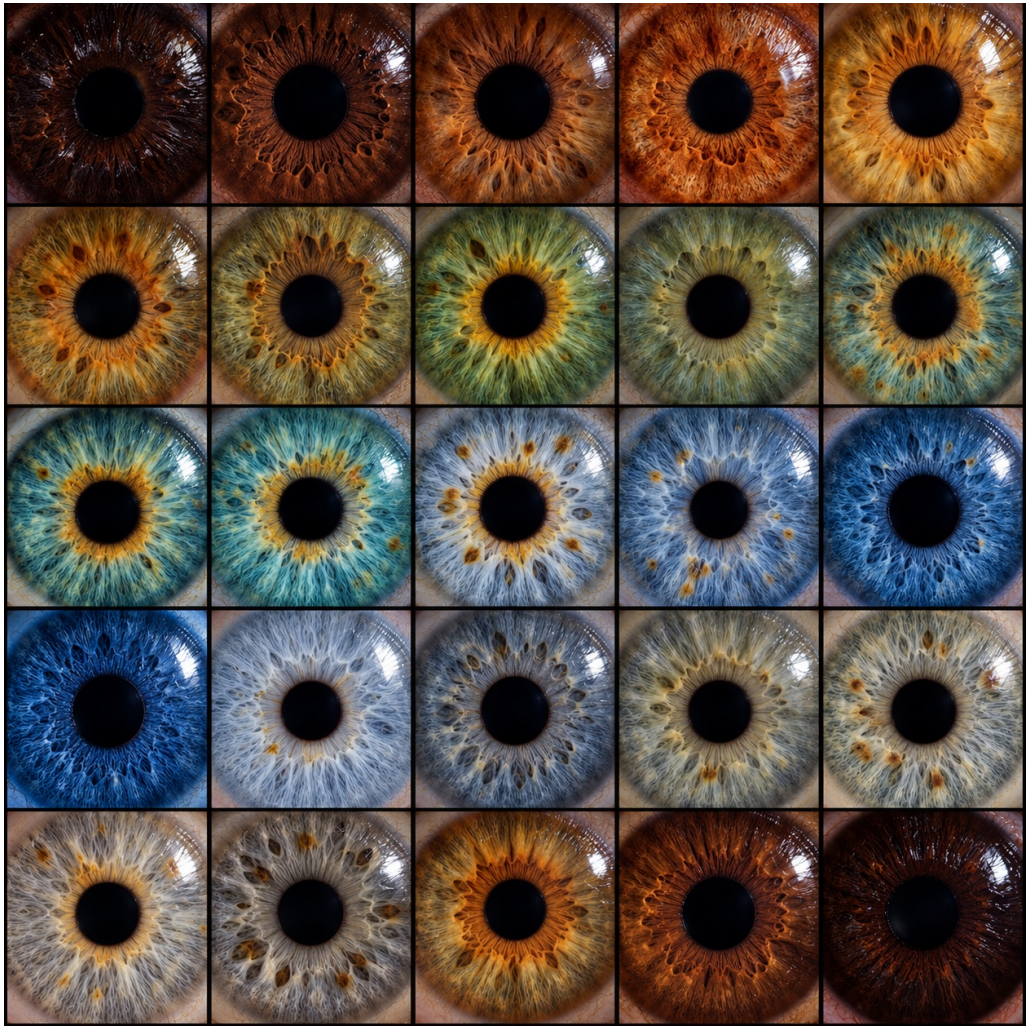
Natural Being

Returning to Our Natural State



JAVIER TANGASSI

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To Patricio

My son, everything I have done has been rooted in my deep love for you. At every sunrise and every sunset, you have been in my heart. This book is for you, in the hope that you may grow up in a world where life comes first, where well-being, nature, and community are part of everyday life rather than a luxury.

To Leo

Thank you for being more than a father to me, and for inspiring me to grow and become a better person.

To my parents

Dad, thank you for giving me life. Mom, thank you for loving me and forging me in a fierce fire.

To Capi

Thank you for your unconditional devotion.

Contents

Planting a New Way of Living 5

The World’s Problem 10

Space as Medicine 22

The Body That Still Learns 46

Being Human: Many Ways of Seeing Ourselves 60

Returning to Our Natural State 73

The Possibility of La Aldea 109

The Only Map We Need 147

Life and Enterprise 160

Thirty-Three People 171

A Network of Living Villages 186

An Institute for Learning From Life 199

The Human Choice 206

References 213

PROLOGUE

Planting a New Way of Living

Early in life, I discovered that the places we live shape who we become. They are more than walls, roofs, and streets: every space has an invisible pulse that influences our health, our emotions, and the way we relate to others. Space speaks a quiet language. It can nourish us or wear us down.

I have been fortunate to move between different worlds: business, where the prevailing logic tends to reduce everything to profitability; spirituality, where the unseen matters as much as the tangible; and human experience, where every encounter has shown me that what we seek most is not money or success, but purpose and real connection.

That wider perspective led me to a conviction that has become the guiding principle of my life: by transforming the places we inhabit, we can transform how we live, relate to one another, and care for ourselves as a human family. When we understand that we are not separate from Earth, that everything happening here affects us and that we affect it in return, we can begin to recognize the depth of our interdependence. Individualism lies at the root of the separation we experience as a species. I believe humility and love are the only way to counter it.

The Pain of a Disconnected World

We live in an age when material abundance coexists with an alarming poverty of feeling. The twenty-first century promised smart cities, technology that would free our time, remote work, and endless conveniences. Yet the paradox is plain: we have never felt so tired, so lonely, or so disconnected from what matters. The numbers bear this out. According to the World Health Organization, more than 300 million people live with depression, and workplace stress has become a global epidemic.

In the United States, the so-called loneliness crisis is now considered a public health concern. Across Latin America, urban growth has also brought violence, inequality, and fragmented communities.

The places we live have stopped being places of refuge. Modern cities, built around traffic, consumption, and haste, were rarely designed for human well-being. We inhabit places that exhaust us instead of restoring us.

Human disconnection rests on a lie: “I am separate.” Reconnection begins with a truth: we are Earth becoming conscious. When we remember that, the body can find its rhythm, the mind can grow quieter, priorities can shift, and life can become a force for healing rather than another part of the problem. We need real solutions that can build a model with something to offer the generations that follow us.

I hope this book helps you open your eyes and look at what you already know but have not dared to face because it hurts. Like the rest of us, you may have become so caught up in a way of life that has lost its meaning that it seems there is nothing we can do.

If you are like most people, you have been taught to fit into a system that treats you as a modern-day servant and takes the

most precious thing you have: your time. You will never get it back.

How much of your life have you spent in traffic? At work? Building someone else's fortune? How much energy have you poured into paying for a lifestyle you cannot even enjoy?

Unfortunately, I have experienced the consequences of that reality more than once. The most valuable thing I have lost is time with my son. My one regret in life is not having enjoyed more of it with him, even though we have shared some wonderful moments.

Today, while I still want to give him the best life I can, I make a conscious effort to create meaningful memories together. I work hard to make sure we take a memorable trip every year, and that no job or passing desire steals the chance to give my son a father who is truly present.

A Different Vision

My conviction is clear: the answer lies in redesigning the environments we live in, rather than relying on changes in individual habits alone.

Imagine villages that nourish your life instead of wearing you down. Places where architecture, landscape, activities, and the culture of the village are conceived to ease stress, support health, deepen human connections, and awaken a sense of purpose.

That is the heart of this book. I am speaking about a concrete business model rooted in real estate, with the most valuable things at its center: the health, well-being, and fulfillment of the people who live there.

Real estate with a purpose is measured in human and environmental value, not financial appreciation alone. Profit can emerge as a natural consequence of creating places people love, respect, and feel they belong to.

A Network of Villages for a Better World

My proposal goes beyond a single project. It is a global vision: a network of villages in different parts of the planet, connected by shared principles:

Whole-person well-being: spaces that support physical, mental, emotional, and spiritual health. Living nature: designs that respect and regenerate their surroundings. Shared culture: activities and experiences that nourish our collective life. Purpose and connection: human networks that restore a sense of belonging.

The aim is to ease the fatigue, depression, and disconnection troubling humanity today, offering a way of life in which business and well-being can work together to create a more humane world.

An Invitation

This book brings together a manifesto, evidence, experience, and a business model that can be replicated. It draws on my personal story, the lessons I have gathered along the way, and the research of leading thinkers in health, architecture, psychology, and the economics of well-being. It also invites you to return to your natural state: to heal your relationship with yourself and with Earth, and in doing so, to connect with and inhabit the most honest part of who you are.

Today, I place a seed in your hands. I believe this movement cannot be the work of one person. It needs a global network of

people with vision: investors, creators, and families who choose to inhabit life differently.

The future takes shape in places where living that future becomes possible. Now, more than ever, we are being called to create a new way of inhabiting life together.

CHAPTER 1

The World’s Problem

As children, we learn to look before we learn to explain. Then life fills us with answers, obligations, and screens, until we sometimes stop recognizing what is right in front of us. That distance worries me: a civilization capable of producing so much may be losing the ability to feel alive.

There is a scene repeated in almost every city in the world. Perhaps you know it well. You wake to an alarm inside a box (an apartment or a house), in a gray environment with little or no natural light, far from plants and surrounded by electromagnetic frequencies. You move into another box (a car, a bus, a subway), wasting energy on poor transportation and fighting through traffic to reach your destination five minutes before everyone else. You enter another box (the office) and spend hours motionless in a chair, staring at a computer and doing work from which someone else gains the real benefit. You eat processed food loaded with chemicals and lacking nutrients or vitality, food that does little for your health. Exhausted, you return to the box where you will try to rest, numbing yourself with more screens, alcohol, or pills to endure your modern servitude. The mixture is strange: fatigue, anxiety, emptiness. You do not know what you have lost, but you can feel it. That feeling is not weakness. It is a signal, a symptom of a cultural illness: our disconnection from the natural world.

Being cut off from the living world weighs on us. We are made to belong: to our bodies, our people, a place, the rhythm of the sun, water, real food, and the night. When we sever that belonging and replace it with speed, noise, concrete, and consumption, something essential breaks. This is neither romantic nor abstract. Its consequences can be seen in illness, depression, obesity, loneliness, violence, and a planet being depleted minute by minute.

When Did We Lose Our Way?

It did not happen in a single day. It was a process: an accumulation of small departures from the living world. First, we became separated from the land. For most of human history, we were nomadic or partly nomadic, closely connected to climate, the cycles of plants and animals, and the seasons. Agriculture gave us stability, but it also helped foster a dangerous idea: that nature could be controlled or tamed. Our beautiful adversary, the human ego, had found its task. The land ceased to be “mother” and became a “resource.”

Then hierarchy emerged, and ownership became an identity. Surplus creates accumulation, followed by surveillance, borders, and social classes. Slowly, our values shifted. Once we valued belonging and reciprocity; later, possession and status took precedence.

Modernity eventually gave us power without wisdom. The Industrial Revolution did more than multiply production: it changed how human beings saw themselves. The machine became the model. Time was broken into units. The body became a tool. The city became the promise of “progress.”

Here came the most decisive change: life stopped being organized around health and began revolving around productivity. The balance broke. Schools ceased to be places of

learning and became laboratories for mass production. “What is the real purpose of selling these products?” a curious worker asked. “Your job is to follow orders and procedures to the letter,” his supervisor replied. “The less you think, the better.”

Loneliness as an invisible epidemic is no theoretical notion. Fragmented families, fragile relationships, and sadness become bodily realities. We feel them in sleep, breathing, attention, patience, conversation, and the way we imagine the future. Loneliness is a physiological and social risk factor.

Digital hyperconnectivity does not equal human connection; often it replaces it. When belonging is missing, anxiety rises and healthy practices weaken. Meaningful time together competes with haste and economic pressures; home stops being a refuge. Children grow up with screens, divided attention, and feelings without enough support. Connection becomes scarce, and culture pays the price.

The point is to look at the system without blaming the individual. Environments encourage habits, and habits, repeated over time, contribute to health or illness. Looking honestly at this raises a practical question: what would need to change in the design of your everyday life for the healthy choice to become the easy choice, and the harmful one the costly choice?

Evidence and experience point to something simple: context matters. Change the context and you change behavior. Change behavior and you change a life.

The Great Accelerator: Mass Urbanization

In 1950, just 20% of the world's population lived in cities. Today, that share has more than doubled, and urban life is the norm for billions. In 2025, the United Nations reported that cities were home to around 45% of the global population, with an additional share living in other urban settlements, such as towns.

This is more than a demographic detail. It is a biological and spiritual shift on a historic scale: within a few generations, we changed the human habitat. That means changing the body, the mind, culture, and our sense of meaning.

The modern city has advantages. It also has a darker side that is rarely told in full: without thoughtful design, it can become an environment that produces disconnection.

Car-centered design means long journeys, stress, and less time with others. Insecurity and noise drive us indoors: fewer public squares, fewer streets to enjoy, less play. Without beautiful shared spaces, meeting becomes an event instead of part of daily life. Many of our everyday conditions undermine our health.

- Disconnection from natural movement (sedentary living).
- Disconnection from real food (ultra-processed products).
- Disconnection from sunlight and deep sleep (insomnia poses serious risks to biological rhythms and health).
- Disconnection from community (profound loneliness in the middle of a crowd).
- Disconnection from silence (constant noise in a city that never sleeps).
- Disconnection from purpose (a life reduced to “performing”).

When Do We Become Unwell?

The human body pays the bill for an unnatural way of life. Noncommunicable diseases (cardiovascular disease, cancer, diabetes, and chronic respiratory diseases) account for around 74% of all deaths worldwide.[1] The great threat is no longer a predator in the forest; it is also the way we live every day. The indicators are stark:

- Obesity: in 2022, more than a billion people lived with obesity, or one in eight people worldwide. In addition, 43% of adults were overweight.[2]
- Physical inactivity: in 2022, about 31% of adults (roughly 1.8 billion people) did not meet minimum physical activity recommendations, a worsening trend compared with 2010.[3] Where might we be now?
- Air pollution: WHO estimates that air pollution causes around seven million deaths each year and that the vast majority of people breathe air exceeding recommended guidelines. Whenever I arrive in Mexico City, it hurts to see children with no choice but to breathe heavy metals and toxic air.[4]
- Mental health: WHO reported a 25% increase in the global prevalence of anxiety and depression during the first year of the pandemic. It is a reminder of the growing burden of mental ill-health around the world.[5]

My mentor and I call it fatigue, stress, anxiety, and depression, or FAED, from the Spanish initials. It is a problem with many causes, in which everything is connected. If we do not address it soon, it will contribute to the decline of billions of lives.

To confront it, we joined forces with a conscious entrepreneur, my dear brother Charlie R, and created a foundation.

We developed a model providing practical tools for self-regulation amid the chaos of modern life. We reached 30,000 people and considerably reduced their symptoms of fatigue, stress, anxiety, and depression. Our efforts have not yet been enough to reach the millions we hope to help, but we remain committed. This was not bad luck; it was a pattern, a system. Modern illness does not arise only from viruses or genetics. It can also emerge from a rupture between human beings and their ecology: the external ecology of the planet and the internal ecology of our nervous systems.

We believe more initiatives like this will emerge, and that together we can address this serious problem.

The Rise of an Individualism That Makes Us Unwell

Human beings are not inherently selfish, but when society is organized around the market, it becomes convenient for everyone to feel alone, inadequate, and in competition. Convenient for value to be measured by performance, image, and accumulation. Convenient for identity to be bought, for us not to think or come together, for us to be fragmented and divided, for us not to help or love one another. And so the idea of “we” was replaced by “I”:

“I have to do it alone.” “I have to stand out.” “I cannot stop.” “I am only worth what I produce.” “I am what I consume.”

We stopped valuing being; now it seems that only having counts. That is deeply sad. It hardly matters if you are an awful person who brings misery to everyone around you. If you have the Ferrari, the boat, the plane, and an entourage at your disposal, you become everyone's aspiration. Even your family puts up with you, as long as you have enough.

But your body does not believe slogans. It responds to belonging, safety, relationships, nature, and rhythm. When you impose a philosophy that contradicts those needs, your body can respond with chronic stress and a dysregulated nervous system that leaves you feeling as though you are losing your mind.

When work offers no meaning, the body experiences it as depletion. Burnout is often a failure of humane design, rather than a lack of discipline. A healthy model measures productivity, but also meaning, relationships, and recovery.

Chronic stress is more than an emotion. As a physiological state, it can be expressed through inflammation, hormonal dysregulation, disrupted sleep, addictive impulses, irritability, and anxiety. Disconnection can become chemistry, altering biology and contributing to illness.

Then comes the most perverse part: the system that makes you unwell also sells you something to numb the feeling. I find this difficult to digest because, at this point, I no longer know whether it was designed this way or happened by accident. I do not like conspiracy theories, so I prefer to believe the design failed. Yet it failed so perfectly that it sometimes looks as though an intelligence were operating behind this model of illness. That is what makes me hesitate.

Earth's Crisis Mirrors Our Inner Crisis

It seems no coincidence that the period of greatest human disconnection coincides with the period of greatest environmental degradation. Many people do not see it; through this book, I want you to see it. From my perspective, the two are intrinsically related, feeding one another in a destructive cycle.

WWF reports an average 73% decline in the size of monitored wildlife populations between 1970 and 2020.[6]

IPBES, the UN-linked biodiversity body, warned that around one million species are threatened with extinction, many within decades, because of human activities.[7]

Atmospheric CO_2 remains at modern record levels. NOAA reported a monthly average of 426.46 ppm at Mauna Loa in November 2025.[8] The link to health is direct. The 2025 Lancet Countdown report, also publicized by WHO, warns that heat-related mortality has increased by 23% since the 1990s, with an average of 546,000 deaths a year during 2012-2021.[9]

Earth has a fever. So do we. Destroy forests, water, and soil, and you destroy food, stability, and health. A city designed against life is also designed against human beings.

Loneliness: The City's Silent Epidemic

We are disconnected from other people as well as nature. Urban “success” often comes with isolation: living near millions and feeling that you belong to no one. That is more than emotional discomfort; it is a medical risk factor.

The US Surgeon General's advisory on loneliness and social isolation states that a lack of connection can raise the risk of premature death to a degree comparable with smoking up to fifteen cigarettes a day. It also associates disconnection with increased risks of cardiovascular disease and stroke, among other conditions.[10]

The modern city can become a machine for superficial contact and profound disconnection. The human body cannot tolerate living without its people for long. We are social beings, and isolation is killing us.

The Point of No Return, and Why It Is Not Too Late

We talk about a “point of no return” as though it were a date on a calendar. In reality, it is a process: we arrive there when we normalize what should never have become normal.

We normalize poor sleep. We normalize anxiety. We normalize food without vitality, never seeing the sun, and never walking.

We normalize not knowing our neighbors. Air that makes us sick. A degraded Earth. Working ten hours or more a day. Living numbed by pills and medication. Losing hours of our lives in transit. Struggling to pay for a life we cannot afford, while still spending our time trying to maintain it.

Then, one day, you no longer remember what it feels like to be well. You forget who you are, how peace feels, how to enjoy yourself, how to live with deep love, and how to be grateful for another day alive. When did you last wake up thinking, “Yes, a new day. Let's really live it”? When did you last sleep so deeply and restfully that you woke feeling fully restored? When were you last moved by the stars, a sunset, or the dawn? This chapter is here to help you remember.

A Way Back: From Awareness to Action

This is not about fleeing the city because it is “bad.” It is about urgently removing what harms us from urban life and bringing the human back into it. Unless we change quickly, the body and the planet will keep collecting what we owe.

Here is a map that may help you become a rebel in the city. Sometimes the obvious is revolutionary, too.

Restore Your Biological Rhythm

- Take sleep hygiene seriously. Make it a priority.
- Avoid screens before bed.
- Write down unfinished tasks and leave them there. You can return to them tomorrow.
- Take a warm bath before bed.
- Meditate for five minutes before going to sleep.
- Get morning sunlight.
- Walk every day.

Return to Your Body

- Movement is more than fitness. WHO recognizes its importance for health.
- Move naturally: walk, carry, stretch, climb, breathe.
- Ride a bicycle.
- Take the stairs.
- Try Pilates, yoga, or an online functional training session. Thirty minutes is a great start.
- Make time with your partner for a healthy sexual relationship.
- Hug the people you love for at least twelve seconds.
- Spend ten minutes in sunlight with awareness.

Return to Real Food

- Fewer products, more ingredients.
- See food as part of your connection to Earth.
- Avoid added sugars, refined foods, and ultra-processed products.

- Include as many colors as possible on your plate, with a wide variety of foods and nutrients.
- Avoid irregular mealtimes and going too long without food, unless you are following a fasting program appropriate for you.

Find Your People

Make yourself attend community events and find activities you enjoy. Schedule human connection as carefully as you schedule work. See your community as a network of emotional care. Find something you love and join a group: running, hiking, cycling, meditation, reading, group therapy, music, dance.

Restore Your Attention

- Less stimulation, more silence.
- Recover the ability to be present.
- Practice spending thirty, sixty, or ninety minutes a week without electronic devices.
- Focus on something that nourishes you: read, build with LEGO, do a puzzle, or take a course.
- Try active rest. Simply listen to music, or learn to play an instrument.
- Mindfulness is one of the most useful practices for this.

Reconnect with Nature and Support Your Nervous System

- Spend time near a park, tree, or mountain each week.
- Walk barefoot on grass.

- Put your hands in the soil.
- Grow a garden at home.
- Hug a tree.
- Sit beside plants.

Bring Your Life into Alignment

- The personal and the planetary are connected.
- Notice your relationship with your inner and outer worlds.
- Pay attention to what nourishes you and what drains your life.
- Learn about your role in this world.
- Ask yourself what gives your life purpose.
- Choose your health so you can choose your future.

Human disconnection begins with a lie: “I am separate.” Reconnection begins with a truth: we are Earth becoming conscious. We are part of Earth, part of something larger than our own egos. Remembering that can help the body find its rhythm, the mind grow quieter, and our priorities shift. Life can become a force for healing rather than another part of the problem.

CHAPTER 2

Space as Medicine

There are places where the body rests before we can say why. Others keep us tense even when no one has raised their voice. I have learned to take that difference seriously. Light, air, noise, and the way we move through a space play a far greater part in our lives than we usually admit.

Nature is more than decoration: it can support emotional regulation. I find the idea of competing with nature through design a little arrogant, and a little ridiculous. We marvel at the construction of Dubai and exclaim, ‘Wow, we have reached modernity!’ But let me offer a few examples of what Mother Nature can do.

Mycelium

Mycelium is the true body of a fungus: a living network of microscopic filaments, or hyphae, growing beneath the ground, inside wood, or among leaves. It forms an extraordinarily efficient biological architecture. Unlike animals, mycelium digests externally: it releases enzymes and acids that break down complex organic matter, turning dead material into reusable nutrients and sustaining the recycling of life in forests and soils. When it associates with roots through mycorrhizae, an ancient and ingenious exchange takes place: the plant provides sugars, and the fungus supplies water, phosphorus, nitrogen, and micronutrients that the root system would struggle to obtain on its own. This alliance is so important that the estimated carbon flows into mycorrhizal mycelium are enormous. A global analysis estimated that terrestrial vegetation allocates tens of gigatons of CO2 equivalent annually to these fungi, an amount comparable in scale to a substantial share of current fossil-fuel emissions. Much of the climate story unfolds beneath our feet.[12]

What makes this network almost magical is that it carries both matter and signals. Researchers have documented exchanges of resources and the movement of defense-related signals, including allelopathic compounds, between plants connected by mycorrhizal networks, as though the soil contained a layer of biochemical communication.[13] Evidence of electrical activity in mycelium is also growing. Recent reviews and experiments using modern instruments record voltage fluctuations and the transmission of changes in electrical potential through the network, suggesting that fungi may coordinate behavior through electrical signals, with no brain but the organization of a distributed system.[14] This material intelligence is already finding practical applications: leather-like mycelium biomaterials made from its durable structure[15], compostable foams and packaging that can reduce

environmental impacts relative to polystyrene in life-cycle assessments[16], and bioremediation, in which fungi use their enzyme chemistry to break down persistent pollutants, including hydrocarbons[17].

