating yourself from yourself, rather your karma, is your gift to enlightenment. It's your path to enlightenment. It's your path to peace, it's your path to freedom. You can't legislate enlightenment. We can't legislate progress. We can't make laws to evolve. Now, there hasn't been a single law written in any country that has evolved the human species. We may think we have. We have Hammurabi's Law, we have a Mosaic Law, the Jewish law. We have House of Commons Law in Europe, and we have the US laws. We've got all these laws and they haven't done anything to enlighten a single being, to bring a single soul to peace, none of them. What brings people to enlightenment is surrender. What brings people to peace is release and that is the message I want to offer you guys today. That I know you have big hearts. I know you have hearts full of love. I know you see in the world people that you want to put your arms around and tell them that it's okay. Tell them that it'll be all right, that they're going to be safe, and that they're loved and protected. I know that you guys do this. I know you guys love this. That you there you have all this love.

**[0:34:49]**

In some way, you've even been trained to believe that by helping somebody, by being angry, by being indignant, by having a sense of indignation about whatever it is, about somebody being cut off, or somebody being oppressed, or about somebody being bombed, that you're doing the right thing. That you're being a good helping person. I know that that feels deeply true to your heart. But I want to offer that you work on you. That is how you help people. You work on you. Not in a way where you go to the gym in the morning or you stop eating sugar. That's not what I'm talking about. We're way beyond that. We're way beyond that, brothers. That's first grade. We're way beyond that. I'm talking about you listening, finding silence and stillness from the rumination of outrage that's in your mind, that's been triggered by your karma. You find that stillness. You find a way to embrace and release and let go.

Brother, if I could tell you the truth, you wouldn't believe it. If I were to tell you the truth, if I were to tell you that I am you, that when you heal yourself, you free me. If I were to tell you that everything is you, that when you heal yourself, you free the world. Would you spend any more time working on anybody but yourself? Would you spend any time in masturbation? In going through the motions of helping others, if you knew that helping others was masturbation? If it was not getting anywhere. It's not doing anything. That the only way to free anyone is to free yourself. You may not think that.

Even this podcast, even this podcast, you may be saying to yourself right now. "Well, Kevin, but you've helped me. You see, I've been listening to you for five years. You've helped me." I say, "No." Maybe you think I've helped you, but I haven't helped you. You see, you've helped you. See, I've just shown up here. I just taught. I helped me, brother. I helped me. This podcast is helping me. For those of you that have been with me from the beginning for all five years, you know that it's helping me, because you've listened to the change in the message. You've listened to the evolution of the message. You've listened to the growth that has occurred in my life. You have helped me. You have been there with me. If it not for you in the audience, I would not be saying these things. I would not be releasing my own karma. This is my karma. My karma is to do this. This is how I release.

So, I'm thanking you. You have your perspective. Your perspective is, "Oh, but Kevin, you've helped me. You've taken me from third grade to fourth grade." And I say, "No, you've helped me. You've helped me go from a third-grade teacher to a fourth-grade teacher." Because I couldn't teach fourth grade if I hadn't taught you third grade. This whole podcast, this whole journey is about me. Just like your own journey must be about you. Every single thing that we experience is a blessing from us to us, from self to self, from unity to unity. It's all moving us towards coming back to that unity, karmically, by letting go, by releasing the bond of division and separation, that for some feels really, really heavy. And if it feels really, really heavy for you, you're probably not listening this podcast.

I talked to some people who, from my own judgment, from my own human judgment, egoic perspective, seem to be spiritually Neanderthals. They seem to think that the world is made of things, that the world is as it is. That science is science and everything else is lies. If you don't think that a tree is made of wood, then you're insane. Well, even though quantum physics tells



us that a tree is not made of wood, or that a tree, or that wood itself is really not a thing, but a pattern of vibration. But again, it's all different perspective. And if you're really, really deeply rooted in it, if you're really, really deeply rooted in it, then it's going to seem very, very easy for you. Right is right, left is left, good is good, bad is bad. Life is simple. I'm a Neanderthal. I'm here as an animal.

Again, I'm not saying that condescendingly. I'm just saying like, this is a very new soul. This is someone who's very recently come to this playground and hasn't shed off a lot of karma, and therefore is very far from the source of their inner divinity. But you, brothers, that are with me here, we're on this journey together. Some of you have fallen off, and some of you are coming on. But you are me and I'm you. We're all doing this with each other. Those of you that came in the first year and are not with me anymore, that's okay. There was something that you heard and it touched you and you moved on and that was it. Those of you that came in later, and you're still with me, and so on, and it's all phenomena. It's all incarnation. And when we look at it from what can we do, what do we do, we really start to understand and we really get into that deep level, that deeper, deeper level of our spiritual journey. We really, finally know. Not with the mind. But with the being, with the heart, with the soul, we finally know that the only way to help anyone is to go as deeply as possible within. Because everyone is one. Everyone is me. Everyone is you.

When you, brother, when you heal, you heal the world. As long as you see the world as in need of healing, you perpetuate its need for healing. That's what I have for you today. Until next week, brothers. I love you, brothers. I love you so much. I am so grateful. So, so grateful for all of you. All of you. As I said, I'm only here today because of you. I know that may sound contradictory to what I just said in this podcast. But it's because of you. It's not that you helped me. You see. But because you're there. It's because you're reflecting back. It's because I'm saying this. This is me, this is my karma. Even if you weren't there, if you weren't listening, I'm still doing it. I'm still evolving because I'm saying it, because I'm letting it go. I have become lighter.

My message has changed, you guys can see this. It's not that you've helped me, maybe say because of you is not the right thing. But nevertheless, I have so much gratitude for all of you. And it would be a pleasure to meet all of you. It'd be my pleasure and it'd be my honor to give any of you, all of you, a big hug and say thank you. Thank you for being, thank you for doing,

thank you for incarnating, thank you for coming down here to do this work, coming down here to remember, to remember that you're a spiritual being, that your work is not done in this realm. That this realm is the playground. Your work is done inside. It's done on another realm. It's done in another place in your heart and you can do that work, while still being in the world.

As the Christ said, "Be in the world, but not of the world." Be in the world. Yes, we are in the world. But we're doing the work at our heart. That's the of. We're in the world, but we're of the heart. You see, we're of the soul. Thank you, brothers. Thank you. I love you and I'll see you next week.

[END OF EPISODE]

**[0:43:52] ANNOUNCER:** Thank you for listening to this episode of the Alpha Male Coach Podcast. If you enjoyed what you've heard and want even more, sign up for *Unleash your Alpha*: Your guide to shifting to the alpha mindset, at the [alphamalecoach.com/unleash](http://alphamalecoach.com/unleash).

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