The Earth–Moon Relationship

The Earth–Moon relationship drives one of the planet's most intricate rhythms: the tides. It is not simply a matter of the Moon pulling or pushing water. Its gravity creates a differential force, the tidal force, producing an ocean bulge on the side facing the Moon and another on the opposite side through the dynamics of the system. Earth's rotation carries coastlines through these two bulges in a regular pulse.[18] The Sun contributes too: its tidal effect is approximately half the Moon's. When the Sun, Earth, and Moon align at a new or full moon, the tidal range increases, producing spring tides. When their directions form a right angle, the range is smaller, producing neap tides.[19]

The remarkable thing is that this heartbeat does more than move water: it mixes nutrients, circulates water through estuaries, supports intertidal ecosystems, and distributes energy and matter between sea and shore, creating niches where life thrives. On a geological timescale, the same tidal friction transfers angular momentum: the Moon recedes by approximately 3.8 cm per year, and Earth's rotation slows by approximately 2.3 milliseconds per century.[20] Evidence also suggests that the Moon helps keep the tilt of Earth's axis relatively stable, influencing the stability of seasons and long-term climates. Another detail of planetary fine-tuning makes the system even more extraordinary.[21]

The Sands of the Sahara

This phenomenon sounds like science fiction: the Sahara helps feed the Amazon. Heavy rainfall leaches nutrients, particularly phosphorus, from Amazonian soils, and some of that phosphorus is replenished from the other side of the Atlantic as mineral dust. Using satellite data, NASA estimated that an average of about 27.7 million tons of Saharan dust falls over the Amazon basin each year, delivering roughly 22,000 tons of phosphorus annually, a similar order of magnitude to losses through rain and flooding.[22] Much of the dust comes from places such as the Bodélé Depression in Chad, an ancient lake bed rich in fine material that winds can readily lift. Trade winds carry it across the ocean and, after days of travel, deposit it over the forest, especially in particular seasons.[23] This is not intelligence in the human sense, but an exquisite planetary interdependence: desert, atmosphere, ocean, and forest connected through wind physics and nutrient chemistry, as though Earth had woven invisible pathways to sustain life on a vast scale.

Biophilia and Why It Matters in Home Design

Biophilia is the idea that humans have an innate tendency to seek connection with life and living processes: nature, water, vegetation, animals, and cycles. E. O. Wilson popularized it as a biological inclination toward life and lifelike processes.[24]

When we neglect that need by spending our lives indoors, in dense cities, surrounded by screens and noise with little natural light, our bodies can pay a price in stress, poor sleep, mental fatigue, and reduced recovery. Environmental health and psychology research has explored for decades how seeing or being near nature can improve measures of stress and attention. Examples range from the classic finding that patients

with views of trees had better recovery indicators than those facing a wall[25] to experiments in which walking in nature, or even viewing images of it, improved directed attention.[26]

In architecture, this becomes biophilic design: more than adding plants, it means creating spatial conditions that can support safety, restoration, and vitality. A widely used framework, the 14 Patterns of Biophilic Design, organizes strategies into three groups: nature in the space, including light, vegetation, water, and air; natural analogues, including materials, textures, and fractals; and the nature of the space, including prospect and refuge, mystery, and legible order.[27]

What Is Neuroarchitecture?

Neuroarchitecture applies neuroscience and cognitive science to the design of spaces that support stress regulation, attention, sleep, learning, and shared living. Beyond aesthetic intuition, it seeks evidence about how the brain and body respond to light, scale, noise, density, circulation, height, views, materials, and the social organization of space. The Academy of Neuroscience for Architecture, or ANFA, exists to promote this bridge between science and design.[28]

In practice, neuroarchitecture begins with a simple idea: a home is more than an object; it participates in biological regulation. Noise, poor ventilation, extreme temperatures, unsuitable lighting, overcrowding, and lack of privacy can keep our bodies on alert. The WHO, for example, brings together evidence linking overcrowding, inadequate indoor temperatures, injury risks, and poor accessibility to disease burden and stress.[29]

Building for Healthier Living: Six Essential Systems

Light and Circadian Rhythm: Sleep and Energy

- Maximizes natural morning light in active areas: kitchen, studio, gym...
- Avoid bright, cool light at night; create an evening setting with warm, low lighting.
- Recommendations based on melanopic EDI, a measure of light's effect on the biological clock, suggest minimum daytime light levels at the eyes to support wakefulness and sleep.[30]

Indoor Air

Breathing, inflammation, and mental clarity

- Effective cross-ventilation, extraction in kitchens and bathrooms, and filtration where outdoor pollution is present.
- Low emission materials: adhesives, paints, varnishes and furniture emit VOCs; EPA summarizes sources and effects and recommends measures to reduce exposure[31].
- WHO has also published specific guidelines on chemical pollutants in indoor air.[32]

Temperature and comfort

- Homes that maintain comfortable temperatures through shade, orientation, thermal mass, night ventilation, and effective insulation.
- WHO links too low or high indoor temperatures to respiratory/cardiovascular effects.[33]

Acoustics and nervous system safety

Control noise through seals, double glazing where appropriate, buffering courtyards, and sound-absorbing materials. Define social and quiet zones to reduce friction.

Movement and metabolism

Inviting stairs, indoor walking routes, and small spaces for stretching. At neighborhood scale: walkable streets, shade, and short walks to nature and services.

Real nature and restoration

- Views of vegetation, patios with trees, water, ventilation with breeze, natural textures.
- Design that combines prospect and refuge: the ability to see into the distance while also feeling sheltered, which the body can interpret as safety.[34] Four models can support health, community, quality of life, and peace. They can be combined as environments that support well-being.

The Biophilic Courtyard Home: Everyday Health With Ease

A central courtyard with a tree, shade, some water, and ventilation. Rooms around it look onto light, air, calm, and a natural shared center. Materials might include wood, stone, clay, or contemporary alternatives with low VOC emissions. Suitable for families, couples, working from home, and a contemplative life that does not isolate you from the world.

Modular regenerative home (adaptable to life stages)

Adaptable modules: a study that becomes a nursery, a suite for an older person, and so on. Infrastructure puts health first through ventilation, filtration, water, shade, and acoustics. A small vegetable garden, composting, and rainwater harvesting. Useful for reducing financial stress, avoiding disruptive moves, and supporting independence as we age.

Low-Density Cohousing With a Shared Center: Community With Privacy

- Compact private homes + large common house: kitchen/events, laundry, workshops, children's areas, garden, campfire.
- Golden rule: design transitions such as porches, benches, and paths so that encounters happen naturally and voluntarily.
- Clear governance (shared living agreements, conflict resolution, rotating roles).
- Benefit: reduces loneliness and domestic burden; multiplies social support without losing privacy.

Pocket Neighborhood or cluster of 8-16 houses (modern tribe, human scale)

Homes facing a shared garden, where children play and adults see one another. Cars remain at the edge, keeping the interior walkable, safe, and green. Integrated third places might include a small café, a reading room, and a space for movement or meditation. These support peace and harmony by making social life an everyday experience rather than an event.

Ten Design Rules for Peace and Health

1. Morning natural light in active areas; warm and dim night[35].
2. Clean air as priority (ventilation + materials)[36].
3. Stable temperature without “fighting” with climate[37].
4. Silence and acoustics as biological right.
5. Nature visible and accessible every day[38].
6. Clear routes (legibility) to reduce mental burden.
7. Prospect and refuge: balance openness with shelter.[39]
8. Designed community: common center, rituals and agreements, not improvisation.
9. Integrated movement: stairs, trails, gardens, game.
10. Sensory beauty (textures, proportions, rhythm) with physiological purpose, not just aesthetics[40].

From exhaustion to conscious villages

Modern exhaustion and disconnection are consequences of the world we have inherited. Cities, education, politics, economics, and technology often keep us busy, productive, and consuming while neglecting us as whole people. Yet signs of change are emerging: conscious villages, well-being projects, and investment strategies that prioritize life, health, and sustainability. I want to explore why they matter, why they can work, and why they challenge established interests. Above all, I want us to ask what we truly want to build for the future and the generations to come.

The human longing to reconnect

- The modern world is fragmenting us, but human desire remains intact: community, purpose and beauty.
- Global surveys show that more than 70% of people would like to live in greener, more collaborative cities (Global Wellness Institute, 2023).
- The movement of co-living and eco-villages has grown by 19% annually in the last decade.
- Blue Zones programs in places such as Okinawa, Loma Linda and Nicoya demonstrate that longevity and comprehensive health are directly associated with community, social and environmental factors.

Lesson: Humanity cannot prosper in isolation; it thrives in environments where health, connection and purpose are intertwined.

Healing Spaces: Functional Examples

- Bosco Verticale, Milan: two towers integrating 900 trees and 20,000 plants into their architecture. The vegetation improves air quality, reduces noise, creates microclimates, and supports visual well-being. Lesson: bringing nature into urban environments can reduce stress and support mental health.
- Auroville, India: an international community focused on sustainability, alternative education, and meditation. Residents stay for decades, with strong social commitment and relatively little conflict. Lesson: a successful project puts shared values and collective purpose first.
- Blue Zones Communities: models replicated in the United States and Europe that promote daily movement, a plant-based diet, purpose, and social connection. The model links these conditions to less chronic illness and gains of 10–12 years in average longevity. Lesson: healthy habits

combined with community can yield concrete, measurable results.

Investment Funds With a Vision of Well-Being

- Delos Investment Group and Prologis well-being funds invest in property integrating health, nature, and regenerative design. Their financial success is presented through higher occupancy and returns than traditional property. Lesson: the market is beginning to reward human value alongside financial value.

Why the modern world doesn't want us to live like this

Here comes the stark reality: the modern economic, political and cultural system benefits from your fatigue, disconnection and alienation.

- Economy: as a tired consumer you buy more, you become more indebted, you don't question.
- Politics: a disconnected, isolated citizen is easier to control and less likely to organize or demand structural change.
- Culture and education: while art, creativity and contemplation diminish, massive markets for empty entertainment and passive consumption increase.

The modern system has little incentive to support strong, autonomous, healthy communities when they reduce citizens' dependence and challenge existing business models and power structures.

We have created a society where profit is prioritized over life, digitalization over presence, and comfort over real connection. This has generated an apparent model of success that is, in fact, deeply fragile and dangerous for humanity.

Principles of successful villages

A village does not become successful simply because it has beautiful homes or amenities from a catalog. That produces a housing development. A successful village emerges when the design of the place, everyday culture, and economic incentives support healthier, more connected, more meaningful lives. The aim is to recover what is essential to being human and apply contemporary intelligence to it.

Comprehensive health as a center

The starting point is to recognize that health is not an accessory: it is the invisible infrastructure of any civilization that wants to last. In successful villages, health becomes contagious because the environment makes it easy.

- Nourishing food: nutrient-dense meals and easy access to fresh, local ingredients. Reducing ultra-processed food as part of a well-being policy.
- Natural daily movement: walking becomes normal through paths and distances suited to people; shared physical activities and open spaces invite movement without overthinking it.
- Protected rest: acoustic design, warm night lighting, rhythms that respect sleep and silence. A tired village becomes irritable, reactive and fragmented.
- Mental and emotional care: preventive support, dialogue circles, and practices for regulation, such as breathing, therapy, and rituals of pausing. Mental health cannot depend on willpower alone.

Built-in nature

This means integrating living ecosystems into the structure of the place. A village with nature woven into it can reduce stress, improve shared living, and strengthen a common identity.

- Forests, gardens and real shade: not only aesthetic; microclimate, psychological well-being, temperature, biodiversity.
- Urban gardens and nearby food: planting and harvesting is not just production; it is culture, patience, belonging and sovereignty.
- Ecological corridors and water as an element: green roads, permeable soils, pollinators, harvesting and regeneration. Nature is not visited: it is inhabited.

Collective purpose

Key question: what unites us beyond living nearby? In strong villages, each resident understands that his or her daily life contributes to something greater. That purpose can be environmental regeneration, education, culture, health, mutual care or social impact. When collective purpose exists, the village ceases to be a place and becomes a mission. The important thing is:

A clear framework for contribution through time, talent, and projects. Rituals of belonging through welcomes, celebrations, and shared work. Public recognition of contribution, with social respect based on giving rather than appearances.

Culture and art

Art is a collective nervous system. Where there is a living culture, there is identity; and where there is identity, there is respect for the place and among people. A village without culture becomes functional but cold. A village with culture becomes home.

Spaces for expression: workshops, forums, galleries, living walls, and natural amphitheaters. Rituals and music: secular or spiritual ceremonies, festivals, fires, singing, and dance. Rituals bring order and create memory. An appreciation of beauty through architecture, landscaping, and design that lifts the spirit. Beauty teaches without words.

Continuing education

The future belongs to villages that keep learning: places able to avoid stagnation, polarization, and fragmentation in a crisis.

Practical learning: agriculture, construction, cooking, energy, crafts, personal finance, and first aid. Emotional and social learning: communication, managing conflict, agreements, empathy, and healthy boundaries. Learning beyond memorization: mentoring, laboratories, real projects, and service learning.

Technology in the service of life

Technology must be a tool, not a substitute for the human. If a technology increases real human connection, it adds; if it isolates, it subtracts.

- Connect and facilitate: security, logistics, energy, water, mobility, preventive health, internal communication.

- Reduce friction: reserve spaces, coordinate projects, transparency in decisions, community alerts.
- Never replace human interaction: the village cannot become an app. If digital replaces the encounter, it kills the social fabric.

Sustainability as a Foundation of Property Value

Sustainability is not an extra cost: it is the new definition of real estate value. In the future, a building will be worth its ability to sustain life with resilience. A sustainable village is more ethical, more solid, more habitable and economically defensible.

Water: harvesting, treatment, infiltration, conservation, and resilience. Energy: efficiency, clean generation, microgrids, and partial independence. Materials and maintenance: durability, low toxicity, repairability, and local supply chains. Resilience: fire, drought, storms, food security, and backup capacity for essential systems.

How to implement a replicable prototype

A replicable prototype does not mean building a nice place and waiting for people to live together. It is to design a complete system: space, culture, incentives and metrics. The key to replicability is to separate the universal (principles, standards, processes) from the local (climate, culture, economy, traditions, risks).

Universal elements become a manual; local elements call for adaptation. The model works through three layers. If one fails, the prototype cannot scale:

Physical infrastructure (architecture, mobility, nature, water, energy). Social infrastructure (rituals, programs, links, agreements). Economic infrastructure (income model, costs, incentives, maintenance).

Step 1: Assess the Site and the Village's Needs

Diagnosis is not a generic survey. It is a profound reading of three realities: human, environmental and economic.

A) Human needs: who is arriving, and what do they need?

- Profile of residents: families, singles, older adults, entrepreneurs, artists, healers, biologists, astrologers, hikers, spiritual seekers, etc.
- Problems to address: stress, sedentary living, isolation, poor nutrition, lack of purpose, and insecurity.
- Current habits: screen time, sleep, exercise, shared living, and consumption.

Example: if 70% work remotely and live in isolation, the priority is a daily connection system: friendly walking, attractive common spaces, weekly rituals and a life center that makes it easy to meet.

B) Local diagnosis: what can the territory sustain?

Water: availability, capture, infiltration, treatment. Soil: productive capacity, risk of erosion. Biodiversity: what should be protected and restored. Risks: fires, floods, droughts, crime.

Example: in an area with water stress, the prototype is designed around water (harvest, wetlands, reuse, low consumption landscaping). If not, the model is fragile and cannot be replicated.

C) Economic diagnosis: what is feasible and for whom?

Cost of entry through purchase, rent, or membership. Village operating costs. Internal revenue sources to support programs.

Replicable model: needs map with priorities:

Physical and mental health. Shared Living and purpose. Resilience (water, energy and safety). Economic viability.

Step 2: integrate urban and architectural design that prioritizes wellbeing

Here we shape something essential: behavior. Planning and architecture shape habits.

I have seen spaces that promise well-being while the air conditioning forces us to wear a sweater in summer. The contradiction has a handsome finish, but it remains a contradiction.

Practical design principles (understandable and measurable)

- Human-scale distances: essentials within a five- to ten-minute walk. For example, a café, garden, shared workspace, outdoor gym, or cultural gathering place.
- A community center of gravity: the heart of the place, where encounters happen naturally. A lively square with shade, water, a healthy dining space, and an amphitheater.
- Structural nature, not decorative. Example: Green corridors connecting houses with the center; gardens as social nodes.
- Anti-isolation architecture. Example: porches, benches, open corridors, common courtyards; transition between the private and the social.

- Silence and rest as a design: warm night lighting, noise control, internal mobility rules.

  Replicable model: a planning kit with reusable components.

- Community heart
- Network of trails and cycleways
- Nodes (garden, culture, sport, learning)
- Adaptable housing (phases and typologies)
- Standard water and energy infrastructure

Step 3: Design Programs for Food, Movement, Culture, and Learning

This is where the prototype comes to life. The difference between a living village and a lifeless subdivision is the calendar. The golden rule is to make programs simple, repeatable, and easy to turn into rituals.

(A) Food

Weekly market for producers. Community kitchen/kitchen lessons. Agreements with local farms. Base menu (not dogmatic): real, accessible, delicious.

Example: every Saturday is harvest day, with volunteering in the garden followed by a shared meal. Nourishment for the body and the social fabric.

B) Physical activity

Movement by design: walking for everything. Community classes (yoga, strength, hiking). Seasonal challenges (no obsession, game).

Example: a 10,000-step village challenge. It becomes achievable because there are beautiful paths, shade, safety, and places to meet.

C) Culture

Fires, circles, and monthly live music. Workshops in ceramics, painting, and dance. A welcoming ritual for new residents.

Example: a new resident takes part in a welcoming ceremony and joins a group with shared interests.

D) Learning

Practical learning spaces for gardening, water, energy, and crafts. A school of life for emotional and social skills and leadership. Short talks within the village: each resident teaches something.

Example: one resident knows about finance, another about permaculture, and another about cooking. The village becomes a university.

Replicable model: a basic calendar

- Daily: walking/moving
- Weekly: market, circle, garden
- Monthly: cultural festival, assembly, masterclass
- Quarterly: collective challenge + metric revision
- Annual: purpose celebration + impact assessment

Step 4: Create participatory governance based on purpose and values

Without governance, the prototype becomes fragile; conflicts, inequalities, abuse of resources and wear and tear arise.

Modern and understandable structure

- A short, clear, signed charter of purpose and values.
- Monthly meeting (strategic)
- Operational circles (tactical): water, culture, garden, well-being, security, education
- Professional team for operations: administration, maintenance, and facilitation.
- Conflict-resolution mechanisms: mediation and agreements. For a dispute over noise or shared spaces, for example:

1. Guided mediation
2. Written agreements
3. Defined consequences, with escalation where needed.
4. Review in assembly if repeated

Innovative Keys

Community standing based on contribution rather than status. Transparency through visible budgets, decisions, and measures. Decisions by consent, rather than endless demands for unanimity.

Step 5: measure impact on health, social cohesion, satisfaction and profitability

What we do not measure, we may turn into myth; what becomes myth is difficult to scale. I propose four straightforward dashboards:

Health:

- average sleep
- perceived stress levels
- weekly physical activity
- eating habits (simple self-report) Social cohesion:
- Participation in events
- Number of meaningful relationships reported.
- confidence in neighbours (short survey)
- conflict resolution (average time)

Satisfaction and meaning:

- “Would you recommend living here?”
- ‘Do you feel a sense of belonging?’
- “Do you feel that your life has improved?”

Profitability and resilience of the model

Occupancy and turnover. Membership and service revenue. Operating costs per resident. Appreciation and stability of value.

Example: if health and satisfaction improve while profitability falls, adjust the income model through premium programs, licensing, events, or partnerships. If profitability rises while cohesion falls, review culture and governance: a beautiful club is taking shape, rather than a village.

Step 6: replicating model in other cities with local adaptations

Replication is possible if there is an Operating Manual and an implementation kit.

What Is Repeated? The Universal Elements

- Design principles
- basic program schedule
- governance and circle structure
- metric system
- standards of water, energy, materials, maintenance
- branding and narrative

What Is Adapted? The Local Elements

- climate and vegetation
- culture and rituals
- Local economy and cost of entry.
- risk and safety
- food and producers
- local regulations

Example: in a large city, a vertical prototype can combine a rooftop garden, shared workspace, kitchen, and indoor square. In a rural setting, a horizontal prototype uses paths, gardens, woodland, and shared centers. The system remains the same; its form changes.

Realistic expansion model

- Pilot 1 (minimum feasible): a village of 33 people
- Pilot 2 (optimization): another village of 33 people
- Licensing: manual + training + audit + metrics
- Village network: cultural, educational, and economic exchange between sites.

What I Want to Care For

These villages respond to modern exhaustion, loneliness, chronic illness, and loss of meaning. The current model extracts attention, sleep, health, and relationships. When life is reduced to productivity and consumption, something human begins to break.

I propose villages designed to recover our humanity, regenerate the earth, and give everyday life a direction. They are an infrastructure for living.

The opportunity is concrete: investing in health, life, and villages is a moral choice, and can also be profitable. It can reduce hidden costs from illness, turnover, and emotional insecurity, increase continuity and satisfaction, and create real property value through resilience, stability, and sustained appreciation.

The challenge is enormous: it involves going against a system that benefits from keeping us tired, fragmented and disconnected. But the cost of not doing so is even greater: a sick, isolated and purposeless world.

The invitation is simple. Let us design places where living supports our health instead of harming it. Let us build replicable prototypes and turn housing into a foundation for

health and meaning. Let us begin now: the future will reward villages that know how to care for life.

CHAPTER 3

The Body That Still Learns

Our bodies keep learning from the world, even when we are too busy to listen. They adapt, compensate, and sustain us. But that capacity has limits. I want to understand them so that I can stop expecting the body to resolve, in silence, everything our way of life makes difficult.

We have learned to regulate temperature, extend the night with light, and keep food available almost around the clock. I am grateful for these achievements. My question begins when such conveniences let us spend whole days without moving, sleep poorly, and treat the body as though it has nothing to say. Progress also needs to ask how we are living within it.

Chronic illness and emotional suffering have many causes. Heredity, age, infections, social conditions, and habits all play a part. I am interested in what we can change in our surroundings, without turning that possibility into an accusation against someone who is ill. No one deserves to have their pain explained as a failure of will.

Our evolutionary history matters, but the human body was not frozen in the Paleolithic. We continue to change, and the cultures with which we respond to the world also change. Some contemporary conditions test capabilities that developed in

other contexts. That distance can help us ask questions; it is not enough to explain all diseases.

I call the way I organize these questions the Biology of Living Adaptation. It is a name for my proposed perspective, rather than an independent clinical discipline or a scientific theory validated as a whole. It brings together ideas about adaptation, environment, and care to ask what conditions help us live better, and how we can test them.

Artificial stability and adaptive atrophy

From an evolutionary perspective, life did not arise or persist under constant conditions. For nearly 3.8 billion years, organisms evolved amid continual changes in temperature, light, food, and physical demands. Night and day, cold and heat, abundance and scarcity, rest and movement were more than obstacles life had to endure; they were stimuli that shaped it.

The human body is not designed for permanent stability, but for adaptation. When stimuli disappear or become always the same, the organism begins to lose responsiveness. We can call that adaptive atrophy: a progressive reduction of biological flexibility.

Muscles lose capacity through prolonged inactivity, and bones respond to loading. Other relationships, such as those linking the microbiota, diet, and immunity, are more complex. This is not an invitation to seek every difficulty, much less avoidable infections. I want to recover opportunities for movement and variation that are compatible with each person’s safety.

Prolonged bed rest and microgravity allow us to study how the body changes when some of its usual demands diminish. These settings show that failing to use a capacity can weaken

it. They do not justify treating every moment of rest as a threat: rest is part of adaptation too.

Today, a similar pattern appears on a broad scale. Modern environments offer constant temperatures, artificial light at all hours, food whenever we want it, optional movement, and continual digital stimulation. Many of the variations that kept the body adjusting dynamically have disappeared.

Comfort can protect us and restore our strength. I worry when it becomes immobility, isolation, or a life without real pauses. The distinction cannot be reduced to a war between comfort and health. It lies in learning when we need relief, when we need activity, and when we need help.

The body as a complex adaptive system

For much of the 20th century, biology worked under a mechanistic paradigm: the body as a machine, each organ as an independent part, each disease as an isolated fault that had to be repaired or replaced. This approach allowed extraordinary advances, modern surgery, antibiotics, molecular genetics, but also left an important blind spot: the difficulty of understanding the organism as an integrated system.

Complexity science changed that perspective. Through Ilya Prigogine’s work on dissipative systems, and researchers such as Stuart Kauffman and Albert-László Barabási, we have come to understand the body as a nonlinear system. Multiple feedback loops operate simultaneously at different timescales and levels of organization. Cells continually respond to chemical, mechanical, electrical, and thermal signals, as well as changes associated with emotional experience. They integrate these signals into adaptive responses that cannot be explained simply by adding up the parts.

Barabási’s work on network medicine in Nature Reviews Genetics illustrates this approach: diseases involve disruptions within interconnected biological networks. Metabolic imbalances may be expressed in different ways depending on individual vulnerabilities. Treating a symptom without understanding the network can be like silencing a fire alarm without looking for the fire.

Epigenetics studies mechanisms that participate in the regulation of gene expression without changing the DNA sequence. Some respond to environmental conditions and experiences. That doesn't mean we can control all our genes by thinking or choosing our health at will. The possibility of influencing coexists with limits, uncertainty and factors that we do not choose.

Mitochondrial function offers another example. Douglas Wallace’s research shows that mitochondria are more than energy generators. They are centers of metabolic integration that influence inflammation, programd cell death, hormonal signaling, and neuronal plasticity in relation to environmental demands.

The Biology of Living Adaptation brings these perspectives together in a working definition of the organism: a system that reads its surroundings and adjusts its biology in response to the information it receives.

If I imagine the body as a reader of its environment, I can ask what conditions we offer it each day. That question accompanies diagnosis and treatment when they are needed; it does not replace them. Sometimes changing a routine helps. Sometimes we need medication, an intervention, or both.

Xenohormesis: Stress Signals as Evolutionary Information

Xenohormesis proposes that certain molecules produced by stressed plants may act as signals for other organisms. I find the idea intriguing because it connects food and ecology. It remains a working hypothesis supported by experimental findings, rather than proof that eating a stressed plant extends human life.

When plants face drought, intense ultraviolet radiation, pathogens, or sudden temperature changes, they activate metabolic defense pathways. They produce secondary metabolites, including polyphenols, flavonoids, stilbenes, terpenoids, and glucosinolates. These compounds act as protective chemical signals, beyond a straightforward nutritional role.

The work Howitz and his colleagues published in Nature in 2003 examined compounds such as resveratrol and their relationship with sirtuins and longevity in yeast. That finding belongs to an experimental model. Applying it to our lives requires more research: yeast can teach us a great deal, but it has yet to sign a nutritional recommendation for us.

Researchers study various plant compounds for their effects on cellular pathways. Dose, absorption, the organism being studied, and context change what each finding means. I am interested in this research without turning every food into a promise of rejuvenation, or every supplement into a shortcut.

Eating also links us to the place where something grew and to those who cultivated it. Soil quality, plant variety and agricultural practices matter for that relationship. We cannot deduce the clinical benefit of a food just because it has grown outdoors or has a label that says natural.

Viewed in this way, feeding is no longer just a caloric issue. It recovers its evolutionary dimension:

An exchange of adaptive information between species. A silent dialogue between the plant that faced stress and the organism that consumes it.

Food as a Biological Signal, Beyond Nutrients Alone

For more than a century, modern nutrition developed around a useful idea: food contains measurable nutrients, including proteins, fats, carbohydrates, vitamins, and minerals, and health depends on consuming appropriate amounts. From this came daily requirements, food pyramids, supplements, and an industry devoted to calculating macro- and micronutrients.

That approach was practical and necessary. But today it begins to show its limits.

Nutrigenomics, metabolomics, and gut microbiome research suggest that the context of food matters alongside its composition: where and how it grew, its season, soil, surrounding biodiversity, environmental stresses, and microbial interactions.

Two tomatoes may differ in flavor and composition because of variety, ripeness, soil, climate, cultivation, and storage. Comparing a garden and a greenhouse requires attention to those differences. I prefer to know where my food comes from before claiming universal superiority for the landscape I like to imagine.

Eating seasonally can bring us closer to a region’s diversity and its producers. For me, it also has a simple beauty: remembering that the year is passing and the earth does not always offer the same things. That choice does not, by itself,

demonstrate immune synchronization or replace attention to each person’s nutritional needs.

From this perspective, feeding is no longer just a dietary prescription.

The Biology of Living Adaptation proposes a change of focus: to understand food as biological language. It's not just about counting calories or adjusting percentages of macronutrients, but wondering what kind of signal we're sending to our cells. Is it the sign of a living, diverse and changing environment? Or that of a homogeneous, stable and artificial world?

Soil, microbiota and human health: a biological continuity

Science is beginning to trace a biological continuity across the traditional boundaries of ecology, agronomy, and medicine: relationships between soil microbiota, plant microbiota, and the human gut microbiota. These can be understood as parts of a broader system operating at different scales, linked by flows of microorganisms, metabolites, and chemical signals.

A single gram of healthy soil can contain between one billion and ten billion bacteria, representing thousands of species. This community breaks down organic matter and mobilizes nutrients; it also produces bioactive compounds that plants absorb and that can reach the human intestine through the food chain. Research by Jack Gilbert and Rob Knight has explored the relationships between gut microbial diversity, environmental microbial diversity, and the food we consume.

Researchers such as David Montgomery have documented the depletion of agricultural soils. Its consequences extend beyond yields to the quality and diversity of food. Diets and microbial diversity are also studied in relation to low-grade

inflammation, immune changes, metabolic problems, and mood disorders.

The Sonnenburgs' studies have explored how low-fiber diets affect microbial diversity, including experiments across generations of mice. They offer an interesting warning about relationships between diet and intestinal ecosystems. They do not establish that every human family inevitably loses irrecoverable species from one generation to the next.

Soil and the intestine are different systems, though both participate in ecological relationships worth studying. Caring for soil improves the conditions for producing food; caring for our diet contributes to intestinal health. I am interested in that continuity while preserving the distinction between a fertile metaphor and a demonstrated causal relationship.

Hormesis and mitohormesis: the principle of necessary stress

Hormesis describes responses in which low exposure can have a different effect from high exposure. Dose, duration, and the organism's condition matter. Not all stress is beneficial, and not every discomfort makes us stronger. A life marked by violence or insecurity needs protection, rather than an elegant explanation of why it should be grateful.

This idea offers useful questions in certain biological contexts. It is not a universal recipe for finding difficulties.

Exercise is a clear example. Moderate mechanical and metabolic demands strengthen muscles, improve cardiovascular function, and stimulate neuroplasticity. Excessive demands can produce injury, persistent inflammation, and strain on immunity.

Cold makes the body respond and can be studied as a physiological stimulus. Its possible effects do not make the practice suitable for everyone. Intense exposure can also cause harm. My proposal for living does not need to prove courage in an ice bath; it needs to learn to care for the body we have.

Fasting patterns are studied in different metabolic contexts. Results depend on the protocol and the person; they do not guarantee longevity or comprehensive repair of the body. I prefer to approach meal timing and diet individually, rather than turning not eating into a test of spiritual superiority.

Mitohormesis takes the principle into the cell. Michael Ristow’s research examined how mitochondria generate reactive oxygen species while producing energy. Once regarded as exclusively harmful, these molecules can, at moderate levels, act as signals that activate internal defenses, increase the production of antioxidant enzymes, and improve mitochondrial efficiency over time.

Some experiments have found that high doses of certain antioxidants can modify responses to exercise. That does not mean that fruits, vegetables, or all supplements nullify their benefits. The results need to be read with their doses and conditions, before making them a rule for everyday life.

From this perspective, the central question changes. It is no longer how to avoid all kinds of stress, but to identify what is the right stimulus to maintain adaptive capacity. What kind of stress does this body need to stay functional and resilient?

Movement as physiological education

Human movement did not begin in a gym. It evolved in unpredictable environments where survival required climbing, swimming, running over uneven terrain, carrying objects of different weights, throwing accurately, balancing on unstable surfaces, and sustaining prolonged effort. Those demands shaped muscles and bones, the nervous system, hormonal regulation, immune function, and cognitive capacities.

The nervous system participates in the perception and coordination of movement. I am interested in that relationship because moving forces us to attend to space, adjust the response and learn. We do not need to reduce all brain functions to one to recognize the value of that experience.

Modern training often favors repetition and predictability: fixed sets, guided machines, and standardized movements. These can produce measurable improvements, but may limit variability. Variability is information. Motor-control research shows that healthy neuromuscular systems subtly adjust repetitions in response to environmental feedback. Reduced adaptability can be an early sign of declining function.

The Biology of Living Adaptation seeks to preserve adaptive capacity over the long term. It integrates four elements that have always been joined in nature: varied stimuli, functional loading, coordination across multiple planes, and restorative rest. The aim is health and function over decades, beyond immediate performance alone.

Walking varied routes, carrying objects suited to our abilities, practicing balance, and playing can expand our experience of movement. Terrain, footwear, and intensity need to be adapted to each person. Play matters to me for something no machine can fully record: it gives us back the pleasure of participating.

The nervous system as central regulator

The autonomic nervous system helps regulate functions that sustain life. Polyvagal theory offers an interpretation of some relationships between safety, connection, and physiological response; I do not present it as a definitive explanation of all health. We can attend to those relationships without attributing more to one model than it demonstrates.

The autonomic nervous system has two main branches. The sympathetic branch is associated with the fight-or-flight response. It supports immediate survival by accelerating the heart, directing blood toward muscles, reducing digestion, increasing alertness, and mobilizing energy.

The parasympathetic branch, on the other hand, is linked to rest and recovery. It decreases heart rate, promotes digestion, stimulates tissue regeneration, supports immune function and facilitates memory consolidation.

Autonomic regulation is complex. Heart rate variability can provide information under particular conditions, but it depends on breathing, age, activity, and other factors. A single number does not measure the quality of our lives or certify that someone has reached a natural state.

Modern life can sustain low-level sympathetic activation through notifications, deadlines, urban noise, artificial light at night, continuous digital stimulation, and economic uncertainty. Unlike a short response to immediate danger, this diffuse stress can keep the body alert without a clear moment of resolution.

Rest, sleep, and conditions of safety contribute to recovery. When they are missing, maintaining habits can become more difficult. That is why I want care to include time, relationships, and environment, alongside what each person can practice alone.

At its heart, the natural state toward which the Biology of Living Adaptation points is a neurobiological one: a state of sufficient safety for the body to repair, learn, and evolve.

Symbiosis: when the organism remembers its coherence

I use the word coherence to describe an experience: eating, moving, resting, and relating in a way that stops feeling like a fight against myself. It is a personal orientation, not a unique physiological state already defined or a guarantee of absence of disease.

Attentive breathing can help us recognize the body’s rhythm and pause. Not every feeling of calm amounts to a clinical measurement, and no single practice resolves the complexity of a life. Sometimes that pause is enough to listen better; at other times, it opens a space for asking for help.

Research into forest bathing has studied stress responses and other indicators in particular groups. Some results are encouraging, but they do not prove that a forest cures disease or guarantees lasting immune benefits. My relationship with it also has a value that need not become a medical promise: there, I can remember that I belong to something alive.

When I speak of recovering coherence, I mean a practice that must learn from each body. There are supports we need to add and obstacles we can remove. Nature does not automatically restore perfect balance; it can offer valuable conditions for caring for a life that remains vulnerable.

Biological sovereignty and collective health

The Biology of Living Adaptation does not propose rejecting modern medicine. Calling antibiotics, emergency surgery, vaccination, or medical imaging unnecessary would be irresponsible. It proposes a different emphasis: shifting the center of health care from reactive intervention toward adaptive prevention.

Many health-care resources go toward conditions associated with ways of living we have normalized. Data from the Institute for Health Metrics and Evaluation identifies major modifiable risk factors, including poor diet, hypertension, elevated blood glucose, excess weight, and pollution. Environments and long-standing habits shape those risks.

Here I introduce biological sovereignty: the capacity of people and communities to create conditions favorable to adaptation, including varied, nourishing food, functional movement, rest aligned with natural light, contact with nature, and nervous-system regulation. It complements medicine, rather than replacing science or claiming medical self-sufficiency.

A community can provide accessible food, movement, rest and support networks. That deserves to be assessed with real results and attention to those who are left out. I do not promise that living in a village will eliminate disease or reduce health costs by itself. I propose to build better conditions and accept what experience teaches us.

Individual health also needs collective conditions. No one can rest well under threat, or choose a diet they cannot afford. Care requires personal decisions, services, infrastructure, and justice. In La Aldea, I want that responsibility to have a place in the organization of every day.

Final declaration

I return to a question running through this journey: what are we asking of the body, and what are we offering it in return? Sometimes we expect limitless endurance while giving it the scraps of our time. I have lived that way too. Learning to listen begins by recognizing that debt.

My proposal remains open to evidence and experience. I want it to be correctable, even when a correction unsettles an idea I like. The body has no obligation to confirm our convictions.

Returning to our natural state, for me, means learning to live with greater attention within what we are. It includes medical knowledge and the tools that help us, as well as the humility to recognize that breathing, healing a wound, and being alive are processes that still exceed what we know how to make. From here, I want to look at what it means to be human.

CHAPTER 4

Being Human: Many Ways of Seeing Ourselves

Before asking what we might become, it seems wise to pause and look at what we are. There is something curious about our rush to invent the human of the future: we still do not know how to listen to the person in front of us.

Being human seems obvious until we try to define it. Biology recognizes a species. The law recognizes dignity. A mother recognizes her child by a way of breathing that no record needs to capture. A poet may find us where statistics see only a sample. None of these perspectives is sufficient on its own, though each reaches something true.

The word humanity also has several lives. It names our species as a whole, the condition we share, and a moral quality. When we say that someone acted with humanity, we mean their capacity to recognize another person’s pain and respond with care. Belonging to the species does not guarantee that we know how to care. Yet our dignity does not depend on good behavior either: precisely because we can make mistakes, we need boundaries, responsibility, and rights.

I want to explore these perspectives without allowing any one to rule the others. A brain does not invalidate a poem; a poem does not replace a clinical test. We need to learn how

different forms of knowledge can speak to one another, without asking each to pretend it knows everything.

Biology: We Are Life Before We Are Identity

Biologically, we are Homo sapiens: animals, mammals, and primates. We share an evolutionary history with other species. Our bodies constantly exchange with their surroundings and sustain themselves through processes that do not require our approval. Breathing, metabolism, repair, defense, and reproduction belong to this continuity of life.

This perspective brings me back to humility. My name, my businesses, and my ideas all fit inside an organism that needs water. It sounds elementary, until I look at our schedules: we plan them as though the body were a supplier we could pay later. Biology reminds us of our dependence; on its own, it cannot decide how we should live or what a person is worth.

Evolution: A History Without a Ladder

Evolution studies how populations change across generations. In our lineage, bodily changes intertwined with learning, tools, cooperation, and culture. We did not appear all at once with every capacity we have today, nor are we life's intended destination. Discoveries about human origins reveal a long, branching history, rather than a triumphant march toward us.[58]

That is why I use the word evolve carefully. In this book, when I propose becoming natural beings, I mean a cultural and ethical transformation. I am not announcing a new species or a genetic leap chosen by sheer will. An adaptation that supports survival is not automatically good or just. Natural selection

does not write constitutions, and we would do well not to hire it as our ethics director.

Medicine: A Body That Needs Care

Medicine asks what makes us ill, how to prevent illness, how to relieve suffering, and how to support people through it. Its perspective brings together organs, systems, symptoms, personal history, and living conditions. It can identify an injury where I feel only fatigue; it can restore possibilities that illness had taken away.

I need this perspective because loving nature does not make me immune. Nor does it make every treatment described as natural safe. A person can cultivate valuable habits and still become ill. Suffering is not evidence of a lack of awareness. Health benefits from our surroundings and from care, but it still involves uncertainty, inequality, and limits that deserve professional attention.

Neuroscience: The Matter of Our Experience

Neuroscience studies the nervous system and its relationship to perception, memory, movement, emotion, and behavior. It helps us understand why a poor night’s sleep changes a conversation, or why a body that senses danger listens differently.

I am interested in what this discipline can measure, without confusing a measurement with the whole of an experience. Recording brain activity does not capture everything a person lives through. Consciousness still raises open questions. Knowing a mechanism may deepen our understanding; it does not give us permission to treat the person who embodies it as a broken machine.

Psychology: A History Still at Work

Psychology examines thoughts, emotions, learning, relationships, and behavior. It shows us how what we do today may be shaped by earlier experiences, learned habits, and present circumstances. There is no single school of psychology: some focus on behavior, others on cognitive processes, development, the unconscious, or relationships.

Here I find a language for taking responsibility without becoming my own executioner. Understanding a wound may explain a reaction; it does not give me permission to hurt someone. It also reminds me that asking for help does not mean surrendering autonomy. Sometimes it is the first truly autonomous decision we make.

Lived Experience: Being Someone From Within

Phenomenology begins with experience as it is lived: how the world appears to someone who feels, perceives, remembers, and acts. A room is more than a volume of space; it can be a refuge, a confinement, or the memory of an absence. The time of grief is not the time of a calendar.

This perspective keeps an external description from erasing the person. Two bodies may produce similar data while living different realities. Listening from here means setting aside, for a moment, the temptation to explain someone else. Sometimes understanding begins by admitting that we do not yet understand.

Anthropology: There Is More Than One Way to Be Human

Anthropology studies the diversity of our lives, practices, and meanings. Kinship, food, housing, ritual, work, and relationships with the land take different forms across peoples and histories. What passes for common sense in one place may seem strange in another.

This perspective challenges my tendency to mistake habit for universal law. When I speak of villages, I do not want to copy an idealized image of peoples I barely know. Indigenous and local knowledge is diverse, belongs to particular communities, and must be approached with respect for their rights and consent.[63] Inspiration begins with a relationship, rather than extracting a ritual and putting our brand on it.

Sociology: No Individual Arrives Alone

Sociology studies the relationships, institutions, and structures that organize our lives. Family, school, neighborhood, social class, support networks, and norms distribute both opportunities and burdens. Many difficulties that seem private have a collective dimension: isolation, a lack of time to care, insecurity, or precarious living conditions.

From here, I understand why telling someone to stay calm is not enough when they live under threat. Willpower has a place, but so do housing, income, safety, and the chance to rest. A responsible village must consider these conditions and its relationship with neighboring communities. Well-being cannot remain locked behind a beautiful door.

Language: We Also Live in Words

Language allows us to share experiences, pass on knowledge, make promises, and build symbolic worlds. Our cultural life depends deeply on this capacity, although other species also communicate and show abilities we long believed were ours alone.[59]

Words can open a home or raise a border. They can repair a relationship or manage a lie. That is why I care about how we speak within a village. A clear agreement is a form of care; an elegant phrase that hides responsibilities eventually starts charging interest. Naming things well is a form of respect, but no word can replace the behavior it promises.

History: Being Human Changes With Our Circumstances

History traces changes in our ways of life. What an era understands by family, freedom, work, nature, or progress does not remain untouched. It also reveals the exclusions committed in the name of supposed definitions of the human.

This perspective makes me wary of easy nostalgia. The past held intimacy and valuable knowledge; it also held violence, illness, and hierarchies I do not want to bring back. Returning to our natural state requires memory and choice. I do not need to idealize what came before to decide what is worth keeping.

Philosophy: Questions No Measurement Can Settle

Philosophy asks what it means to exist, know, act, and live well. It debates whether we share a human nature, and how to understand freedom, identity, and meaning. Its answers are varied, and many remain contested.[60]

It interests me because it lets us examine the premises on which we build. Is a good life one that produces more, enjoys more, or cares better? What remains of me when my body, memories, and relationships change? I do not expect a formula that closes these questions. I hope they make us less superficial as we answer them with our lives.

Ethics: Freedom Has Consequences

Ethics examines how we ought to act and what we owe others. Some traditions emphasize consequences, others duties and rights, others virtues, and others care. They do not always agree: an efficient decision can be unjust, and a sound rule can be applied without compassion.

I find a guiding principle in caring for life, but that principle needs discussion, limits, and accountability. Good intentions do not entitle me to decide for others. Within a village, ethics appears in matters with little ceremony: paying on time, respecting consent, acknowledging a mistake, using water thoughtfully. Spirituality becomes rather convincing when it can also honor an agreement.

Law and Politics: Dignity and Power

The law distinguishes biological membership, legal personhood, and the rights a society recognizes. The Universal Declaration of Human Rights places dignity and equality at the center of that recognition.[61] This is not a reward for being the most intelligent, productive, or healthy.

Politics asks who decides, who participates, and how power is distributed. The question is inevitable even among people who love one another. A village must protect disagreement, privacy, and the possibility of leaving. If belonging requires me to surrender my judgment, I am no longer building a home: I am losing my freedom.

Economics: Needs, Work, and Time

Economics studies how we produce, distribute, and use scarce resources. It helps us work out the numbers, organize incentives, and sustain projects. It can also narrow our vision if we confuse value with price or treat a person as a unit of consumption.

I want an economy that recognizes what the accounts tend to leave out: care, fertile soil, clean water, rest, and trust. A home can rise in price while its inhabitants' quality of life declines. Building assets matters; knowing what kind of life we are buying with our time matters just as much. A healthy balance sheet should let us sleep. Preferably without having to explain this to the balance sheet.

Ecology: We Are a Relationship With the World

Ecology studies relationships between organisms and their environments. Our food, breathing, and health depend on processes that extend beyond the individual. We do not inhabit the planet from outside it: we are part of its exchanges.

This perspective changes the question of well-being. My life cannot be separated indefinitely from the quality of the water, soil, and relationships that sustain it. Nor is every ecosystem harmonious or every natural process benign. The value of this perspective is that it teaches us to recognize dependencies, limits, and consequences. Regeneration requires observing them, rather than invoking a nature we imagine to be perfect.

Religion and Spirituality: A Sense of the Sacred

Religious traditions offer different answers about origins, death, transcendence, and responsibility. They do not speak with one voice. Some emphasize a relationship with the divine; others freedom from suffering, practice, or belonging to a community. There is also a spiritual search beyond religious institutions, and a deeply secular ethical life.

My experience of the sacred emerges in presence, love, and wonder at life. I share it as experience and conviction, rather than as proof that others must accept. When I say we are a miracle, I am naming that wonder. I am not asking belief to take the place of science.

Art: What We Understand Without Reducing It

Art explores our experience through forms, sounds, images, movement, and stories. A song can open an emotion I have spent years avoiding. A space can remind me what stillness feels like. Some truths of experience become accessible when someone finds a way to express them.

That is why I do not consider beauty an ornament added after the important needs are met. The way we inhabit a place also teaches us. This does not mean that a beautiful place heals on its own, or that one person’s taste should rule everyone. It means we need experiences that nourish our sensitivity, alongside spaces that serve practical needs.

Diversity: No Body Should Have to Pass a Test to Belong

Gender, age, disability, neurodiversity, and experiences of discrimination run through all these perspectives. They reveal how a norm about bodies or behavior can become a barrier. A child, someone with dementia, or a person who needs extensive support does not possess less humanity because they have less autonomy.

My proposal for the natural being would lose its meaning if it classified people as pure or impure, evolved or backward. I am not proposing an ideal body, a compulsory diet, or a correct personality. I am proposing conditions of care that make room for differences. Sometimes respect takes the form of a path; sometimes, a ramp. Both can lead to the same table.

Technology: We Are Also Toolmakers

Tools are part of our history. Writing, agriculture, medicine, and digital media have expanded capacities and transformed relationships. Asking what it means to be human in relation to artificial intelligence requires us to distinguish performance, subjective experience, autonomy, and responsibility.

A system may perform a task better than I can, without that comparison determining everything I am. Nor can we settle the question of machine consciousness through verbal resemblance or intuition. It remains a field of research and debate.[65] My practical question remains: which capacities do we cultivate, and which do we stop exercising when we delegate? The answer changes with the tool, its use, and the life around it.

Comparing Perspectives Without Confusing Their Questions

Each perspective illuminates something, and may obscure something else if it becomes absolute. Medicine needs data, but also listening. Spirituality may offer meaning, but cannot replace a diagnosis. Economics makes a home viable; ecology reminds it which land can sustain it. Philosophy questions the ends technology takes for granted.

Perspective	What it asks	What it leaves open
Biology and evolution	What organism are we, and how did we arise?	How we should act.
Medicine	What causes illness, relieves suffering, and protects health?	The full meaning of a life.

Perspective	What it asks	What it leaves open
Neuroscience	How does the nervous system participate?	The entirety of subjective experience.
Psychology	How do we feel, learn, and act?	The whole of history and social structure.
Phenomenology	How is the world lived from within?	Causal diagnosis on its own.
Anthropology	How do cultures and meanings vary?	A single correct way to live.
Sociology	How do relationships and institutions organize us?	Each person’s singularity.
Language	How do we create and share meaning?	Nonverbal behavior and experience.
History	How do our ways of life change?	Which future we should choose.
Philosophy	What does it mean to exist and live well?	A definitive answer shared by all.
Ethics	What do we owe others?	An automatic solution to every conflict.
Law and politics	What rights do we protect, and who decides?	The intimate quality of care.
Economics	How do we organize resources and work?	All value that has no price.
Ecology	What relationships does our life depend on?	Each person’s experience and dignity.

Perspective	What it asks	What it leaves open
Religion and spirituality	How do we experience meaning and transcendence?	Scientific proof of every belief.
Art	How do we express and discover experience?	A general protocol for truth or health.
Diversity	Who is excluded by a norm?	A single biography for every difference.
Technology	What do we expand, delegate, and transform?	Why it is worth doing.

Our humanity emerges in the conversation between these perspectives. We are organisms and biographies, vulnerability and possibility, inheritance and learning. We depend on others, and can choose how to respond to that dependence. We can create a symphony, a war, a vaccine, or a remarkably elaborate excuse for not calling our mother. The breadth of our capacities does not excuse us from choosing.

Here I place my proposal for the natural being: a way of living our humanity that recognizes the body, the land, presence, and responsibility. We do not abandon being human. We learn to inhabit it with greater awareness of the life we are, and the life we make possible.

CHAPTER 5

Returning to Our Natural State

After looking at humanity from so many perspectives, I return to a more intimate question: how do I want to live in this body and in relation to others? The natural state I propose is not a lost perfection. It is an orientation we can practice, with our differences, our wounds, and our real possibilities.

Our bodies and minds are adapted to a way of living that is increasingly rare: walking often, seeing natural light at dawn, eating nourishing food, living among people we know, sleeping after dark, and feeling purpose and belonging. In a few generations, we exchanged much of that environment for screens, ultra-processed food, inactivity, noise, polluted air, and relentless productivity. Biology does not always adapt at the same pace. Evolutionary mismatch describes the difficulties that can arise when environments change faster than the adaptations shaped within them.

The evidence is clear: non-communicable diseases (cardiovascular, cancer, diabetes, chronic respiratory diseases) caused at least 43 million deaths in 2021, about 75% of non-pandemic deaths globally.[41] And, at the same time, mental health deteriorated strongly: in the first year of the pandemic, the global prevalence of anxiety and depression increased

25%[42], and to this must be added the social disconnection, as a silent enemy. WHO reports that one in six people experience loneliness, associated with a real impact on health and mortality.[43]

To return to your natural state is not to return to the cave, it is to build, with modern intelligence, a life aligned with your human design.

Modern diseases and how we are living

Diseases with shared roots

- Physical inactivity: almost 31% of adults worldwide do not meet physical activity recommendations.[44] Urban design, screen-based work, passive transport, and chronic fatigue all contribute; willpower is only part of the picture.
- Ultra-processed food: these foods go hand in hand with a caloric excess and nutritional deficit. According to The BMJ[45], increased exposure to ultraprocessed food is associated with an increased risk of adverse health effects, especially in cardiometabolic and mental disorders. Ultra-processed foods: industrial formula + refined ingredients + additives + high palatability and minimal real nutrients.
- Altered sleep: little or bad sleep is not a minor detail, it involves broken circadian rhythms. Sleep is a central modulator of appetite, mood, immunity, and energy. Robust recommendation: seven or more hours per night in adults on a regular basis[47].
- Chronic stress: modern life normalizes being “on” all the time and living with unresolved emotional burdens. The body interprets that as a permanent threat; this results in low-grade inflammation, anxiety, irritability, compulsions, fatigue, disconnection...

- Loneliness: the nervous system can become defensive when community and belonging are missing. The WHO already treats loneliness as a public health issue.[48]
- Toxicity: WHO estimates 6.7 million premature deaths annually associated with environmental and domestic air pollution.[49] And environmental noise also impacts sleep, stress, and the cardiovascular system[50].

Does this example of “normal” day in the city ring a bell?

You wake to an alarm, without natural light, and check a screen immediately. A quick coffee, then you hurry out, breathing shallowly, straight into traffic and street noise. You work sitting down for 6–10 hours, drink little water, and eat fast food. You flood your brain with little hits of dopamine: social media, messages, sugar, unnecessary purchases. You get home exhausted and reward yourself with more ultra-processed food, alcohol, or a show. You go to bed late, phone in hand, and sleep lightly. A few hours pass, and you start again. It is a routine that gradually takes away the possibility of rest.

The real possibility of living with an optimal state of health

The Good News

You may be doing many things that work against you, but there is good news: changing your living conditions can help the body recover some of its capacity for regulation. Your natural state is not perfection; it is self-regulation, and you can practice it. Well-established models converge on similar principles.

Six pillars of lifestyle medicine, a practical synthesis supported by several lines of evidence:

- Nutrition (real food, high nutritional density)
- Movement: aerobic activity, strength, and mobility.
- Sleep: quantity, quality, and regularity.
- Stress management: nervous-system regulation.
- Social connection: community and secure relationships.
- Avoid hazardous substances/environments (ultraprocessed, excessive alcohol, unlimited screens, air/noise)

Energy in Everyday Terms

When I say energy I don't mean something abstract. The energy is:

Vitality: your physical capacity. Mental clarity: sustained attention. Emotional stability: resilience. Inner coherence: doing what you say matters.

That comes when your biological rhythms, your nervous system, and your bonds sync again.

Nature as medicine

You don't need to go to the mountain to begin with. A very useful finding: in a large population study, 120 minutes a week in nature were associated with better health and well-being.[51] In everyday life, two walks of 60 minutes, or four of 30. We can start with something that fits in the week.

What can you do to recover your natural state?

It's as simple as following a map that has five layers.

1. Body: sleep, nutrition, movement, and reducing harmful exposures.
2. Nervous system (presence, breathing, regulation)
3. Mind: thoughts, habits, and focus through the AYAM methodology.
4. Emotions and relationships: the inner child, boundaries, connection, and community.
5. Meaning and planet: purpose, service, and sustainability.

Free and heal your inner child

Reconciling with your inner child can be healing because that is where early experiences of love, safety, shame, and abandonment shaped the ways you connect, defend yourself, and regulate emotions. Unhealed wounds may appear in adult patterns: seeking approval, needing control, disconnecting, pleasing others, fearing rejection, or reacting with anger.

Returning to that child means integration: recognizing what was missing, validating emotions that were dismissed, and offering yourself today the care, boundaries, and protection you needed then.

That reconciliation reduces your reactivity, improves your intimacy capacity, strengthens your self-esteem and restores your presence, because when the inner child stops screaming from the shadow, the adult no longer lives from survival, but from choice and coherence.

The inner child is your emotional memory. Unmet needs keep asking for attention through adult strategies: control,

perfectionism, avoidance, addiction, jealousy, and the drive to achieve.

Signs of a wounded child in modern life

A disproportionate response to criticism, leaving you crushed or enraged. A constant need for approval. Harsh demands on yourself, with no rest. Relationships where love is confused with anxiety.

Protocol 4R

Recognize: this is an old wound being activated. Rescue: name the real need, whether safety, belonging, rest, or validation. Reparent: offer it to yourself now through boundaries, rest, help, and routines. Repair: have the unfinished conversation, seek therapy, or make a symbolic gesture such as a letter, ritual, or act of closure.

Does this example ring a bell?

You send a message and are left on read. Your mind says, ‘They do not care about me.’ An old wound of abandonment is activated.

The grounded adult attends to their breathing for 90 seconds and repeats: ‘I am safe. I see my wound, but I can act from a different place.’ Then they respectfully ask for clarity or step away. Where there is serious trauma, including abuse, violence, or dissociation, this work needs professional support.

Presence: The Doorway to Gratitude

I believe the world urgently needs to return to presence. I say this because I see how much of our lives slips away before we have fully arrived in them. The body is at the table while the mind negotiates tomorrow. Someone speaks to us, and we are already preparing an answer. The landscape passes the window while our eyes attend to something else. We keep collecting experiences, but sometimes we have no time to experience them.

I know that distance too. I have wanted to give my son a good life, and along the way I have had to recognize that no project can return the time I was not there with him. There is an intimate difference between being nearby and being available. A child understands it before being able to explain it.

Being present means paying attention to what is happening now, in the body, in a relationship, and in the place we inhabit. It does not require an empty mind or flawless calm. I can be present in a difficult conversation, in exhaustion, or in pain. It means recognizing what is happening without immediately fleeing to another screen, another task, or a story that lets me avoid feeling.

We have come to measure almost everything: steps, sleep, productivity, consumption, screen time. Sometimes all that is missing is an app to tell us we have spent twenty minutes ignoring the person we love. Technology would be perfectly capable of it; the trouble is, we would ignore the notification too.

Returning to the Body, Returning to Relationship

When I bring my attention to my breathing and to what I feel, a small space sometimes appears between impulse and response. Not always. But that space may be enough to keep discomfort from becoming a new wound. Listening to the end, noticing that I am tense, asking for a pause, admitting that I do not know: these are everyday forms of presence.

At work, it helps me distinguish a real urgency from one I have created myself. In a relationship, it helps me see the person, instead of arguing only with the version of them I carry in my mind. When eating, I can recognize flavor, hunger, and fulfillment. When walking, I can feel the ground, the air, my own rhythm. These benefits may seem modest, but a life is made of such moments.

Mindfulness practices have been studied in relation to stress, anxiety, and other problems. Some programs show benefits, although results depend on the method, the person, and the quality of the research.[56] I do not need to turn presence into a universal cure to value what it allows me to do: reconnect with my experience and respond with greater care.

There are also days when stopping makes something visible that I would rather not see. Presence does not always begin by soothing us. Sometimes it reveals sadness, exhaustion, or a relationship that needs to change. What matters then is being able to listen and seek support. Forcing a serenity I do not feel would be another way of being absent.

When I Stop Running, I Begin to Give Thanks

For me, presence is the doorway to gratitude because it changes what I am able to perceive. In a rush, my attention clings to what is missing: the unfinished task, the bill, approval, the next goal. When I stop, I can notice what already sustains me. The water I drink. The body that has done so much for me. A person who stayed. The possibility of learning. The light of this morning, which will never return in quite the same way.

Gratitude then ceases to be an instruction. It arises from recognition. I do not have to convince myself that everything is perfect; I can notice a particular kindness in the midst of an incomplete life. This changes my relationship with desire. Continuing to want something does not require me to despise what I already have, and recognizing what I have does not require me to give up what I need.

I believe being present lets us appreciate what we already are: living nature. Before the résumé, the wounds, and the roles we play, life is happening within us. A heart works while we think of something else. A body turns food into movement. We can feel tenderness, learn a song, stand beside someone, begin again. The fact that this seems ordinary does not make it any less extraordinary.

When I say we are a miracle, I speak from that wonder. I do not need to set biology aside to feel it. On the contrary: the more I understand life, the less reasonable it seems to treat it as disposable. Existence does not have to be supernatural to deserve reverence.

Gratitude should not be used to silence someone who suffers. Telling a wounded person to ‘be grateful for what you have’ can be a very polite way of refusing to listen. We can give thanks and weep. We can love life and demand justice. We can recognize a privilege and accept the responsibility it brings.

Studies of gratitude interventions explore benefits for well-being; they do not turn gratitude into an obligation or an adequate answer to inequality.[57]

The Silence That Cannot Be Bought

Experiencing complete silence has been one of the finest experiences of my life. In Bagan, Myanmar, in the company of monks, I felt an intimacy with the world that is difficult to describe without making it smaller. It was as though the Earth were breathing with me. That image belongs to my experience; it is not a measurement of the planet. But it taught me something I am still trying to remember: I do not always need to add something to life to feel it more deeply.

Vipassana practices, with their discipline of observation and silence, interest me for their invitation to watch sensations, emotions, and the mind’s stories arise. In many Buddhist traditions, attending to experience allows us to recognize the attachment and resistance that feed suffering. These teachings deserve context and respect; they are not a productivity technique we can empty of meaning.

In everyday life, that learning becomes simple: noticing an impulse before obeying it, accepting that an emotion changes, speaking with less violence, and returning to the body when my mind has wandered too far. I do not always manage it. It would be suspicious if this book made me enlightened just in time to sell it.

A Practice That Fits Into Life

We do not need a ceremony every time we want to return. Sometimes it is enough to plant our feet, put down the phone, and let a breath finish before deciding what comes next. Then I can ask where there is tension, which emotion is present, what story I am repeating, and what my body needs. If it helps, I name one particular thing I am grateful for. Without inventing it.

I want that attention in a village: a meal where conversation does not have to compete with screens, a place for silence, work that allows us to pause, a disagreement that does not destroy the relationship. Presence needs practice, but it also needs conditions. It is difficult to listen to the world if the place we live is designed to interrupt us.

That is my sense of urgency. We have an enormous capacity to reach almost anywhere, yet still need to learn to be where we have arrived. Gratitude begins when we notice. From there, a deeper responsibility can grow: caring for what makes this life possible, because we are finally here to recognize it.

To detoxify in modern life

Detoxifying yourself in modern life is important because you live exposed, often without notice, to loads that your body must process: air pollution, smoke, alcohol, ultraprocessed, endocrine disruptors present in plastics and some hygiene products, pesticides and, in certain contexts, heavy metals (for work, water, old paints, mining, batteries...).

The body already has systems for processing and removing substances, including the liver, kidneys, intestines, skin, and lungs. Rather than seeking a miraculous detox, we can reduce excessive exposure and address conditions that make

regulation harder, such as poor sleep, inactivity, and persistent stress.

Reducing harmful exposures intelligently means limiting their sources and supporting the body through sleep, hydration, fiber, movement, and breathing. Suspected heavy-metal exposure requires professional evaluation rather than homemade solutions.

I also use cleansing as a mental and emotional metaphor. Constant stimulation, alarming news, comparison, uncertain relationships, and sustained stress keep us on alert. Over time, the burden can diminish presence, enjoyment, sleep, and connection. Silence, digital boundaries, rest, movement, therapy, writing, nature, breathing, and honest conversations help us attend to what remains unprocessed. The aim is to recover our center and reduce burdens the body and mind struggle to carry.

A) A Food Reset: 14 Days

Remove soft drinks, sweet pastries, fried foods, sugary cereals, frequent processed meats, and industrial snacks. Replace them with protein-rich foods, vegetables, whole fruit, legumes, whole grains, and healthy fats.

B) A Digital Reset: 7 Days

- Rule: zero screen for the first 30 minutes of the day and the last 60 minutes before bedtime.
- Social media: two windows of up to 15 minutes, rather than constant checking.
- Notifications: only important calls and messages.

C) Reducing Environmental Exposures Without Paranoia

- Ventilate your home for 10 minutes a day.
- If you can: HEPA purifier in bedroom or plants + dust cleaning.
- Protect your sleep from noise. Chronic noise affects health and rest.[52]
- Choose less polluted walking routes when possible: air quality matters on a large scale.[53]

Setting Boundaries: A Skill That Protects Your Peace

Knowing how to set boundaries protects your energy, time, and dignity. It helps prevent resentment, reduces chronic stress, and allows relationships to grow from choice rather than obligation. A well-placed boundary is clarity: it defines what you will and will not accept, while caring for both the relationship and yourself.

Useful approaches include speaking in the first person: ‘I need’ or ‘I am not available for.’ Be specific about behavior, rather than attacking the person. Explain briefly; the more you justify, the more you invite negotiation. Offer an alternative where appropriate: ‘I can do tomorrow from 10:00 to 12:00, but not today.’ Define a realistic consequence: ‘If it happens again, I will step away from the conversation.’ Hold the boundary consistently and choose a calm moment. A sound boundary does not humiliate or threaten; it brings order.

A Boundary Is Self-Respect in Practice

Fact: ‘When X happens…’ Impact: ‘…I feel…’ or ‘…it affects me…’ Request or rule: ‘From now on, I need X. If that is not possible, I will do Z.’

Example (WhatsApp): “When you disappear without warning, it creates uncertainty. I need a short closing message. If you cannot, I will pause the conversation and resume when there is clarity.”

Breaking Patterns Across Generations: Leaving the Family Script

Breaking patterns across generations matters because personal choices can carry invisible loyalties to a family script: learned ways of loving, arguing, staying silent, controlling, sacrificing, or fleeing, passed on through repetition, example, and unresolved trauma. When a family does not process pain, it can turn pain into habit: silence, addiction, violence, infidelity, codependency, fear of conflict, shame about money, or difficulty receiving love. Leaving the script means ending a chain of suffering. We move from ‘this is how we are’ toward ‘this is what I choose.’ That choice changes relationships, parenting, mental health, and the possibility of building a life of our own.

How do we break it? First, name the pattern: when it appears, what triggers it, and what it costs you and others. Second, set a boundary with the family system: stop supporting what harms you, even when guilt or pressure remains. Third, do inner work through attachment- or trauma-focused therapy, work with the inner child, somatic approaches, constellations, or systemic perspectives, to understand and choose differently. Fourth, create a new script through concrete habits: honest communication, repair, emotional steadiness, financial

discipline, choosing a partner with integrity, and building a healthy community. Most importantly, sustain the change. A family pattern breaks when a difficult day arrives and you still do something different.

Tool: Express Genogram (1 hour)

Draw three generations and write down if there are: addictions, depression, anxiety, divorces, violence, migrations, bankruptcies, secrets, repeated illnesses...

Then answer:

- What pattern is repeated?
- What unconscious oath did I take? (“I am always going to...” / “I never...”)

Exit in three steps:

1. Name the pattern without blaming.
2. Decide on the new standard (your future family).
3. Practice with limits and new circles (not enough to understand).

Creating Healthy Social Circles: Your Community as Medicine

Creating social circles beyond alcohol and drugs matters because what your surroundings normalize shapes identity, health, and the direction of your life. If connection depends on numbing yourself, over time your energy, clarity, emotional regulation, and relationships suffer.

Healthy spaces for connection, through conversation, movement, nature, art, community, rituals, sport, reading, service, and other shared practices, create belonging without

escape. They restore community and meaning. In a world of chronic stress and loneliness, surrounding yourself with people who choose awareness encourages you to sleep better, care for yourself, keep your word, and build more honest relationships. Life becomes fuller when you do not have to intoxicate yourself to feel accompanied.

Choosing your close circle is a significant decision. The people you spend the most time with shape your habits, inner language, standards of conduct, and even what you consider normal. What your surroundings celebrate, tolerate, or criticize influences what you repeat. Choose people who nourish and inspire you by observing actions rather than promises. Do they have integrity and keep their word? Do they take responsibility or always blame others? Do they speak truthfully or live in drama? Do they care for their health and mind? Do they welcome your growth or compete with it? Do they encourage you to improve without humiliating you?

Identify your non-negotiables, such as respect, honesty, emotional steadiness, healthy ambition, and empathy, and your warning signs, such as gossip, addiction, manipulation, and inconsistency. Surround yourself with people who expand your life and awareness. Over time, your circle shapes you as well as accompanying you.

Do not be afraid to step away from people whose behavior is incompatible with the community you want around you. Living in accordance with that desire matters more than maintaining a harmful relationship that no longer enriches your life.

Sit down and write who you want around you and what qualities they should have. Then you can recognize them when they appear naturally in your life, when what I think of as a cosmic resonance brings your community together.

Your circle defines your life. Practical rule: circle 3-2-1:

- 3 people who lift you up (habits, honesty, peace)
- 2 weekly spaces (class, sport, volunteering, art)
- 1 mentor/guide (therapy, serious coach, mature spiritual community)

Example: If you want emotional sobriety, don't look for your "health" around alcohol and gossip dinners.

Health routine and daily victories

You need a simple system. Check this list and mark what you practiced. Aim for at least five each day. Sustained for 21 days, these practices can begin to change how you see yourself.

- Movement: 20–30 minutes of brisk walking or strength work.
- Nourishing food: three natural-state meals with protein, vegetables, fiber, and carbohydrates.
- Light and air: 15 minutes outside, ideally in the morning for the sun to nourish you.
- Regulation: 5-10 minutes of breathing/quietness; I recommend meditating.
- Connection: a real interaction (call, hug, conversation without screen).
- Learning: 15 minutes of reading to learn something, generates neuroplasticity.
- Sleep and rest: sleep hygiene and sleeping routine (most importantly).

Master your thoughts: AYAM methodology (your mind as a tool, not as a cage)

Five years ago, my mentor, Dr. Leo Rastogi, and I became concerned about projections attributed to the WHO concerning mental health and the global burden of disease by 2030. Untreated mental disorders account for around 13% of that burden, and projections suggest depression could become its leading cause.

The scale is immense: WHO reports that almost one in seven people, 1.1 billion, lived with a mental disorder in 2021. Depression alone affects hundreds of millions.

The impact extends beyond the clinic. A Lancet commission, publicized by The Carter Center, estimated that mental disorders could cost the world economy USD 16 trillion by 2030, while roughly 12 billion working days are lost each year. Depression and anxiety also interact with physical risk factors and illnesses, including inactivity and harmful alcohol use, and can worsen chronic conditions. Mental health affects the burden of illness as a whole.

How did I live it?

Before I turned 30, I experienced severe burnout: anxiety, stress, fatigue, and depression. I lost my mental health while believing success lived in the material world: cars, watches, planes, luxury, and excess. I wanted to have and experience more and more.

With the blessing of mentors and teachers such as Leo, I recovered my health and well-being, but the effort was enormous. I came to believe that access to the right tools and support could have kept me from reaching that breaking point.

This gave rise to a personal initiative: finding a method to help prevent burnout in modern life, a practice easy to integrate into everyday routines that takes little time yet makes a meaningful difference, helping people move from sustained sympathetic activation toward parasympathetic recovery.

Together, we developed a meditation method combining recent work in neuroscience and neurobiology with positive psychology, MBCT, and MBSR, alongside traditional meditation and energy-alchemy practices from a Vedic lineage.

The results have been remarkable. With more than 10,000 participants, we have observed changes that we associate with the method's effects on brain biology and neural connections. We have measured these in studies within companies including Google México, Rotoplas, and Farmacias Similares, working with physicians, psychologists, and psychiatrists who have evaluated the method through HRV and EEG measurements. Within eight weeks, we have observed significant reductions in anxiety, stress, fatigue, and depression.

Good emotional management (regulate before deciding)

An emotion is a clue rather than an enemy. Regular psychological and emotional support, weekly or every two weeks, can bring measurable benefits. In controlled trials, psychotherapy significantly reduces symptoms of depression and other common conditions, and a meaningful proportion of people achieve a clinical response, around a 50% reduction in symptoms, or remission.

A large network meta-analysis covering 331 studies found that psychotherapy for depression is generally more effective than usual treatment, with several approaches also outperforming a pill placebo. Seeking professional support

early can help protect health, relationships, and everyday functioning.

I recommend support that brings together psychological and emotional therapy with body-based work, because mind and body are connected. Unprocessed emotions may appear as tension, insomnia, irritability, or fatigue. Emotional therapy helps name feelings, understand your history, recognize patterns, set boundaries, and make clearer decisions. Somatic work, therapeutic breathing, trauma-focused practices, and attentive movement can help you regulate through the body, release accumulated tension, and recover a sense of safety.

I do not see this as a practice reserved for moments when you are unwell. It belongs beside other habits of care, with a focus on mental and emotional life. It can help you become more present, steady, and free to love, work, and build a life less governed by old wounds.

Tip for starters. STOP protocol (90 seconds)

- Stop: do not respond.
- Take a breath: lengthen the exhale.
- Observe: what am I feeling, and what do I need?
- Proceed: respond from your center, not from your impulse.

Key rule: do not make large decisions in a state of physiological activation.

Healthy relationships (love without anxiety)

A healthy relationship offers love without constant anxiety: you do not have to chase, guess, or survive. There is calm in the body, clarity in the mind, and respect in action. Words match behavior; communication is direct, boundaries are clear, conflicts are repaired, and both people care about each other's well-being. Anxious, intermittent, confusing love drains energy, distorts self-worth, and makes us dependent on emotional crumbs. Healthy love helps us expand and find steadiness. Knowing yourself becomes the essential filter: when you know who you are, what you need, and what you will not compromise, you can choose peace over intensity and protect your integrity.

I enjoy writing poetry. Here are two expressions of the healthy love I want to live, and of how I found it.

Calm

With you, I do not run. I walk. And in that slow step, my heart learns that love does not tighten its grip: it holds.

Consistency

You do not promise me a future; you make it present. You do not tell me about care; you practice it. And so my soul rests in the truth of your actions.

Love without crumbs

I no longer celebrate crumbs disguised as destiny. I choose a table set for us: an honest gaze, clean hands, and a yes that does not hide.

Integrity

If it costs me peace, it is not love. If it costs me my center, it is not home. I did not come to lose myself in loving: I came to find myself, and love from there.

I did not seek you; you found me. I do not seek you from hunger; I find you in silence. I learned to return to myself as one returns to a temple: barefoot, unmasked, with the noise cleared from my chest, without begging for signs or reading crumbs as prophecies. The love I choose does not tremble. It does not hide. It does not appear and disappear to train my anxiety. It is a still flame that lights the house without burning it down. I have known the spell of the intermittent: that false intensity that steals years while promising eternity. And my body taught me that what takes me away from my center is a test, rather than destiny. So I set boundaries as one draws circles of light. Through devotion, rather than hardness: my soul does not bargain away its integrity. To love, for me, is to breathe with life instead of fighting it. A yes that does not betray, care that does not control, a presence that does not demand rescue. When healthy love arrives, it comes like fertile earth. It does not tear me from myself; it gives me roots. Then I feel, in a way both mystical and simple, that the world breathes with me, and that two hearts, at last, honor each other rather than use each other.

Healthy relationship = safety + respect + truth + repair. Three essential habits.

- Repair promptly: arguing less is not enough; repairing quickly matters.
- Positive proportion: In research released by Gottman, stable couples tend to sustain more positive than negative interactions during conflict (the famous logic of “balance”).[54]

- Communication without poison: change “you are” to “I feel/I need”.

Caring for the planet: being the guardian of sustainability

The environmental crisis is no longer an idea, it is an urgent reality that affects water, food, health and social stability, and every daily decision (what you consume, how you move, what you support with your money, how you build and what you waste) adds to or diminishes pressure on the system you depend on to live on. Being a guardian means beginning to take action, reducing the unnecessary, choosing energy and materials with criteria, repairing instead of replacing, taking care of water as a sacred resource, preferring the local and regenerative, and assuming responsibility for your footprint with measurable actions, not with speeches. Real sustainability is applied integrity: protecting the common house with consistency, because there is no personal success on a sick planet. Your health and that of the planet are the same project: air, water, food, heat, community.

Decalogue of the guardian (real actions)

1. Walk more and drive less when possible.
2. Reduce ultra-processed: involve more packaging and industrial chain.
3. Buy local once a week.
4. Avoid food waste (weekly plan + portions).
5. Save water: short shower, repair leaks, conscious irrigation.
6. Plant or take care of a tree/garden: belonging anchor.
7. Participate in a community action each month.

8. Save energy: turn off and unplug equipment, use LED lighting, and adjust heating and cooling.
9. Consume less and choose better: repair, reuse, buy secondhand, and avoid impulse purchases.
10. Reduce single-use plastics: choose a reusable bottle and bags, and less packaging.

Hobbies and Nourishing Spaces: An Answer to Emptiness

Hobbies and nourishing spaces give the soul something productivity and screens cannot: presence, play, meaning, and belonging. When we live only to produce or distract ourselves, something within us dries out. Activities that give us roots, such as sport, nature, music, reading, art, cooking, gardening, community, service, or spiritual practice, bring a satisfaction that does not depend on approval, excess, or escape. They create identity, ease stress, strengthen relationships, and make life feel inhabitable from within. Emptiness needs nourishment, rather than ever more stimulation. We need play, beauty, and challenge. Choose at least two activities from the list and begin soon. Schedule them first, then your work. Your calendar reveals your religion.

Art: music, drawing, photography, ceramics. Body: dance, padel, swimming, hiking. Crafts and practical skills: cooking from scratch, carpentry, gardening. Community: volunteering and a reading group.

Rest and regenerate (forgotten discipline)

Rest and recovery are neglected disciplines. In a world that rewards productivity and constant connection, exhaustion has become normal, and the mind remains on alert. Without real rest, clarity, good humor, honest desire, creativity, and the ability to love with presence begin to fade.

Recovery means giving the nervous system repeated opportunities for safety and quiet. In a saturated world, that takes structure:

- a fixed hour of sleep and awakening
- Caffeine only early
- early natural light
- Daily movement to release tension
- light dinner
- Breathing or short meditation
- limits on the telephone (airplane mode or outside the room)
- a night routine without screens (minimum 60 minutes)

Create islands of stillness: ten minutes a day without stimulation, short walks, nature when possible, and a day each week with less social noise. Recovery comes when rest becomes an act of integrity. You make time because your life depends on it.

Three tools:

1. Ultra Short Pauses: 2 minutes every 90 minutes of work
2. NSDR / Yoga Nidra: 10 to 20 minutes when you are saturated.
3. Time without stimulation: half a day each week without shopping, social media, or hurry.

Sleep hygiene (serious model, not loose tips)

Sleep hygiene supports health through biological regulation. Adequate, regular sleep helps align circadian rhythms, supports metabolic and immune recovery, and sustains learning and emotional regulation. The American Academy of Sleep Medicine and Sleep Research Society recommend seven or more hours nightly for adults on a regular basis. Habitually sleeping less than 7 hours is associated with adverse outcomes, including obesity, diabetes, hypertension, cardiovascular disease, depression, and increased mortality risk.

Epidemiological evidence shows that too little sleep involves more than fatigue; it is linked to measurable risks. A classic meta-analysis of prospective studies found associations between both short and excessively long sleep and higher all-cause mortality. More recent reviews have also linked short sleep with mortality and metabolic risks such as diabetes. Sleep deprivation affects emotional regulation too: studies describe reduced coordination between the prefrontal cortex and the amygdala, associated with greater emotional reactivity and poorer impulse control.

A serious sleep hygiene model is built with four pillars (and evaluated as a system, not as hacks):

1. Regularity: same waking time (circadian anchor) and consistent sleep window
2. Sufficient duration: practical objective 7 to 9 hours according to individual response, prioritizing continuity
3. Environment: dark, cool and quiet bedroom, and bed reserved for sleeping/sexuality
4. Conduct and timing: natural light in the morning, reduction of light/screens before sleep, caffeine only early, minimal alcohol (fragmenting sleep), lighter dinner and mental “landing” (breathing, soft reading, journaling).

This approach reduces stimuli that activate the nervous system and increases cues of safety, aligning with clinical recommendations for sufficient sleep and evidence that sleep protects the body and brain.

Technology can help measure sleep, but becoming obsessed with the numbers may create more stress than understanding. For chronic insomnia, cognitive behavioral therapy for insomnia, CBT-I, is a leading recommended treatment in recent guidelines.[55]

Effective sleep hygiene. Protocol 8-3-1:

- 8 hours before: avoid alcohol as a sleeping pill (fragments sleep).
- 3 hours before: light dinner; low light; zero intense work.
- 1 hour before: no screens; warm shower; reading; breathing.
- Circadian anchor
- Fixed time to wake up (even weekends).
- Natural light in the morning 5-10 minutes
- Coffee only in the first half of the day.

Nutrition: Eating as a Human

Good nutrition means eating as a human again: prioritizing whole, minimally processed foods such as fruit, vegetables, legumes, whole grains, quality protein, and natural fats, while reducing ultra-processed foods and refined sugars. Higher consumption of ultra-processed food is associated with poorer health outcomes. The WHO recommends keeping free sugars below 10% of daily energy intake, ideally below 5%. Choosing organic, nutrient-dense food when possible can also help reduce some pesticide exposures and support the quality of what we eat.

Farm-to-table eating in a large city takes planning: shop at local and organic markets, arrange a weekly box from producers through community-supported agriculture or subscriptions, and use deliveries from reliable sources. Add practical staples such as plain frozen produce, legumes, eggs, natural yogurt, and olive oil. You need nourishing food you can repeat, rather than a perfect diet. A long ingredient list often includes flavorings, sweeteners, or other additives.

Natural State Plate (visual rule)

- 1/2 dish: raw and cooked vegetables.
- One quarter of the plate: protein such as eggs, fish, legumes, chicken, or meat.
- 1/4: carbohydrate with fiber: bean, lentil, oatmeal, brown rice, sweet potato.
- Fats: olive oil, avocado, and nuts. To begin, change only your breakfasts for 14 days. That habit can shift energy, mood, and hunger.

Healthy fun and inspiring art

Healthy fun and inspiring art nourish the nervous system: they remind the body of safety, restore play to the mind, and meaning to the heart. Music and dance bring together what modern life so often separates: body, emotion, and community. Moving with rhythm releases tension, helps regulate stress, and invites presence. Dancing or singing, alone or with others, awakens belonging, expression, and freedom. Art, movement, and connection can lift mood, vitality, creativity, and the ability to enjoy life without excess.

Schedule two hours a week for art or nature as a firm priority.

Healthy fun leaves you better than you arrived. Harmful fun leaves you disconnected and hungover, physically or emotionally.

Continuous learning and neuroplasticity (keep the brain alive)

Continuous learning engages neuroplasticity: the brain’s capacity to reorganize, create connections, and strengthen circuits supporting memory, focus, creativity, and emotional regulation. Learning a language, instrument, sport, or professional skill interrupts autopilot and asks us to build new pathways. Choose challenges that are difficult but achievable, practice consistently, sleep well to consolidate learning, and combine learning with movement. A learning brain becomes more flexible and capable of meeting life with presence.

Practical neuroplasticity = method 20-2-1 novelty + repetition + rest

- 20 minutes a day: learn a skill (language, instrument, writing).
- 2 days a week: longer practice (60 to 90 minutes).
- One project each quarter: a video, an artwork, a certification, or a race.

Sexual energy to create (tantra and divine alchemy, with responsibility)

I think of sexual energy as life energy: a powerful creative impulse capable of giving rise to bodies, ideas, art, projects, and civilizations. In tantra, it can be understood as a sacred current that, lived with awareness, becomes presence, love, clarity, and creative power. Responsibility brings us to ethics: learning to feel without compulsion, desire without possession, and turn instinct toward creation rather than consumption.

Giving sexuality new meaning begins by moving beyond two harmful extremes: repression, which can turn energy into shame or violence, and exploitation, which turns it into a commodity, addiction, or control. Conscious sexuality brings together body, emotion, and spirit through honesty, consent, clear boundaries, care for the other person, and alignment with values. In practice, this means learning to regulate the nervous system, listen to the body, communicate desires truthfully, and use sexual energy as a fire that warms the house rather than burns it down. When sexuality ceases to be anesthesia, it can become a source of vitality, self-worth, intimacy, and connection.

Tantra teaches that the sacred and the human belong together: the body is a temple, and presence can turn daily life into ceremony. It is a practice of attention and devotion:

breathing, feeling, remaining, opening the heart, and recognizing the other person as a whole being. Divine alchemy describes transforming raw impulse into awareness: desire into love, tension into available energy, and pleasure into a way of awakening. Seek a depth that brings you back to yourself.

And yes: giving sexual energy new meaning could help us care for the planet in a very concrete sense. Much modern destruction seems to me to share a root with unconscious sexuality: inner emptiness and the compulsive search for quick satisfaction. When we do not know how to inhabit our energy, we try to fill ourselves through consumption: more things, stimuli, conquests, and extraction. Sacred sexuality, as I understand it, teaches sufficiency: feeling fulfillment without devouring the world. If millions learned to regulate desire, live pleasure with presence, and turn impulse into creation and service, we could see less addiction, violence, and senseless consumption, and more respect for life. Honoring the energy that creates life can teach us to honor life in all its forms.

Channeling Vital Energy Responsibly: Essential Principles

Consent, respect, and emotional safety. No manipulation, or sex used to fill a void or control someone.

Simple practice (10 minutes):

- Slow nasal breathing.
- Attention to the lower abdomen.
- Intention: “Today I turn this energy into creation.”
- Then: 20 minutes of actual creation (writing, music, design, training). If your sexuality is loaded with pain, compulsion, or trauma, the natural path includes therapeutic support.

Living with meaning and purpose

Living with meaning and purpose means moving from ‘What is in it for me?’ toward ‘What am I here for?’ Meaning is built through our stance toward life. Many thinkers suggest that fulfillment grows from aligning our energy with something beyond ourselves. Purpose gives values a direction; meaning is the intimate sense that our lives serve what matters, even when it hurts or no one applauds.

A purposeful life grows from three decisions: choose a cause that improves others’ lives; choose a standard for how you will act when things are difficult; and choose a daily practice that embodies the vision. Complete certainty is unnecessary, but growing coherence matters. Purpose is tested in how we work, love, speak, care for the body, and keep our word. What we repeat shapes our lives. Purpose is discipline with a soul.

Meaning becomes visible when we understand that suffering does not ask permission to enter. What we can choose is how we respond to it. Experience can become learning, and learning can become service. When wounds become wisdom, and wisdom becomes help, the past may cease to be only a weight and become fuel. There is a strange peace in discovering that life need not be easy to be worthwhile.

Care for your attention as though it were sacred: where you place attention, you place life. Purpose without attention becomes fantasy; attention without purpose becomes empty productivity. Choose what makes you more truthful, useful, and humane. Surround yourself with people who live in that direction, and build a daily practice, however small, that makes the world more habitable. When life becomes an offering, meaning becomes a presence.

The purpose is not found; it is built with truth and service

Purpose emerges as we embody self-knowledge, recognizing that we are unique and that our experience here may serve an intention beyond our own needs and desires. It appears as we surrender to life, quiet the self, and allow our individual will to meet something greater.

As outside noise falls quiet, we may notice something beyond ourselves that needs to be done, created, or brought into being. We choose it, even when inconvenient, because it feels natural, right, and necessary. A will beyond personal need finds expression through us.

Exercise: purpose in 12 words:

Complete the phrase: “I am here for _____, using _____, at the service of _____.”

Review the sentence every 90 days. If your life does not honor it, your body may present the bill.

Life plan with seven key areas (your master map)

A life plan across seven areas turns life into a whole, rather than a series of emergencies. Focusing only on work and money, or partnership and emotions, can leave other areas neglected. Eventually the imbalance has a cost. Look at the whole and choose deliberately: what do you want to build, what are you unwilling to lose, and what are your standards? When the areas move together, life feels aligned; when one collapses, others may follow.

Health is the physical and mental foundation: sleep, nutrition, movement, energy, stress management, and preventive care. Define concrete measures, such as sleep hours, weekly exercise, eating habits, and checkups, and a minimum you will protect. Personal development includes therapy, reading, education, emotional intelligence, discipline, and character. Choose what to learn, which pattern to work through, and which daily practice deepens awareness. Without health and growth, success is fragile.

- Family is your relationship with origins and responsibility: build healthy patterns, set boundaries, honor what is good, and stop repeating what harms. Translate this into calls, quality time, unfinished conversations, rituals, and clear agreements.
- Friends are your community and social surroundings. Choose nourishing relationships, create healthy spaces, and cultivate belonging and loyalty. Decide whom you walk beside, what behavior you accept, and how you live together.
- Partnership is your model of love: what you seek and offer, your boundaries, and your vision of intimacy and a shared life. Include standards for a healthy relationship, communication, rituals, conscious sexuality, and repairing conflict. Together with family and friends, it shapes your peace, energy, and emotional identity.
- Work is your contribution to the world through income, creativity, leadership, and legacy. Define a one- to three-year vision, quarterly goals, and key skills, alongside a boundary: success without health or love does not count.
- Spirituality and service connect you with something greater through presence, values, meaning, and contribution. This may take the form of meditation, prayer, community, volunteering, mentoring, or useful projects. It reminds you why the other areas matter. To begin, write the following for each area:

- your vision (what it would look like in 12 months)
- your 3 metrics (how you measure it)
- your three weekly habits
- a non-negotiable limit
- your first step in 72 hours

A Quarterly Dashboard: For Each Area, Define

- 1 quarterly target (measurable)
- 1 weekly habit
- One number to monitor: for example, 4 workouts a week, 7.5 hours of sleep, 1 nourishing meal daily, or 2 dates with your partner each month.

Weekly review (20 minutes each Sunday)

- What brought me closer to my natural state?
- What drove me away?
- What single change will I make this week?

Returning to your natural state means living so that the body can regulate, the mind does not hold you captive, emotions offer information, and your life feels true. Begin with the five daily practices. After 30 days, notice how your body responds.

CHAPTER 6

The Possibility of La Aldea

La Aldea begins with a conviction that has been with me for a long time: the place where we live can help us recover a more attentive relationship with ourselves, with others, and with the land. I want to give that conviction a small, recognizable, and demanding form. Thirty-three members who can genuinely get to know one another and learn to care for a place without laying claim to its future.

The Words I Want to Build With

Before discussing land, budgets, or homes, I want to clarify a few words. Words make architecture too: they create expectations, distribute power, and help us recognize what we are trying to care for. If we use them carelessly, we end up selling a promise different from the one we can fulfill.

A community

A community is a network of people who share relationships, practices, interests, or responsibilities and recognize some form of belonging. It may exist in a neighborhood, profession, school, among friends, or across different territories. It does not always require living in the same place.

For me, sharing a label isn't enough. There is community when belonging takes shape in care, agreements and mutual responsibility. There are also differences and conflicts. If we all have to think exactly the same way to continue belonging, maybe we are avoiding the life we say we want to share.

A village

In its usual sense, a village is a small settlement where proximity allows encounters to continue over time. It has neither a universal population size nor an automatic virtue: a small town can be unjust, and a large city can care for its people.

In this book, I propose a particular form of village: a microcommunity of 33 members involved in caring for a territory and sharing an economy. The number belongs to my model, rather than the definition of the word. I choose it so that people can know one another, recognize their contributions, and take responsibility without getting lost in the scale. Proximity does not guarantee intimacy, but it can give intimacy a place to grow.

Each village can collaborate with others without occupying the same territory. Together they can form a macrocommunity that exchanges knowledge, food, art, services, and support. That network does not need to erase differences or gather everyone under a single authority. I am interested in

cooperation among places that retain their identities and learn to support one another.

A Systemic Regenerative Model

By a systemic regenerative model, I mean a way of organizing our activities that considers their relationships and their effects on the life of the whole. Regenerative means seeking to restore damaged capacities: soil fertility, water systems, biodiversity, and the human conditions for care. Systemic means observing how one decision changes others, rather than evaluating each part as if it existed alone.

Agriculture influences water and food; food influences health and the economy; architecture influences rest and encounters; rules influence trust. A profitable business can damage the soil that sustains others. A well-cared-for garden can improve several things at once. That is why we need limits, measurement, and a willingness to correct what does not work.[64]

Conservation matters too. What remains healthy does not need our intervention merely to demonstrate enthusiasm. In La Aldea, 80% of the territory remains protected natural reserve, and 20% allows human consumption and use within its ecological capacity. I would not call a project regenerative if it had to destroy what it later promised to restore.

Social regeneration requires care of its own: decent working conditions, participation, respect for the local context, and procedures for repairing conflict. Planting trees while exploiting the people who plant them would be a rather visible contradiction, however photogenic the opening ceremony.

A human being, a natural being

Being human first names our membership in a species; it also opens up the experience of being someone, forming relationships, making meaning, and answering for our actions. That experience is plural. No age, illness, disability, or way of thinking diminishes a person’s dignity.

Natural being is the name I give to an orientation toward life: remembering that we are part of nature and acting from that belonging. It includes the body and sensitivity, learning and technology, freedom and responsibility. It is not a certificate of purity. No one ceases to belong to life because they need medication, a prosthesis, or a digital tool.

When I use the term naturalist being, I mean someone who cultivates attention and respect for living processes and seeks to understand them before intervening. I recognize that naturalist and naturalism have other meanings in science and philosophy; here, I use them to express this ethical and cultural proposal. They do not name a new biological category.

I want us to evolve toward that way of living because our ability to transform the world has grown faster than our responsibility for it. We can build extraordinary tools and still fail to know how to rest, share, or repair a relationship. The next step I imagine begins with developing those capacities, appreciating what we already are, and deciding what to do with it.

La Aldea is my attempt to give that conviction ground beneath its feet. A small place, a possible network, an economy that must make its numbers work, and land that deserves to remain alive after us.

La Aldea is, first of all, a profound answer to a simple and urgent question: what would our life be like if we were to once

again honor what it really means to be human and to inhabit the Earth as a sacred home?

It is not just a real estate project, an ecological experiment, or a permanent spiritual retreat. It is a model of life that seeks to return to the essentials.

It is a conscious decision to create a village where we can live with greater authenticity, kindness, and coherence; where each person has the freedom and emotional safety to reconnect with their natural state and, from there, find harmony with their surroundings. We aspire to a simpler life in which cultivating character, developing virtues, and living with integrity become everyday practices.

Essential Purpose: Honoring Human Life and the Earth

La Aldea is born of 33 people who honor what it means to be human:

- Conduct ourselves with greater virtue, authenticity, and kindness toward ourselves and others.
- Creating a safe space that allows us to reconnect with our natural state: that internal place of equilibrium that we often fail to have access to in the midst of noise, stress and fragmentation of modern life.
- Living with freedom, love and integrity, respecting all beings that are part of the region: people, animals, plants, waters, soils, winds and microorganisms.

The project’s guiding principle is clear. La Aldea seeks the commitment of people who want healthier, more dignified, fuller lives, rather than depending indefinitely on anyone’s money or personal energy.

From its origin it is designed as a self-sufficient, sustainable and profitable model, so that it can expand and transcend without relying on the invisible sacrifices of its inhabitants or the overexploitation of the environment. The abundance it generates must be aligned with life, not against it. Here the commitment is to be part of a village that nurtures each other.

My contribution helps to create projects and models that generate abundance and prosperity so that, once the model matures, it will return the wealth created to all members of the village.

A new understanding of health

A person living in health can contribute to the health of others and their surroundings; suffering and destructive behavior can affect both.

La Aldea’s primary intention is to live with greater health: physical, emotional, mental, energetic, and behavioral. We understand health as the capacity to achieve and maintain well-being, adapt, and manage ourselves amid life’s challenges.

This health is a dynamic process, not a perfect state. It is the living balance between human beings, the village and the ecosystem. The health of the planet is a reflection of the degree of collective consciousness with which humanity inhabits its sacred home.

Healing the Earth involves healing our relationship with:

the earth, the water, the air and the fire, all the sentient beings that cohabit this planet.

From this perspective, comprehensive health encompasses five interdependent dimensions:

1. Physical: vitality of the body, nourishing food, and natural movement.
2. Mental: clarity, conscious attention and emotional balance.
3. Social: healthy relationships, collaboration, and a sense of community.
4. Ecological: Harmonic relationship with water, earth, air, elementals and all beings.
5. Spiritual: connection with purpose, inner silence and deep respect for life.

Individual health depends on the health of the ecosystem. That is why La Aldea proposes a regenerative way of living, where caring for soil, water, and biodiversity matters alongside caring for the body, emotions, and mind. Health becomes a shared fabric. Healthy villages contribute to healthy worlds; where there is health, life can flourish.

The layers of health: from the invisible to the human

For this vision to be concrete, La Aldea seeks health in all the layers that sustain life:

- Quantum field: intelligent information in motion.
- Microorganism
- Fertile land
- Plants
- Air
- Water
- People

- Social and natural dynamics
- Ways to generate economy and livelihoods
- Legacy

Quantum field: where intention arises, where the seed of consciousness is planted in space, and where the pillars and foundations that will sustain this land take shape. It is formed by co-creators who plant intention through what I describe as intelligent information in motion: integrity, health, love, compassion, humility, coherence, family, abundance, and expansion.

Microorganisms: an invisible web of bacteria, fungi, algae, and viruses involved in nutrient cycling, decomposition, water processes, and immune relationships. They are essential to fertility and planetary life. Caring for this web means:

promote organic and regenerative agriculture. feed soils with compost and living matter. reduce pollution in soils, water and air. avoid excessive use of chemicals and antibiotics.

Fertile land: the living layer where minerals, organic matter, water, air and millions of microorganisms make plant life possible. It is a complex organism that breathes, transforms and nourishes; it is the heart that sustains ecosystems.

By caring for fertile land, we protect the basis of life and contribute to the balance of water, climate and our own existence:

promote regenerative agriculture. maintain plant cover. respect soil rest cycles. avoid erosion and synthetic chemicals.

Plants: the planet’s green skin. Plants turn light into energy and sustain the web of life. They produce oxygen, regulate climate, nourish soil, and provide food, medicine, and shelter. Plants are the breath of life. Caring for the plant kingdom means:

Protect forests, woodlands, and scrublands. Plant diverse species and use natural farming methods. Respect the rhythms of growth and regeneration. Avoid deforestation and monocultures.

Air: our shared breath. This mixture of gases allows living beings to breathe and helps regulate the planet's climate and vital energy. Healthy air is clean and free of pollutants. Caring for it means caring for our own breath:

Protect forests and ecosystems that purify air. Choose clean energy and sustainable transport. Maintain green spaces that breathe with us. Reduce fossil-fuel emissions.

Water: the living memory of the planet. Water connects rivers, seas, clouds, plants and bodies. It transports minerals, energy and information. Where water flows clean, life flourishes. Taking care of the water is taking care of the possibility of the future. Taking care of the water means:

- protect basins, rivers, springs and wetlands
- catch and reuse rainwater
- maintain living soils that infiltrate and purify
- honor its sacred dimension, not just utilitarian
- reduce industrial, agricultural and domestic pollution

Humans: we are the conscious expression of the Earth, a living synthesis between matter, mind, emotion and spirit. We do not own the Earth; we are part of its fabric. True human health arises when we remember that there is no separation between our inner life and the health of the planet: healing the human being is healing the Earth, and vice versa. Preserving human health means:

- nourishing the body with living food and natural movement
- keeping the mind clear through rest, silence and care practices

- To cultivate healthy relationships and supportive villages
- Living with purpose and spiritual connection
- to live in harmony with nature

Foundations of village, nature, economy and legacy

The dynamics that define La Aldea are the backbone that sustains its inner culture, its connection to the Earth, its identity and its capacity for transcendence. They're living practices, not just concepts.

Land regeneration and living agriculture

Objective: to restore soil, biodiversity and food sovereignty.

- Community agroecological gardens.
- Regenerative cultivation systems: no-till farming, polycultures, composting, and living ground cover.
- Reserves and biological corridors for local fauna
- Medicinal gardens and botanical cuisine
- Internal seed production (Community bank)

Expected result: land improves every year. The village eats from its own soil. It becomes a living laboratory of food sovereignty.

Creative expression, art and culture

Objective: give every person a place to express their soul, heal, and build community.

Workshops in ceramics, textiles, music, dance, and sculpture. A cultural center with an ongoing program. Artist

residencies and co-creation with the village. Art in nature, including land art. Expected result: creativity becomes an everyday language that strengthens identity and belonging.

Spaces of learning, study and mastery

Objective: to make La Aldea a center of applied knowledge.

- Study rooms for children and adults
- Environmental classroom and living laboratory to learn from the Earth
- Library and knowledge center focusing on comprehensive health, soil biology, water, sustainable architecture, awareness and philosophy
- Continuing training programs with national and international experts

Result: La Aldea becomes a natural campus.

Movement, sport and vitality

Objective: to connect body, mind and nature. Key infrastructure:

- Natural gym and areas of conscious movement
- Yoga, Qi Gong, natural pilates
- Running paths, cycle routes, and trails for exploration.
- Spaces designed for outdoor functional training
- Horses for equine therapy, equestrian routes and animal connection

Temples, silence and spirituality

Objective: to remember the natural state of the human being.

- Circles of fire
- Open Temples for Meditation
- Places of silence and contemplation
- Symbolic places of connection: viewpoints, rocks, and sacred trees.
- Ceremonies of intention, gratitude and ties with the Earth

Community Gastronomy

Objective: eat healthily, with flavor and soul.

Kitchen based on local ingredients, fresh and regenerative. Community dining room where residents share moments and food. Food workshops and regenerative fermentation. Harvesting events, seasonal cooking, ritual dinners.

Natural Hospitality and Ecolodges

Objective: to receive visitors, generate income and open culture to the world.

Organic cabins. Regenerative luxury glamping. Educational and spiritual tourism. Volunteer programs to experience La Aldea.

Animals and Rewilding the Region

Objective: to restore the natural balance of the ecosystem.

- Ethical care of cows and horses
- Regeneration of birds, insects, pollinators

- Wildlife rehabilitation spaces
- Natural sanctuaries within the site
- Regenerative projects with stingless bees and other honeybees.

Routes of connection to the territory

Objective: to integrate the resident with the landscape without invading it.

Paths for contemplative walks. Routes for horse and bicycle. Lookouts, benches and pause spaces. Exploration maps with history, biodiversity and meaning.

Health, Support, and Biological Medicine

Objective: that each person preserve and expand his or her comprehensive health.

Integrative biological medicine clinic. Psychoemotional accompaniment, somatic therapy, breathwork. Spaces for detox, supervised fasting and longevity. Preventive and regenerative health protocols.

Markets, Commerce, and Crafts

Objective: to create a purpose-based economic ecosystem.

Local regenerative market (foods, artisans, workshops). Community shop of products made in La Aldea. Spaces for conscious entrepreneurs. Exchange, barter and circular economy.

Music, events and social connection

Objective: to raise community vibration.

Intimate concerts and regenerating festivals. Weekly programming: cinema, music, dance, ceremonies. Cultural events with artists and guest teachers. Community celebrations of natural cycles (solstices, seasons, crops).

Economics and livelihoods systems

La Aldea aims to sustain itself from the beginning. Its economy is diversified, circular, and regenerative, rather than dependent on ongoing donations or the unrecognized effort of residents.

Real estate income

Land sales. Turnkey homes. Rentals of houses and ecolodges. Maintenance and premium services.

Income from regenerative agriculture

Sales of premium organic products. Production of eggs, seeds, honey, and wholesome dairy products. Related experiences such as classes, tastings, and workshops.

Income from education and programs

Courses, retreats, and certifications. Holistic health programs through ayam and SoulSpring. Artist and research residencies.

Hospitality income

Glamping. Eco-lodges. Conscious and adventure tourism. Event center (wedding, concerts, business meetings).

Energy and water revenues

Internal sale of clean energy. Regenerative water systems that reduce costs. Water catchment and recycling technology.

Internal economy of the village

Local market. Workshops of art, music and creation. Services offered by residents to other residents. Barter and circular economy.

Legacy

This is essential and what differentiates La Aldea from any real estate or community project.

Spiritual Legacy

La Aldea is a place to live and a continual reminder of the human being’s natural state.

- Culture of presence
- Respect for land
- Intergenerational wisdom
- Education for freedom
- Practices that raise the level of consciousness

Social legacy

A village based on service. Children who grow up free, safe and connected to nature. Adults living from purpose, not from survival. Culture of cooperation over competition.

Ecological legacy

- Restoration of the reserve of each village
- Protection of species at risk
- Regeneration of soil and water
- Conservation of whole forests
- Regenerative replicable life model

Economic legacy

A model that generates wealth without destruction. Businesses based on well-being. Growth sustained without exploitation. A means of building wealth across generations for founding families.

Legacy of consciousness

La Aldea becomes:

A gateway, a laboratory, a sanctuary, a seedbed. A model of living in the twenty-first century while preserving our human essence. A legacy that reaches across generations.

School of Life — La Aldea

Purpose: make La Aldea a learning center for every age, where life itself teaches through nature, community, silence, creativity, health, purpose, and emotional connection.

Economic lines:

- Annual and semi-annual programs for children, adolescents and adults
- Short courses and certifications (well-being, art, natural health, conscious leadership)
- “Living a week in La Aldea”: immersive experience
- Training in regenerative agriculture, integrative health, natural movement
- Programmes for external schools and universities

Regenerative value

Education aligns with the Earth and helps people return to their natural state. La Aldea becomes a living campus of applied wisdom.

House of Wisdom: Retirement

Purpose: create a dignified, loving, deeply human place where older adults can live fully, with awareness and participation rather than passive withdrawal.

- Permanent or seasonal ecological accommodation
- Daily activities: meditation, gardens, art, music, movement, workshops
- Therapeutic accompaniment and biological medicine

- Interaction with young generations (intergenerational model)
- Talks, rituals and transmission of wisdom

Economic model:

Monthly or annual memberships. Premium comprehensive care programs. Temporary stays for longevity retreats.

Regenerative Impact: Older adults become guardians of memory, masters of life and generators of community cohesion.

Camp experiences and adventure tourism

Purpose: to connect children, young people, families and visitors to nature, through guided adventures and deep experiences.

Experiences Offered

- Summer camps for children and adolescents
- Mindful survival skills, walking, trekking, horse trails, and mountain biking.
- Nights around the fire, nature ceremonies, and forest bathing.
- Exploration of rivers, waterfalls and regenerated ecosystems
- Family activities for emotional reconnection

Economic model:

Packages per day, weekends or weeks. Specialized programs (nature + family, nature + leadership). Regenerative tourism for external visitors. Regenerative value.

Economic activity is generated while deep respect for the territory is inculcated. Personal experience becomes a catalyst for ecological awareness.

Spiritual Retreats and Transformation Programs

Purpose: create a sanctuary within La Aldea for deep healing and expanded awareness.

Types of Retreat

- Silence and meditation
- Natural movement, breathwork, yoga, somatic therapies
- Spiritual retreats guided by international teachers
- Integrative health retreats, conscious fasting and detoxification
- Couple, family or personal purpose retreats

Economic model:

- Premium retreat rates for 3–10 days.
- Corporate and business programs
- Personalised retreats for private groups

Regenerative impact: each retreat leaves a mark on the participants and contributes to the care of the territory and community infrastructure.

Local sale and regenerative products

Purpose: to create a circular economic ecosystem where the products of the territory become added value.

Potential products:

- Regenerative honey from stingless bees and Apis honeybees.
- Seeds, vegetables, fungi, local superfoods
- Artisanal products: ceramics, textiles, wood
- Natural cosmetics, dyes, extracts, herbal medicine

- La Aldea branded products

Channels of sale:

Local markets. Physical and online shops. Distribution through member hotels and restaurants. Monthly subscriptions for regenerative products.

Regenerative impact: generates local employment, cultural identity and valuation of natural cycles.

Experiences for families and improved relationships.

Purpose: to repair one of the most serious damages of modernity: the disconnection between parents and children, couples and families.

- Types of experience:
- Family reconnection weekends
- “father-child”, “mother-daughter”, “grandparents-children” programs
- Initiation ritual for adolescents
- Workshops of conscious presence, communication, play and nature
- Cooperative activities that strengthen family ties

Economic model:

- Family packages of 2-5 days
- Annual subscriptions to repeat experiences
- Partnerships with schools and family organizations

Courses and workshops for companies, people, couples, entrepreneurs.

Purpose: make La Aldea a center for conscious leadership, healthy relationships, and regenerative entrepreneurship.

- Corporate programs:
- Regenerative leadership
- Organizational health and conscious business culture
- Strategic retreats for management teams.
- Comprehensive corporate well-being programs

Programs for couples:

Conscious communication. Healing and purpose as a couple. Deep connection retreats. Systemic therapies in nature.

Programs for entrepreneurs:

Mentoring for regenerative business. Incubation of impact projects. Training in sustainability, water, agriculture, well-being and tourism. Support network for conscious entrepreneurs.

Economic model:

Premium rates for retreats or courses. Recurring corporate programs. Certifications and memberships.

Regenerative impact: these activities generate highly profitable revenues while promoting human and business transformation.

Integration into the income model

These new lines contribute to the seven main sources of regenerative income:

1. Real estate and regenerative housing
2. Conscious tourism and hospitality
3. Retreats, experiences and education
4. Local regenerative products
5. Regenerative agriculture premium
6. Corporate and Business Programs
7. Internal economy of the village

How to achieve comprehensive health in modern life: from theory to practice

In a world of constant screens, rapid rhythms, and excessive stimulation, holistic health needs clear strategies. La Aldea proposes five practical pillars:

A. Body and Physical Health

- Regular movement: strength (pilates, functional) + outdoor activity (walking, swimming, cycling, riding).
- Nutrition based on fresh, minimally processed foods, with abundance of vegetables and living soils that nourish the microbiota. Nutrients that do my body good and feed me in congruence with it.
- Restorative sleep: sleep hygiene, darkness, and reduced screen use.
- Healthy surroundings: clean water, clean air, frequent contact with nature, and fewer toxic exposures.

B. Mind and emotions

- Mindfulness practices, including meditation and attentive breathing, to manage stress and repetitive thinking.
- Emotional regulation: recognizing what I feel, expressing it properly, asking for help when needed, having a diary and space to share without judgment with others.
- Healthy mental stimulation: reading, learning, creativity, digital pauses.

C. Relationships and Surroundings

- Authentic relationships: sharing, offering support, and receiving it.
- Create physical and social environments that promote health: ventilated, bright, orderly spaces; culture of well-being at work and in the village.
- Manage or limit harmful, chaotic, or intensely stressful relationships and environments.

D. Purpose and spirit

- Connect with something greater than yourself: mission, service, creation, spirituality.
- Reflect on values, virtues, contribution and legacy.
- Practice activities that integrate body-mind-spirit: yoga, conscious pilates, nature walks, inner silence, daily meditation.

E. Coherence with the environment

- To live so that our health does not harm that of other beings or that of the planet: conscious consumption, sustainable mobility, support for ecosystems.
- Recognize that the context affects health: air, water, village.
- Adopt habits that encourage regeneration, not just sustainability: reuse, recycle, regenerate soils, plant trees, restore ecosystems.

Living evidence that this is possible

Research on the so-called Blue Zones, regions of the world where people live more and better, shows common patterns:

- Daily and natural physical movement
- Local, seasonal, minimally processed food.
- Close-knit villages and a sense of belonging.
- Clear purpose of life
- Closer to nature and less exposure to toxins and noise

Similarly, countries with high life expectancy and well-being, such as Spain, Italy, Japan, Norway or Switzerland, combine solid health and prevention systems, less ultra-processed diets, good socialization, less chronic stress and relatively clean environments.

La Aldea learns from these models rather than copying them. It brings this evidence together with positive psychology, neuroscience, and a spiritual vision of life to show that holistic health can emerge from thoughtfully designed surroundings and coherent habits.

The strategic axes of La Aldea: 5 R

To bring this philosophy to concrete action, La Aldea is structured around five main axes:

- Regenerate: restore soils, basins, ecosystems and biodiversity. Go beyond “do not harm” and move toward “healing”.
- Reduce: decrease consumption, waste, emissions, water footprint, excess ego, accumulation and imbalance.
- Reintegrate: reconnect humanity, nature, and spirit. Remember that we are part of one living system.
- Redesign: transform cities, economies and productive systems into regenerative models consistent with life.
- Re-educate: cultivate awareness through spirituality, science, art, education, and everyday example.

How We Live and Conduct Ourselves in La Aldea

In the most human way, La Aldea proposes a simple and profound ethic:

- Authenticity: loosen the ego’s masks where possible. Allow each person their own rhythm, history, and process.
- Good will: we conduct ourselves with kindness, respect and gentleness. We understand that each encounter is an opportunity to heal and learn.
- Conscious simplicity: we choose a lifestyle as simple and natural as possible. It is not a matter of lack, but of clarity: to know what is sufficient to live well.
- Constant personal development: we seek to purify our character, not from guilt or demand, but from daily practice: to cultivate virtues, to review our actions, to open the heart.

Caring for ourselves is the first task. We honor body, emotions, mind, and energy, knowing that people are always changing. No one is at their best every day. That is why the village matters: when someone loses balance, the fabric supports them. When someone is lost, another walks beside them. When someone falls, another waits. When someone shines, we all learn from that light.

A living example: what this looks like in practice

Let's imagine an everyday scene in La Aldea... A village member arrives at a meeting visibly tired, disconnected, emotionally charged. In many settings that is ignored, judged or labeled.

Here, something different happens: we welcome the person with presence, without haste or judgment. We do not try to fix them; we accompany them with empathy, understanding that support can mean being there rather than intervening. We offer a natural setting, such as a walk, a garden, or a quiet place, where their nervous system may recover balance.

When they feel ready, they return to the circle without guilt or the need to explain themselves. Vulnerability is part of the human path. This is how we make decisions, live together, and grow: through authenticity, goodwill, and a fuller understanding of living with purpose.

In short, La Aldea is a life proposition where:

- human beings are once again consistent with their nature
- health is understood as a fabric between body, mind, village and planet
- the economy aligns with regeneration

- The village becomes a place of mutual care and shared growth, a model intended to be real, sustainable, and achievable. Another way of inhabiting the Earth is urgent and deeply human.

Spirituality as the fundamental axis of La Aldea

Spirituality is a way of being, building, and inhabiting. In La Aldea, it means a conscious relationship with ourselves, our surroundings, others, and the sacredness of life. It is a way of living that need not belong to a particular religion.

Practices that sustain everyday spirituality

- Daily community meditation (morning and sunset)
- Ceremonies of gratitude to land and water
- Rituals of transition and passage: planting, harvest, full moons, and solstices.
- Contemplative walks in silence
- Inner retreat spaces (temples, silence huts, viewpoints)
- Breathing, presence, conscious movement
- Talking circles and deep listening.

Spiritual result: The village lives anchored in a natural state of coherence, inner stillness and sense of purpose.

Village as practice of life

A village is designed, studied, and supported. La Aldea is a village of practice, where shared living is continually reviewed, cultivated, and strengthened through clear structures.

Conscious governance

- Collective decisions with clear methodology
- Circles of consensus and participation
- Council of Elders (House of Wisdom)
- Youth Council (School of Life)
- Shared leadership by areas: land, water, village, spirituality, education, health

Village agreements

Every resident receives a set of principles that sustain community life. They are agreements that are not only signed, they are lived.

- Radical respect for all beings
- Service as a daily practice
- Personal responsibility in conflict
- Commitment to land (planting, recycling, care)
- Presence (not living from haste or anxiety)
- Keeping our word.
- Shared spiritual practices.
- Non-violence (verbal, emotional, physical)

Organised community life

- Weekly village circles to share learning, needs and challenges.
- Group activities: cooking, sowing, hiking, campfires.
- Ritual events that strengthen identity and belonging.
- Safe spaces where children grow within a community, with many positive role models.

- Integration of visitors, volunteers and permanent residents with clear processes.

Community outcome: A living culture in which cooperation is natural and conflict is transformed into learning.

Commitment to personal development

In La Aldea, we do not arrive perfect; we come to practice being human. Personal development is part of the commitment of residents and returning visitors.

Personal development as the foundation of the project

La Aldea recognizes that:

Villages struggle when people postpone their inner work. Well-being grows through the body, emotions, mind, and soul. The healing of the land also calls for a commitment from those who inhabit it.

Personal growth paths

There are clear routes to accompany each person's growth. Each person can choose their path, but always within a common framework:

(a) Path of Consciousness

- Meditation
- Silence
- Practical philosophy
- Contemplative practices
- Study of texts of universal wisdom

b) The Body’s Path

- Natural movement
- Somatic practices
- Regenerative feeding
- Detox and biological medicine
- Connection with natural rhythms: sunlight, cycles, and seasons. c) The Emotional Path
- Therapeutic accompaniment
- Individual or group sessions
- Vulnerability circles
- Listening and conscious communication practices

(d) Path of purpose

Life coaching and conscious entrepreneurship. Retreats for personal purpose. Mentoring across generations, from young people to older adults. Regenerative leadership programs.

Basic personal commitments

Every resident and long-term visitor receives a La Aldea Commitment, helping create an environment that actively encourages growth.

- I observe myself before reacting
- I practice presence every day
- I take responsibility for my emotions
- I seek help when I need it
- I serve the village at least once a week.
- I respect the land and life in all its forms.
- I do not project my pain on others

Integration of pillars into the regenerative economy

Spirituality, village and personal development activate new lines of economic impact within the regenerative model:

1. Personal transformation retreats based on:

- Meditation
- silence
- movement
- family reconnection
- emotional processes
- neurosomatic programming
- Applied spirituality

2. Conscious leadership corporate programs where companies send teams to work in:

- Purpose
- culture
- emotional resilience
- ethical innovation
- Human-nature connection

3. La Aldea offers training and certifications for:

- therapists
- Regenerative leaders
- Process facilitators
- Guardians of Earth

4. House of Wisdom: longevity and awareness. A space where older adults become:

- teachers and mentors

- Guardians of tradition
- Witnesses to life’s trials.

5. School of Life: educational experiences rooted in spiritual, ecological, and human values, for:

- children
- adolescents
- University students.
- entrepreneurs

6. Spiritual tourism and conscious adventure.

- Aligned with sacred routes, landscapes, ceremonies and meditative walks.

7. Regenerative market with soul products:

- herbal medicine
- art
- conscious food
- ceremonial pieces

Final result: an evolving village

By integrating spirituality, community, and personal development, La Aldea becomes:

- a laboratory of consciousness
- a contemporary spiritual campus
- a sustainable human ecosystem
- a natural school of love and presence
- a replicable model of conscious civilization
- a portal for personal and collective development

The Natural Law in the Digital Age

Human dignity, freedom and the right to remain human

Long before modern states, parliaments or constitutions existed, there was already a silent principle that guided human shared living: the natural law. It was not written by legislators or approved by majorities. It does not depend on decrees or political systems. It arises from something much deeper: the very nature of the human being.

The natural-law tradition holds that people possess inherent rights simply by existing. These rights are universal because they belong to everyone; immutable because they do not depend on ideological fashion; and prior to any positive law created by the state.

Human dignity is not a concession of power. It's a natural condition.

Throughout history, thinkers such as Aristotle, Cicero, Thomas Aquinas, John Locke, and Hugo Grotius argued that natural law constitutes a moral order grounded in human reason. This understanding later contributed to the philosophical foundations of modern human rights.

In essence, natural law establishes a simple but revolutionary principle: no authority has legitimacy to violate the inherent dignity of the human being. This implies that there are limits to the power of the State.

Human rights, at their source, did not emerge as an administrative instrument or as a bureaucratic catalogue. They emerged as a shield against the abuse of power.

- Right to life.
- The right to freedom.
- The right to conscience.

- The right to property.
- The right to self-determination.

They are all born from the same root: the defense of the person against absolute control.

The new challenge: the invisible power of digital control

Today humanity is facing a silent but profound transformation. For the first time in history, digital technologies allow for a capacity for surveillance, monitoring and social control that no empire of the past could have imagined.

The advance of digital banking, centralized digital identities, social score systems, massive data analysis, and digital currencies controlled by central banks are shaping a new power architecture.

It's not just about technology. It's about governance.

When all economic transactions, personal identity, access to services and social participation depend on centralized digital systems, a fundamental question arises: what happens to human freedom when all life becomes traceable, measurable and potentially controllable?

The risk lies not only in technology, but in the concentration of power that it allows.

A fully digitized system (in theory) can:

- Restrict access to money.
- block accounts
- Shape behavior through algorithmic incentives.
- limit mobility
- Exclude individuals from the economic system.

And all of this without physical violence. Control is exercised through infrastructure.

Surveillance Capitalism and the New Economic Power

In recent decades, an economic model has emerged that some thinkers call surveillance capitalism. In this model, personal data becomes an exceptionally valuable resource. Technology companies, financial systems, and digital platforms build businesses by collecting, analyzing, and monetizing information about human behavior: every search, purchase, movement, and interaction.

Everything becomes data.

Information about human lives becomes capital. Beyond lost privacy lies the risk of manipulation at scale. When digital systems know our habits better than we do, they can influence economic, political, and social decisions. Freedom may begin to erode almost imperceptibly.

Natural law as a limit to control

In the face of this new technological reality, the philosophy of natural law acquires renewed relevance. If human rights derive from human nature and not from political or economic power, then no technological system should have the capacity to nullify them.

Human dignity must remain above any digital infrastructure.

This implies recognizing that fundamental rights exist in the technological age, including:

- The right to privacy

The inner life of a person should not become a commercial product or an object of permanent surveillance.

- The right to personal autonomy

A person's fundamental decisions should not be conditioned by opaque algorithmic systems.

- The right to basic economic sovereignty: no individual should be entirely excluded from economic life by automated or centralized decisions.
- The right to disconnect

There must be the possibility of living without relying entirely on digital systems.

- The right to a human identity beyond digitization.

The existence of a person cannot be reduced to an electronic identifier.

The Alternative Principle

A truly free society does not impose a single system. Real freedom implies the existence of alternatives. If the world decides to move toward increasingly sophisticated digital infrastructures, it should also guarantee spaces of autonomy for those who wish to maintain less digitized life forms. This could include:

- hybrid economic systems (digital and physical)
- decentralised means of exchange
- identities not exclusively digital
- Self-sufficient villages
- Territories with food and energy sovereignty

The diversity of systems protects freedom. Absolute homogeneity creates vulnerability.

La Aldea as a Response for Civilization

La Aldea grows from this reflection: a search for balance in our relationship with technological progress.

Technology can be an extraordinary tool when it is at the service of life. But when it begins to replace human autonomy, it is necessary to remember something fundamental: the human being was not designed to live within total control systems.

Human life flourishes in freedom, in the relationship with nature, in the village, in creativity and in the possibility of choosing one's own path.

La Aldea proposes a simple principle:

rebuild spaces where human dignity, nature and freedom are once again at the center.

Spaces where people can live, create, produce food, share knowledge and develop new forms of shared living that do not depend exclusively on centralized systems.

The aim is to remember what the world must not forget.

The future of human freedom

Every generation faces its own challenge for civilization. In the past, it was the struggle against empires, slavery, or political absolutism.

Today the challenge is quieter. It is about preserving human freedom in an era where technology could, if clear ethical boundaries are not established, absorb all the spaces of life.

Natural law reminds us that there are principles that cannot be negotiated. Human dignity is not programmable. Human consciousness is not an algorithm. Human freedom is not a variable of the system. It is the very essence of what it means to be human. And protecting it is the most important task of our time.

CHAPTER 7

The Only Map We Need

Even the ideas we love most need to reach the calendar. I can talk about nature all afternoon and spend the rest of the week without seeing it. I can say my son comes first, then leave him only the hours when I have no energy left. That is why I want a map for everyday life, one that helps me see whether I am living as I say I want to live.

My calendar can seem very conscious until I discover that the only person without an appointment with me is me.

The Map: How Activities Nourish One Another

Think of your life as an ecosystem with five pillars. If one is neglected, the others become more expensive (emotionally and energetically). The key is to anchor daily, weekly rhythms and monthly experiences.

1. Body (exercise, sleep, nutrition)
2. Mind: learning, reading, professional focus.
3. Emotions: therapy, relationships, play.
4. Nature (walks, gardens, farm, horses)
5. Community and meaning (service, intergenerational learning, helping others)

The operating system: anchors, rhythms and flexibility

Non-negotiable minimum daily anchors

- Meditation: 10-20 min
- Movement: 30-60 min (even if walking)
- Nature: 10-20 min (or sun/air)
- Connection: 45-60 min with children + 10-15 min with partner
- Sleep: preparing for rest is a priority (≥7 h).

If the day gets complicated, hold two or three anchors and release the rest.

The secret is to protect your anchors and choose one or two main activities each week. The challenge is to build a system in which energy is genuinely replenished through sleep, food, and movement; the mind finds order through focused work and learning; emotions are worked through in therapy and relationships; and purpose becomes action through gardening, service, and community.

- Daily anchors (minimum that hold everything),
- Weekly rhythms (rotation for variety without chaos),
- Monthly milestones: experiences that add depth, such as a clinic visit, a men’s or women’s circle, or a shared event.

The Value of Each Activity and Its Benefits

A) Exercise and care of the physical body

- Human value: stable energy, resilience, capacity-based self-esteem (not narrative), prevention.

- Proven benefits: WHO reports that inactivity is associated with a 20-30% higher risk of death compared to being sufficiently active. The American Heart Association recommends ≥150 minutes per week of moderate aerobic activity, plus strength exercises, at least two days.
- How it nourishes the rest: it improves sleep, regulates stress, improves mood and increases the quality of presence with children/partner.
- Practice: 4–5 sessions each week: two for strength, two for mobility, and one playful physical activity such as a long walk, dancing, or riding.

B) Deep and restful sleep

- Human value: biological basis of clarity, emotional regulation, patience and good judgment.
- Key Facts: American Academy of Sleep Medicine and Sleep Research Society recommend ≥7 hours per night in adults to avoid insufficient sleep health risks.
- How it nourishes the rest: without sleep, meditation becomes drowsiness, therapy becomes reactivity, work loses precision, and shared living becomes friction.
- Realistic practice: a consistent schedule and an evening wind-down with screens put away, low lighting, and a short ritual.

C) Daily meditation

- Human value: mastery of attention, inner stability, less reactivity, and greater depth.
- Evidence: recent meta-analysis shows significant effects of mindfulness interventions that reduce depressive symptoms in controlled trials.

- How it nourishes the rest: improves decision-making, quality of listening with a partner/children, and reduces escape impulses (food, screen, work).
- Practice: 10-20 min per day (consistency > duration).

D) Psychoemotional therapy

- Human value: closing cycles, integrating experiences, healing patterns, avoiding repeating stories.
- Evidence: meta-analysis shows that psychotherapy has consistent effects (small to moderate, depending on problem and comparison) and utility in multiple disorders.
- How it nourishes the rest: it improves partner ties, reduces mental burden and allows for conscious parenting.
- Practice: one session weekly or every two weeks, plus 30 minutes for integration through journaling or a gentle walk.

E) Nature and walking in it

- Human value: regulation of the nervous system, perspective, healthy humility, presence.
- Evidence: meta-analysis reports that exposure to nature, even briefly, is associated with improvements in stress, mood, quality of life.
- How it nourishes the rest: nature makes it easier to sleep, meditate, and live together without mental or physical noise.
- Practice: daily micro nature (10-20 min) + a long weekly walk.

F) Community work in gardens (and agricultural learning)

- Human value: tangible purpose, patience, relationship with cycles, humility and cooperation.

- Evidence: a meta-analysis of gardening and horticulture found broad benefits, including reductions in depression, anxiety, and BMI, and increases in satisfaction and a sense of community.
- How it nourishes the rest: it converts sustainability into practice (not discourse) and creates fertile context for family shared living.
- Practice: 2 blocks per week (60-120 min).

G) Farm and horses

- Human value: emotional regulation through care and presence; responsibility without rigidity; non-verbal bond.
- Evidence (with caution): reviews of horse-assisted interventions suggest preliminary evidence of benefits (e.g. in PTSD symptoms and well-being), although the literature still varies in quality and sample sizes.
- How it nourishes the rest: it grounds the mind and encourages calm leadership. This is valuable for connecting with children through a shared activity with a real challenge.
- Practice: 1-2 days per week (including care, not just riding).

H) Organic food and nutrition learning

- Human value: stable energy, less perceived inflammation, consistency with sustainability.
- How it nourishes the rest: it gives you fuel for exercise, clarity for work and better mood for the family.
- Practice: 1 weekly block of cooking and planning + 2 conscious meals per day (without screens).

Here I do not give you medical promises because it depends on individual context; the valuable thing is to operate with high quality food, consistency and learning.

I) Continuous learning and reading

- Human value: expanding identity, depth, better criteria (less impulsivity).
- How it nourishes the rest: it makes you a better parent/partner/leader; it strengthens your professional vision.
- Practice: 30-45 min reading 4-5 days/week + 1 in-depth weekly study block (90 min).

J) Learning From Older People: Across Generations

- Human value: perspective, tradition, cultural memory, and an antidote to haste. The value here has more to do with meaning than biochemistry: passing on skills, stories, practical ethics, and patience.
- How it nourishes others: it strengthens purpose, community, and emotional education for your children.
- Practice: two meetings a month, over a meal, a conversation, or a walk.

K) Quality Time With Your Partner

- Human value: affective security, alliance, adult joy, containment.
- How it nourishes the rest: when the couple is cared for, the family system breathes, the work yields more, there is less conflict.
- Practice: one date a week, plus a daily 10–15-minute check-in without screens.

L) Time With Your Children: What Matters Most

- Human value: secure attachment, identity, emotional memory, living legacy.
- Evidence: Studies indicate that the quality of time (not just quantity) is associated with better results in relation to parents and child well-being.
- How it nourishes the rest: it organizes priorities and teaches real presence.
- Practice: 1 short block daily (45-60 min) + 1 weekly adventure (2-4 h).

M) Fun: dancing, singing, playing

- Human value: vitality, social bond, emotional flexibility, creativity.
- Evidence: recent meta-analyses indicate benefits of dance interventions for anxiety, depression, and well-being. In older populations, movement, rhythm, and social interaction together have a broad impact. Reviews of group singing report improved well-being and reduced anxiety and loneliness.
- How it nourishes the rest: reduces accumulated stress and strengthens the community; emotional preventive medicine.
- Practice: 1-2 spaces per week (60-120 min).

N) Helping others / service

- Human value: purpose, humility, and connection; moving beyond the self without denying yourself.

- Evidence: meta-analysis found that volunteering is associated with reducing mortality risk (in adjusted estimates, ~24% on average).
- How it nourishes the rest: it centers you, strengthens your social network, and brings your values and your life into alignment.
- Practice: 2-4 h per week, on something specific (people, garden, community support).

O) Friends and Belonging

- Human value: social health, joy, mirror, support.
- Evidence: a meta-analysis found that social relationships are associated with lower risk of mortality and are an important determinant of health.
- Practice: one gathering weekly or every two weeks, without sacrificing sleep.

A Layered Calendar for Investing Your Time: A Flexible Example

- Daily (anchors)
- Weekly (structure)
- Monthly: experiences and focus.

A) Ideal day (Monday to Friday):

Morning, 6:30–9:00 a.m.: body, mind, and direction for the day.

- 6:30 - 6:45 Water, natural light, breathing (start nervous system without haste).
- 6:45 - 7:05 Meditation (20 min).

- 7:05–7:55 Exercise: strength or mobility, depending on the day.
- 7:55–8:20 Shower and preparation: write the day's three priorities in a notebook.
- 8:20 - 9:00 Conscious organic breakfast + 10 min with your children (real presence).

Focused Professional Work: 9:00 a.m.–1:00 p.m.

- 9:00–11:30 Focused work, without meetings if possible.
- 11:30 - 11:45 Short break walking outside.
- 11:45–1:00 Practical work, calls, and outstanding tasks.

Midday, 1:00–3:00 p.m.: nourishment and a reset.

- 1:00–1:45 An organic meal without screens.
- 1:45–2:15 A gentle walk of 15–30 minutes, or 20 minutes of rest.
- 2:15–3:00 Reading or study, or light administrative work.

Afternoon, 3:00–6:30 p.m.: nature, community, and farm life. Rotate gardening, horses, farm work, and service according to the day.

- 3:00–5:30 Main activity: see the sample week below.
- 5:30–6:30 Wrap up and transition into family time: put away screens and slow down.

Evening, 6:30–10:30 p.m.: family and deep rest.

- 6:30 - 7:45 Dinner + time with children (ideal without screens).
- 7:45–8:30 An activity that nourishes your children: play, reading, simple farm tasks, art, or music.

- 8:30 - 8:45 Check-in with your partner (15 min: “How are you?” / “What do you need?” / “How can I take care of you?”).
- 8:45 - 9:30 Couple time or quiet reading (depending on the day).
- 9:30–10:10 Bedtime ritual: low light, stretching, journaling.
- 10:30 Latest bedtime.

B) Ideal week (repeatable all month):

Monday - Focus and body

Morning: strength and meditation. Work: a focused 2–3-hour block. Afternoon: light gardening or a walk.

- Night: conscious dinner + short reading

Tuesday - Community and creation

Morning: mobility and meditation. Work: creation, including content, strategy, or design. Afternoon: community service or gardening for 1–2 hours.

- Evening: time with your children through crafts or play.
  Wednesday: therapy and integration.

Morning: a nature walk and meditation. Work: meetings and execution. Afternoon: therapy or emotional work.

- Night: simple date at home with a partner (without screens)

Thursday - Horses / farm

Morning: a shorter strength session and meditation. Work: intensive execution. Afternoon: horses or farm work, including their care.

- Night: early sleep

Friday - Social and celebration

Morning: gentle movement and meditation. Work: wrap up the week in 1–2 hours. Afternoon: friends or a light community activity.

- Evening: dancing, singing, or play, while protecting sleep.

Saturday - Family adventure

Morning: 2–4 hours in nature with your children, walking, farming, gardening, or spending time with horses. Afternoon: a meal, cooking, and learning about nutrition as a family.

- Night: campfire + conversation + gratitude (simple)

Sunday - Rest, philosophy and planning

Morning: longer meditation and reading. Midday: unhurried living with no agenda. Afternoon: 30–45 minutes of weekly planning.

- Night: impeccable sleep hygiene

C) Ideal month:

Week 1: Physiological basis

- Priority: sleep, exercise, nutrition. You set times, you simplify.
- Indicator: you wake up with energy on four out of seven days.

Week 2: Nature and community

- Priority: garden, service, long walk, campfire.
- Indicator: 2 real community activities, groups of men only, women only or as a whole.

Week 3: Relationship and emotion

- Priority: therapy, a date with your partner, and quality time with your children.
- Indicator: 1 deep conversation with your partner + 1 special adventure with your children.

Week 4: Purpose and Mastery

- Priority: Learning and Life Design/Project
- Indicator: one focused study session and one session for philosophy or vision, alone or with an older person.

Monthly experiences (for depth)

- Monthly fixed events
- Day of partial silence: once a month (ideal Sunday).
- Meet with an older person once or twice a month.
- A fire, philosophy, and a group activity twice a month, with family or friends.
- Significant service: 1 time per month (ideal 2).

What this looks like in hours (to make it realistic)

A balanced week (average):

- Body (exercise + mobility): 4-6 h
- Nature: 3-6 h (including long walk)
- Garden/farm/horses: 3-6 h
- Therapy + integration: 1-2 h
- Learning/reading: 3-5 h
- Partner: 2–4 h, including short daily check-ins and one date.
- Children: 7-10 h of quality (daily + weekly adventure)
- Friends/community: 1-3 h
- Professional: 15-30 h (fits without breaking anchors)

Simple Rules for Sustaining It Without Rigidity

- Sleep comes first: if a plan steals your sleep, it is debt rather than well-being.
- Consistency matters more than intensity: 20 minutes a day beats two hours occasionally.
- Leave breathing room in your calendar: keep 20–30% unscheduled for the unexpected.
- Family is the main measure: if professional success destroys your home life, it is not success.
- The system is flexible, with firm values: change the how, while preserving the why.

Smart flexibility (so it doesn't break)

Golden rule: only three major commitments a day. Everything else can be rearranged without guilt.

- Anchors (meditation + movement + family)
- Professional work (deep block)
- Main activity: gardening, horses, nature, therapy, social time. On a difficult day, preserve meditation, walking, and presence with your children.

CHAPTER 8

Life and Enterprise

I like to imagine a home where I can hear the wind, work with clarity, and watch my son grow up close to the earth. I also know that electricity bills must be paid, that the people who care for a place need a decent income, and that a project can fail even when its intentions are beautiful. That is why I want to do the numbers. The vision must stand up both to a conversation beneath the trees and to a spreadsheet.

I have seen models that sell well-being while leaving residents to support a structure that costs too much. I have also seen profitable businesses make the places they bought unlivable. I do not want to choose between those two kinds of exhaustion. I am looking for a scale at which we can care for the land, live well, and sustain real economic activity.

The basic unit is a village of 33 members. Each has its own land, agreements, and accounts. It can share capabilities with other villages: training, product distribution, specialist services, research, or equipment there is little reason to duplicate. Growth will mean adding places that work and cooperate, rather than filling one territory until it no longer resembles the life we wanted.

Choosing Land That Can Sustain Us

Choosing land begins with water, fertility, and biodiversity. Access, risks, relationships with neighboring communities, legally permitted uses, and conservation costs also matter. Beauty without water can make for a deeply emotional purchase; afterward, it tends to ask for a technical explanation.

I retain 30 hectares, or 300,000 m², as an example. It is not a compulsory size. The final site must sustain the intended use without exceeding its limits. The financial benchmark for purchase is up to USD 3 per m²: in this example, up to USD 900,000. An attractive price does not make up for a land-tenure problem, nonexistent water availability, or an environmental obligation we cannot meet.

Eighty Percent Remains Protected

In every village, 80% is protected natural reserve and 20% is designated for human consumption and use. On 30 hectares, that means 24 hectares of reserve and 6 for housing, production, and infrastructure. The ratio applies to every site; destroying one village cannot be offset by conserving more in another.

The reserve protects water, soil, wildlife corridors, and an irreplaceable relationship with the landscape. Its protection must be reflected in the legal structure, land-use plan, and operations. The human-use area has limits too: having 20% available does not mean paving over 20%. We need living soil, gardens, permeable paths, and a density the place can sustain.

As a spatial reference, 33 exclusive-use areas of 1,000 m² total 33,000 m², or 3.3 hectares. In this example, that leaves 2.7 hectares within the human-use zone for shared spaces, agriculture, access, and services. This is a working allocation to

be adjusted to the terrain, water, and detailed design, rather than permission to occupy everything.

The Home: 190 m² for Attentive Living

For each of the 33 members, I propose a biophilic home with 190 m² of built floor area and a construction cost no higher than MXN 3,800,000. The cap works out to MXN 20,000 per m². I want exceptional design: proportion, light, comfort, quiet, well-resolved details, and an honest relationship with the landscape. Quality need not depend on excess.

I imagine natural materials and materials of organic origin where appropriate: responsibly sourced wood, plant fibers, earth, and mineral finishes suited to the climate. Selection depends on durability, maintenance, structural safety, fire, moisture, and indoor air quality. Natural does not mean harmless by definition, and a poorly built house does not become sustainable because it has a poetic name.

Biophilic design integrates carefully managed daylight, ventilation, views, shade, vegetation, textures, and transitions between indoors and outdoors. It must make room for sleep, conversation, work, and solitude. I want spaces that support our rhythms rather than forcing us to compensate for their mistakes with equipment running all day.

A home can be beautiful without announcing what it cost in every corner. In fact, when a living room seems to ask for our bank statement before we sit down, I suspect the design has forgotten who it works for.

The MXN 3,800,000 cap covers the complete house budget: design, construction, building services, fixed finishes, permit administration, applicable taxes, and contingency. Land, the village’s general infrastructure, and business capital are recorded separately. Freestanding furniture and personal

belongings are also separate from construction. This scope must be put in writing before contracting; an omitted item cannot later be disguised as a saving.

Home per member	Model specification
Built floor area	190 m²
Maximum complete construction budget	MXN 3,800,000
Equivalent budget cap	MXN 20,000 per m²
Number of homes	33
Total built floor area	6,270 m²
Maximum combined construction budget	MXN 125,400,000
Design	Biophilic design; natural materials and materials of organic origin appropriate to the site; spatial and technical quality.

The 33 homes total 6,270 m² of built floor area, with a maximum combined construction cost of MXN 125,400,000. Floor area and ground footprint are different things: a two-story home occupies land differently from a single-story one. The project will define that footprint and all associated uses within the 20% human-use area. The reserve ratio remains unchanged regardless of how we distribute the house’s floor area.

These figures express a design and contracting limit, rather than a construction quote already obtained. To meet it, the architect and builder will need to finalize quantities,

specifications, prices, and contingencies. If the project exceeds the cap, we revise the design or negotiate better contracts; we do not compromise safety or present the overrun as a little surprise from nature.

Two Separate Contributions

The financial example for land and the bioeconomy retains a contribution of USD 200,000 per member. With 33 members, that totals USD 6,600,000. Half, USD 100,000 per person, goes to the land component; the other half goes to the businesses and their launch.

The land component totals USD 3,300,000. If the example site is bought for USD 900,000, USD 2,400,000 remains for site preparation and general infrastructure. The bioeconomy component totals another USD 3,300,000. These amounts need budgets, schedules, and reserves. They should be spent because the village needs them and can sustain what is built, rather than simply because the funds are available.

The home has its own budget, additional to that contribution: up to MXN 3,800,000 per member. The financial commitment in this example is therefore USD 200,000 for land and the bioeconomy, plus the actual cost of the home, capped at MXN 3,800,000. I do not add pesos and dollars without specifying a date and exchange rate. Nor do I present business returns as automatically remunerating all the money invested in housing.

Purpose	Per member	33 members
Land and general infrastructure	USD 100,000	USD 3,300,000
Bioeconomy and launch	USD 100,000	USD 3,300,000

Purpose	Per member	33 members
Total contribution to the model	USD 200,000	USD 6,600,000
Home: maximum additional budget	MXN 3,800,000	MXN 125,400,000

Construction payments will be agreed in stages, against verifiable progress. We must avoid paying for someone’s home with money reserved for conserving the land or launching a business. Every account has a purpose; protecting that purpose is a rather practical way of protecting trust.

A Bioeconomy With Roots

The bioeconomy organizes economic activities connected to living processes. In our proposal, it must strengthen soil, water, biodiversity, and human care. Its value emerges in the relationships: the garden supplies the table; the kitchen transforms a harvest; properly managed organic waste returns to the soil; experiences allow us to share knowledge and generate income.

I do not want to build fifteen businesses at once just to make the catalog look impressive. A scale of 33 members requires choices. One village might begin with farming, food, and small-scale hospitality; another might be better suited to education, art, or crafts. Services requiring a larger population, more equipment, or specialists can be supported across several villages or through outside operators.

Housing and membership form the asset component. Agriculture and farming, where viable, produce food and knowledge. In the example, shared work may include up to five private offices, and commerce up to five small premises. The

hospitality reference is six units, subject to the site’s capacity. These are planning dimensions, rather than mandatory facilities in every village.

Gatherings, retreats, and camps must respect capacity limits, noise levels, and rest. Art can generate workshops, residencies, and cultural production. Preventive health care requires qualified professionals and clear boundaries; living here does not replace medical care. Education needs continuity and relationships with the local community. Caring for older people requires a specialist operation that may be more sensible to share across the network than improvise at every site.

An equestrian center, a full clinic, a formal school, or a residential care facility makes sense only where there is demand, operational capacity, and a sufficient budget. These can function as hubs within the larger community. Cooperation allows us to expand care without turning every village into a small city that must then sell rooms to pay for its own enthusiasm.

The Money That Can Actually Be Distributed

The example retains two targets: 8% annual appreciation of the individually held asset component, and 7% annually on business capital. These are illustrative goals, rather than promised returns. Appreciation depends on the market and the asset’s condition; it may not occur. Operations may take longer than expected or produce losses.

Business capital is 33 × USD 100,000 = USD 3,300,000. Distributing 7% on that capital requires USD 231,000 in available cash each year. This calculation does not include the cost of the homes or turn a land revaluation into money available for distribution.

To consider operations, I use a stabilized annual scenario that must be tested against actual demand and costs:

Activity in the scenario	USD/year
Hospitality: 6 units	300,000
Food and market	180,000
Gatherings and retreats	150,000
Up to 5 commercial spaces	48,000
Membership fees and services	120,000
Well-being and preventive care	150,000
Agriculture and products	90,000
Camps and experiences	114,000
Shared work and education	48,000
Total revenue	1,200,000
EBITDA at 25%	300,000
Target distribution, subject to net cash flow	231,000

Revenue in the scenario totals USD 1,200,000 a year. At a 25% operating margin, EBITDA would be USD 300,000. Taxes, major maintenance, reserves, reinvestment, any financial obligations, and working-capital needs still have to come out of that. Having EBITDA does not mean the entire amount is available in the bank.

The desired distribution of USD 231,000 leaves a difference of only USD 69,000 relative to that EBITDA. It may not be enough to cover the remaining outflows. That is why I do not consider the return established: we will need to improve operations, adjust investment, or distribute less. I prefer a calculation that makes us uncomfortable in time to a charming promise that catches up with us too late.

At launch, the priorities are to protect liquidity, complete what is essential, and learn. Distributions are decided on the basis of actual cash flow, adequate reserves, and transparent accounts. Members must also understand adverse scenarios, exit costs, and what happens when a business needs more capital.

The Legal Structure Must Care Too

The land can be organized through a trust or another structure suited to the site and its participants. The structure must protect rights, establish uses, assign responsibilities, and separate ownership from operations. A document does not make a project invulnerable: what matters is what it says, what the jurisdiction permits, and how it is upheld.

The operating company manages the businesses, their contracts, staff, and accounts. Rights over housing or exclusive-use areas are described separately. Design rules, shared living, and conflict-resolution mechanisms need clarity. The reserve, water, and construction limits need effective protections that a change of mood in the assembly cannot erase for convenience.

Governing Without Turning Life Into a Meeting

The 33 members share membership rights and responsibilities, even if they do not perform the same tasks. We need to distinguish stewardship of the vision, everyday execution, and community participation. We also need to know who can authorize spending, who supervises, who reports, and who answers when something goes wrong.

The assembly decides the matters within its remit and elects representatives; it does not manage every purchase. Operations need people with clearly defined authority. Environmental care needs its own monitoring. Health, education, and cultural functions can be coordinated between villages when cooperation improves their quality.

I want governance that allows disagreement without losing belonging, and correction without humiliation. Transparency includes budgets, significant contracts, conflicts of interest, results, and risks. Leadership is earned through service and competence, and is subject to review. An inspiring person must also be accountable. Especially if they are very inspiring.

Learning Before Multiplying

We will measure the condition of the soil, water, and biodiversity, and the footprint of operations. We will also observe rest, participation, belonging, and conditions for well-being, with consent and respect for privacy. Results that do not favor us should help us learn, rather than disappear from the report.

The network can share training, purchasing, product distribution, specialists, and cultural projects. Every village retains its 33 members, identity, and 80/20 ratio. They do not

need to be adjacent or identical. A collaborative macrocommunity can be close in care and far apart on the map.

I do not believe this model is inevitable. I believe it can be valuable if we manage to do it well. There will be places where it does not work and decisions we must change. What does seem urgent to me is recovering ways of life that make presence, care, and a prosperity that does not destroy its own foundations possible. The accounts are part of that responsibility. So are the home, the land, and the relationships between us.

CHAPTER 9

Thirty-Three People

Thirty-three people can sustain a village or make it impossible. The number helps us recognize one another; it does not resolve our differences. Choosing whom to build with means looking at character, the ability to listen, and how each person responds when things do not go as expected. The affinity of the first day is only the beginning.

A project like this can have the finest land, abundant water, fertile soil, extraordinary biodiversity, and a strategic location. It can also have an impeccable trust structure, professional operations, an integrated business portfolio, and a coherent financial model. And still fail.

The determining factor is not technical, it is human. A village is not supported by land or money; it is sustained by the quality of its members and by the clarity of the social agreement.

Visible infrastructure (land, water, buildings, energy, roads, capital) is only the body. The invisible infrastructure (culture, values, emotional maturity, mechanisms of cooperation, shared ethics) is the nervous system; without it, the body collapses.

This chapter precisely defines something that the modern world has almost forgotten: a village is not improvised, it is designed. It is designed as a human operating system with

clarity of profiles, roles, standards, processes and repair mechanisms.

Here I share La Aldea's Cultural Constitution: values, principles, and essential standards, the human arrangements that allow the project to become lived experience rather than remain theory.

A Member Is a Steward and a Builder

The integrated model of life and enterprise changes the traditional relationship between people and property. In the old model, residents buy and make demands; community is a statistical accident. Here, members acquire belonging and assets, but above all accept responsibility: they participate, contribute, care, build, and protect. Choosing members is therefore an act of governance and strategy from the first day. This project seeks stewards. Beyond asking who can pay, we must ask:

An assembly where everyone wants to protect the vision and no one wants to review the accounts can be very inspiring. It can also be very brief, if the electricity bill is due on Tuesday.

- Who can sustain emotional truth without destroying?
- Who can cooperate without needing control?
- Who can serve without seeking recognition?
- Who can live with standards without resentment?

An Admissions Manifesto: Who Belongs in This Model?

This project looks for people who are mature, grounded, and able to serve. The members we seek cultivate:

- Emotional self-regulation: feeling deeply without overwhelming others.
- Integrity: doing what they say, honoring agreements, and respecting boundaries.
- A commitment to service: bringing real value as well as opinions.
- Humility: learning, accepting feedback, and repairing mistakes.
- Long-term vision: understand that culture and heritage are built over time.
- Respect for life: nature, animals, families, village.
- Autonomy: taking responsibility for personal matters rather than expecting the village to resolve them.

The person we would not admit, even with capital:

- Seeks control, status, or membership to fill a void.
- Lives in constant conflict and needs enemies.
- Manipulates through money, sexuality, guilt or charisma.
- Disregards rules or believes they do not apply to them.
- Has active addictions or untreated destructive patterns.
- Confuses spirituality with moral superiority, dogma, or sectarianism.
- Disguises irresponsibility as authenticity or freedom.

Rule: Capital accelerates the project, but culture sustains it. In the face of doubt, culture is chosen.

The three circles: shared roles among the 33 members

La Aldea has 33 members in total. The circles organize responsibilities; they do not create additional groups or membership categories. One person can contribute to more than one circle, with clear duties and realistic workloads.

Circle One: Stewardship of Vision and Culture

- Role: protect standards and reserve; sustain governance and guide from the example.
- Accountability: agreements, transparency and accountability.
- Assignments are distributed among the 33 members, with review and renewal according to the village’s agreements.

Circle Two: Operation and Bioeconomy

- Function: to coordinate production, programs, hospitality, health, education, culture and measurement on a viable scale.
- Accountability: execution, budgets, standards and results.
- Partners can hire specialists or share teams with other villages. Staff and suppliers do not constitute a second group of members.

Stewardship and operations complement each other. Their structure distributes responsibility and keeps village life from depending on a handful of people.

Circle three: participation and vitality of the village

- Function: maintain links, culture, conscious consumption and daily contribution among the same 33 members.

- Right: membership and participation under common agreements.
- Duty: respect rules, take care of the territory and contribute by talent.

The expansion takes place through new villages of 33 people. The macrocommunity coordinates collaboration between territories, without expanding the quota of each village or absorbing its autonomy.

This structure prevents responsibility from falling on a few people until they burn out, or the village from becoming an endless assembly where nothing gets done.

Minimum psychological and ethical profile (for any circle)

This model combines shared living, investment, family, health, work and culture. That is why it requires maturity and these internal capacities:

- Self-regulation: calm the nervous system, ask for pause, do not explode.
- Conscious communication: speak straight without violence and listen without constant defense.
- Capacity for repair: apologizing, correcting, making agreements, and honoring them.
- Autonomy: taking responsibility for personal issues rather than relying on the group to solve them.
- Responsibility: taking charge of the impact, not only of the intention.

Practical ethics:

- Financial transparency on relevant issues.
- Respect for physical, emotional and sexual boundaries.
- Zero tolerance for abuse, coercion, fraud or cultural sabotage.

Integrity is a foundation of social stability. Without it, the village becomes fragile; with it, the community can become far more resilient.

Circle 1: The 33 founders

What they should be (beyond the archetype)

Founders are selected for their contribution and example, beyond personal affinity or likability. They embody the standards. Culture travels more through behavior than documents. An ideal founder combines:

- Presence: calm and clear under pressure
- Competence: knows how to execute, not just inspire
- Coherence: Live what you preach
- Service: puts the common good above the ego

Founding archetypes:

system roles (men and women)

Archetypes are not labels, they are human functions indispensable to sustain a living ecosystem. Each founder can embody several, but the set must cover the entire spectrum.

Male founding archetypes:

- Protector (limit guard): security, protocols, order; firmness without violence.
- Builder (system architect): processes, metrics, operation; efficiency at the service of life.
- Regenerative provider (financial strategy): capital, alliances, ethical investment; transparent prosperity.
- Conscious warrior: clear boundaries and the courage to uphold standards and face difficulties without ego.
- Wise person: discernment, practical vision, judgment, and education, with humble clarity.
- Wholehearted lover: connection and respect, healthy intimacy, responsible eroticism, and emotional honesty.
- Craftsman/master of craft (tangible excellence): quality, aesthetics, detail; beauty as standard.

Female founding archetypes:

- Guardian of life (water, food, care): biological and cultural custody; care with limits.
- Village architect (social fabric): integration, belonging, rituals; love with truth.
- Holistic healer: preventive health, medicine, trauma work, and therapies; accompanying people without taking over their lives.
- Creative visionary (art and sense): narrative, culture, aesthetics; inspiration with discipline.
- Sovereign leader (ethics and limits): values, equity, emotional structure; firmness without resentment.
- Educator of free beings (living pedagogy): school, upbringing; freedom with structure.

- Guardian of vitality (body and real beauty): movement, nutrition, rhythm; health as aesthetic.

The village needs both visionaries and operators, both soul and structure. Without them, it becomes a spiritual club that cannot act, or a cold business without a heart.

Responsibilities by Circle

A village struggles when responsibilities are unclear. In La Aldea, defining who holds what turns a shared ideal into a workable system.

Circle 1: Stewardship Among the 33 Members — Essential Roles

- Governance and ethics (ethical committee, processes, standards)
- Water and ecology (reserve, recharge, monitoring, limits)
- Operation and hospitality (experience, quality, service)
- Health and clinical care: prevention, standards, and emergencies.
- Education (educational direction, teacher training)
- Economy and finance (budget, transparency, audit)
- Agriculture and farm (production, safety, cycles)
- Culture and ritual: belonging, integration, and identity.
- Infrastructure and design (energy, mobility, construction)
- Conflicts and reparation (mediation, training, follow-up)

Circle 2: operation among the 33 members (execution and expansion)

- Hotel operation, care and cleaning, food and drink
- Agricultural, veterinary and food production
- Well-Being, sport and somatic work programs
- Teachers and mentors (children and young people)
- Water technicians, energy, maintenance, biomaterials
- Cultural curatorship (art, experiences, festivals)
- Management of commercial premises and aligned businesses.
- Village management (integration, culture, coordination)
- Measurement of environmental and human impact
- Retirement and care residence: gerontology, nursing, physiotherapy, and care administration.
- Coworking: operation, technology, work team, corporate memberships

Circle 3: the 33 members (participation and vitality)

- Participation in local economy (aligned consumption)
- Contribution by talent (hours of service, mentoring, projects)
- Culture and shared living (presence, respect, participation)
- Growth toward larger roles by merit and coherence

Admission and Integration: High Standards Without Bureaucracy

A major cultural risk is admitting people whose expectations are incompatible with the model, then trying to resolve the mismatch through rules. The admissions process protects what matters.

Phase 1: Application (clarity)

- Letter of intent: why you want to belong and what you will contribute.
- Declaration of values: alignment and limits.
- Basic history: habits, shared living, expectations (without invading privacy).

Phase 2: Three in-depth interviews

1. Vision and motivation (escape or build?)
2. Emotional maturity (self-regulation, limits, repair)
3. Contribution (real talent, resources, time, role)

Phase 3: References (protection)

- Two or three references (personal, work, cohabitation) to detect patterns.

Phase 4: A 90-Day Integration Period

- Cultural participation, community work and shared living.
- Mentor assigned (founder or circle two).
- Evaluation: coherence, respect, compliance, capacity for dialogue.

Phase 5: Confirmation and role

- Sign the values statement, rules, and conflict-resolution and exit procedures.
- Definition of participation (time/talent/resources).
- Principle: membership is earned through consistency, rather than charisma, urgency, or social pressure.

Modern Education Inspired by Waldorf: Personal Autonomy and Character

The aim is to educate free, capable, ethical human beings. An advanced village must care for adults and help young people develop. Waldorf education offers a foundation for educating the whole person. A contemporary approach adds essential elements: emotional autonomy, critical thinking, practical skills, and technological ethics.

Educational Principles

- Body: movement, coordination, nature, trade
- Art as intelligence: music, theatre, painting, narrative
- Character: integrity, truth, repair, service, limits
- Living science: method, observation, applied projects (water/ground)
- Life skills: finance, cooking, agriculture, construction, communication
- Emotional sovereignty: nervous system, regulation, secure bond
- Technology with criteria: tool, not addiction; digital ethics

Staged structure:

0-7 years: root and security, rhythms, free play, nature, language, loving limits; minimal screen.

8-12 years: capacity and belonging, manual projects, gardens, music, observational science, cooperation and basic conflict.

13-18 years: sovereignty and purpose:

- Real entrepreneurship within the ecosystem through small businesses.
- applied science (water, soil, biodiversity, health)
- mentoring + community service
- critical thinking, ethics and finance
- emotional and sexual education: responsibility, limits, dignity, truth

The school as a laboratory of the territory

Young people put regeneration into practice. They measure water, restore soil, and participate in farming, cooking, design, art, technology, and data. They grow into citizens capable of shaping worlds as well as adapting to them.

Conflict resolution: the cultural immune system

A high standard village is not the one that has no conflict. It is the one that has processes to transform them.

Principles

- Address conflict early, while it is still small.
- truth with respect
- Take personal responsibility before making demands.
- redress over punishment
- clear limits to repeated patterns

Resolution ladder (operational)

1. Self-management (24-72 h): regulation + clarity (fact/impact/need/request)
2. Structured conversation: fact → impact → limit → request
3. Mediation: trained facilitator; agreements and follow-up
4. Ethics committee: repeated or serious cases, corrective plan
5. Sanction, suspension, or exit where incompatibility persists.

Red lines (zero tolerance)

Violence, sexual coercion, fraud, systematic emotional abuse, deliberate sabotage, and dangerous behavior require clear boundaries. Without a process, conflict festers. With one, it can become learning and repair.

An Amicable Exit: Closing a Chapter While Protecting Assets and Relationships

A living system needs a dignified way out. Some people will no longer feel aligned, and that must not become a war.

Principles:

- Belonging is not prison
- leaving is a right, but with process
- the village and the person are protected
- War, gossip and litigation are avoided

Mechanism:

- Realignment route: coaching, mediation, adjustment plan
- Transition: formal notice, an agreed exit period, transfer or repurchase under the rules, and confidentiality and non-defamation agreements.
- Cultural closure (optional): gratitude and learning; exit with dignity
- An amicable exit protects both personal dignity and the project’s cultural and financial stability.

Closure: the village as invisible infrastructure of the life-business model

This chapter reveals the most important truth of the model. The village is the invisible infrastructure that makes everything work.

Without emotional maturity, the clinic faces endless demands. Without integrity, the trust becomes a battlefield. Without culture, the hotel becomes a business without a soul. Without education for autonomy, the project leaves no legacy. Without conflict protocols, the land becomes socially damaged. Without an amicable exit, the project becomes litigation and resentment.

That's why this chapter is the center of the system. It is the design of a new civilization on a human scale: a place where people recover their health and energy, real ties and intimacy, purpose and contribution, beauty and living nature, order and standards, truth and reparation, belonging and freedom.

The aim is a village that works as an intelligent organism: restoring land, supporting human care, sustaining an economy, educating children for autonomy, and preserving integrity under pressure.

Culture is harder to replicate than infrastructure. That is why La Aldea’s global replication depends on protecting it. This chapter builds the demanding architecture needed to do so.

CHAPTER 10

A Network of Living Villages

I want one village to learn from another without copying its life. I want a place to share its discoveries and mistakes, knowledge to circulate, and cooperation to require neither a shared roof nor a shared territory. That is the network I imagine: different places able to care for themselves and work together.

The preceding chapters establish the architecture: land, legal structure, bioeconomy, and community. This chapter addresses credibility on a global scale. The model must meet three conditions at once:

1. Be replicable: adapt to different biomes, cultures and legal frameworks.
2. Be certifiable: meet recognized standards that correspond to each activity.
3. Be demonstrable: test its human and environmental results with evidence.

The goal is to build a verifiable system to live better and regenerate the planet at the same time.

The vision of scale: a macrocommunity of collaborative villages

Scale grows through collaboration. Each microcommunity retains its 33 members, autonomy, and ratio of 80% protected natural reserve to 20% human use. The network can connect villages on separate, nonadjacent sites.

The macrocommunity shares skills and learning; it does not require concentrating everyone in one place. The villages are connected by:

- Shared standards and values.
- Operational knowledge and training.
- Measurement and accountability.
- Exchange of products, talent and specialized services.
- Collaborative governance that respects local autonomy.
- Brand, reputation and replication tools.

How to find a global network of people who want to replicate the model

The practical question is: where are the right people and how do we attract them?

Who Can Replicate the Model?

Beyond investment alone.

Those who replicate this model must meet 4 conditions:

1. Capital capacity and patience (horizon of 5-10 years)
2. Ethical maturity (respect for values and governance)

3. Operational competence, or the willingness to build an excellent team.
4. A regenerative commitment: understanding that nature is more than decoration.

These replicators can be:

- family offices and impact funds
- developers with long-term vision
- business leaders who want to redefine success
- Strategic philanthropists
- universities, hospitals, preventive health systems
- Companies seeking retreat hubs and healthier ways of working.
- local governments needing health models + employment + conservation

Attraction strategy:

three entrance doors

In order to build a global network, three simultaneous routes are needed:

A) Experience: Understanding the Model by Living It

Retreats of three to seven days for leaders and investors. Immersive visits for developers and governments. Guided tours of water systems, farming, the clinic, education, and governance.

Experience can give skepticism something concrete to examine.

B) The evidence door (the model is sold with data)

Annual impact reports. External audits. Publication of the five-year study's results. Partnerships with universities and medical centers.

Evidence gives aspiration credibility.

C) The system door (the model is replicated with manuals and standards)

An operating manual covering site design, governance, and operations. Training and certification for local teams. Licensing and quality audits.

A clear system makes a vision reproducible.

Where to Find the Network Today

The global network is built looking at existing ecosystems:

- Sustainable and regenerative real estate.
- Impact investing and rigorous ESG practices.
- Wellness real estate.
- Alternative education and living schools
- Preventive health and lifestyle medicine
- regenerative agriculture / permaculture networks
- Businesses with progressive cultures and an interest in the future of work.
- Institutions with an interest in conservation and water

The system of standards: how to make it replicable in any country

To scale globally, the model needs 2 things:

1. Universal principles (non-negotiable)
2. Adaptable layers (local)

The universal (what never changes)

- 33 members per village, with an area suited to the ecosystem.
- water regulation + fertility + biodiversity
- zoning 80% reserve / 20% human use and production
- trust or legal structure protecting the asset
- Cultural governance, conflict resolution, and exit procedures.
- portfolio of living economy (multiple flows)
- Education that develops personal autonomy.
- measurement of human and environmental impact from day one

The Adaptable

(which changes with geography and culture)

- architecture and materials (biome, climate, tradition)
- crops and livestock (local ecosystem)
- water and soil use regulations
- tax and legal structure (fundamental equivalents)
- language, rituals, cultural expressions
- local economy: trades, art, gastronomy Golden Rule: shape is adapted, not spirit.

International certifications and guidelines: credibility without greenwashing

The world is full of projects that are sustainable in theory but remain marketing in practice. This model seeks certification as a way to:

protect standards. attract institutional capital. allow global replication. avoid cultural and environmental degradation.

The right strategy:

A Combination of Certifications for Different Layers

No certification covers everything. That is why a stack is used: each one validates a dimension.

A) Health and well-being in buildings and villages: air, water, light, comfort, movement, nutrition, mind

B) Sustainable construction and energy: energy efficiency, materials, footprint, operation

C) Environmental management and processes: management systems to operate consistently

D) Regenerative/organic agriculture: verifiable soil practices, biodiversity, chemicals, traceability

E) Tourism sustainability: for hotel/glamping and experience operation

F) Social responsibility and governance: transparency, ethics, community impact

How to implement it without bureaucracy

(actual steps)

1. Define an internal wellness real estate standard first: 30–50 clear criteria covering water, soil, energy, health, education, governance, and culture.
2. Map equivalences with international certifications: which criterion meets which external standard?
3. Choose from two to four maximum certifications per phase: stage 1: the essential for credibility (health + energy + management); stage 2: agriculture + tourism + expansion.
4. External annual audit: to protect reputation and operational discipline.
5. Publish results: real learning, improvements and metrics.

And so you avoid the typical error of chasing stamps like trophies, instead of using them as an infrastructure of excellence.

Evidence: Verifying Improvements in Health, Life, and Fulfillment

Promises must be tested. A realistic five-year study should evaluate:

Changes in physical, emotional, and mental health. Changes in quality of life. A stronger sense of fulfillment and purpose. Measurable regenerative environmental effects.

The key is to design it as a serious and achievable system.

Design of the 5-year study: real and executable methodology

Methodological principle

The study must be ethical, continuous, comparable, replicable, and rigorous enough to inform investors, researchers, and governments.

Structure of the study

(cohort + comparison)

- Population: the 33 members of each village (volunteers).
- Size: 33 per village; expand the cohort with the network.
- Comparison of two realistic options

Internal time comparison:

- Each person is compared with their own baseline.
- (baseline vs. 6, 12, 24 and 60 months).

External comparison group:

Similar people in terms of age, location, and socioeconomic circumstances who do not live within the model. They could form a comparison community or an external panel.

The first option is easy and powerful. The second strengthens credibility.

What to measure: (health + life + meaning)

A) Physical health (preventive medicine) periodic measurements:

- weight, waist, blood pressure

- glucose / HbA1c
- lipids (HDL, LDL, triglycerides)
- inflammatory markers (depending on clinical scope)
- Physical fitness: endurance, strength, and mobility.
- sleep (voluntary questionnaires and/or wearables)

B) Mental and emotional health (applied psychology)

- perceived stress
- anxiety/depression (validated scales)
- emotional regulation
- feeling of internal security
- sleep quality

C) Relationships and Community: Sociology and Social Well-Being

- sense of belonging
- quality of intimate relationships
- perceived social support
- Community participation
- conflict and repair capacity

D) Purpose and Fulfillment: The Psychology of Meaning

- sense of purpose
- Life satisfaction.
- internal coherence (lived integrity)
- Meaningful time compared with time spent escaping.
- Life narrative: clarity about personal contribution

E) Specific Habits (what changes in real life)

- weekly movement
- nutrition (quality, not perfection)

- time in nature
- use of screens
- Participation in health and community practices. Results are measured in aggregate, with privacy protected. No one’s life is under surveillance.

What to measure:

environmental indicators (regeneration)

Water

water quality (basic parameters). recharge/retention (according to local hydrology). consumption per person and efficiency. treatment and reuse.

Soil

- organic matter
- infiltration
- microbial biodiversity (according to technical members)
- erosion vs. recovery Biodiversity
- habitat coverage
- indicator species (birds, pollinators)
- ecological connectivity

Operational footprint

renewable energy and consumption. waste and circularity. food footprint (percentage produced locally).

Study Timeline

- Year 0 (pre-opening/integration): full baseline.
- Year 1: 6 months + 12 months (first trends).
- Year 2: stabilization of habits + village indicators.
- Year 3: operations mature and substantive results begin to emerge.
- Years 4-5: consolidation + publication + replication.

Research infrastructure

Without turning the village into a university.

Transparency and an annual audit are needed, alongside an evidence center with three components:

1. a scientific coordinator
2. Alliance with university/medical center (external)
3. A digital system for collecting surveys, clinical measurements, and environmental indicators.

Testing the Mechanism: How Health and Life May Improve

Data matters, but causal understanding matters too. The model proposes five mechanisms through which health and fulfillment may improve. They need to be studied:

1. Environment: reduces the stress of the nervous system through nature, silence, rhythms and less friction.
2. Integrated habits: movement, nourishing food, and sufficient sleep supported by structure, beyond willpower alone.
3. Village culture and support: belonging reduces chronic stress, increases resilience and regulates emotions.

4. Purpose and contribution: participating in something larger than the self can bring order, motivation, and meaning.
5. Preventive care and continuing education: the clinic helps prevent illness, measure outcomes, and support people.

How to convert evidence into global expansion (the replication formula)

Replicating La Aldea globally as a network requires translating the model into three practical resources:

- Standard (constitution and measurable criteria): Non-negotiable.
- The operating manual: how to acquire land, zone it, operate, govern, and measure.
- An academy: training and certification for local teams, including directors, operators, educators, and the culture, water, and health committees.

And a mechanism:

Licensing, audits, annual reports, and a global network that shares learning.

Why this can improve the entire planet

This could become an infrastructure for a different way of living. Replicated across dozens of sites, the system could:

- protects large water reserves
- regenerates soils that recapture carbon and produce clean food
- conserves real biodiversity (not decorative parks)
- reduces urban pressure (mental health, consumption, violence)

- creates living local economies and purposeful employment
- reduces chronic diseases by lifestyle design
- forms sovereign and ethical generations

The Invitation: ‘I Want to Be Part of This’

Modern life has turned well-being into a product. This model seeks to return it to everyday life, supported by the conditions in which we live.

Imagine a place where people recover energy, clarity, and meaningful relationships; children grow with personal autonomy and ethical awareness; nature is a source of life and value; the economy regenerates; and community means belonging and contribution.

Above all, imagine a place that can demonstrate through evidence whether living this way improves health and fulfillment while restoring the Earth.

A proposal for a standard. A replicable path. A measurable system. A global movement. The world needs living places where we can become more fully human again. Beyond asking whether it is possible, ask yourself: are you ready to build it?

CHAPTER 11

An Institute for Learning From Life

I want life in the villages to leave behind knowledge as well as memories. An institute can help us observe, investigate, test our ideas, and train those who come next. Its value will depend on the quality of its questions and the freedom to acknowledge when an answer does not favor us.

A center for imagining, designing, and building the future of human and planetary well-being.

If the twenty-first century has taught us anything clearly, it is this: technology alone will not build the future, nor will economics or politics alone. The future will grow from a new understanding of the relationship between human beings, nature, and knowledge. For too long, knowledge has been fragmented. Universities separated the natural sciences from the human sciences.

Economics was separated from ecology. Medicine from ways of living. Architecture from the landscape. Technology from ethics.

But life does not work that way. Life is an integrated system. If we want to imagine new regenerative places, new human villages, and new forms of prosperity, we need institutions that

also think in an integrated way. From this need comes the idea of the Institute for Natural Development.

A place dedicated to bringing together some of the world's finest thinkers, scientists, designers, farmers, technologists, philosophers, and creators around a common purpose: designing the future of human well-being in harmony with Earth.

A Place Where Talent Comes Together to Create

The Institute for Natural Development is more than an academic center. It is a laboratory for civilization. A place where knowledge goes beyond theory to become real projects in living landscapes. Here, knowledge is put into practice.

Researchers work in direct contact with the land, communities, ecosystems, and real projects, rather than in isolation from them.

The institute can become an international center for talent, attracting extraordinary people from different disciplines and cultures.

- Scientists studying soil regeneration.
- Architects who design sustainable habitats.
- Economists exploring new bioeconomies.
- Physicians investigating preventive health.
- Technologists who develop tools at the service of life.
- People who understand that progress is measured in quality of life, ecological balance and human well-being.

Spain as a Global Meeting Place

Choosing Spain as the institute’s home is no accident. One day, I will tell the story of the teacher who led us here.

Spain occupies a distinctive geographical and cultural position: a bridge between Europe, Latin America, Africa, and the Mediterranean. It has a tradition of agriculture, culture, and knowledge stretching back millennia. History, nature, and creativity meet there. From that meeting, a new kind of international center can emerge: a place where global talent gathers to design solutions for different regions of the planet.

Spain can thus become a hub of regenerative innovation, where ideas are nurtured before being put into practice elsewhere in the world. An institute built around projects.

The Institute for Natural Development Has Three Main Missions

Training

To educate a new generation of leaders who can understand the complexity of the contemporary world: leaders who bring together science, nature, ethics, technology, and community. Interdisciplinary programs will combine theory with practice on the land.

Research

To develop applied research in areas essential to our human and planetary future. Science moves beyond academia to become a direct tool for transforming places.

Project creation

- The institute functions as a project incubator.
- Researchers, entrepreneurs and multidisciplinary teams develop initiatives that can then be implemented in communities, territories and cities.
- Knowledge that becomes action.

The Institute’s Core Fields

To work holistically, the Institute for Natural Development must bring together fields of knowledge that seldom speak to one another today. Among the most important are:

Regenerative ecology and ecosystem restoration

Research on soil regeneration, reforestation, biodiversity, water management and landscape restoration. Development of replicable models of territorial regeneration.

Regenerative agriculture and food systems

- New forms of food production that restore soil fertility, reduce environmental impact and strengthen local economies.
- Agroforestry, permaculture, bioculture, regenerative beekeeping and community food systems.

Architecture and regenerative design

- Design of homes, communities and constructed spaces that respect the landscape, use natural materials and minimize the ecological impact.

- Bioclimatic architecture, regenerative urbanism and conscious territorial design.

Comprehensive health and preventive medicine

- Research on longevity, metabolic health, functional medicine, emotional well-being, nutrition, movement and connection to nature.
- Health understood as an integral balance between body, mind, village and environment.

Regenerative economy and bioeconomy

New economic models based on regenerating nature, recognizing ecosystem value, and supporting community prosperity. Resilient local economies, cooperative systems, and regenerative investment models.

Conscious technology

Developing technologies that support human well-being without eroding freedom or nature. Artificial intelligence applied to ecosystem care, water management, precision agriculture, and land-use planning.

Culture, education and human development

Studying the cultural and educational processes needed to build conscious villages. Programs in leadership, human development, creativity, art, and philosophy.

A Place to Experiment With the Future

The institute must do more than research. It must experiment. The sites connected to it become living laboratories where ideas are tested in practice. Each project becomes a prototype for the future.

Regenerative villages. Sustainable production models. Innovative educational systems. New local economies.

This Is All for the Children

There is a deeper reason behind this effort. Beyond innovation and development, it is a matter of responsibility across generations. The decisions we make today will shape the world children inherit tomorrow.

For too long, humanity has made decisions with short horizons: political cycles, quarterly profits, immediate growth. Civilization must learn to think in generations again. A hundred years ahead. Two hundred. Children who have not yet been born.

The Institute for Natural Development grows from that awareness. Every project, every investigation, every regenerative village we build has a clear purpose: to leave a world more habitable than the one we received.

An Act of Hope for Civilization

Creating an institute like this is, at heart, an act of hope: hope that human talent, directed toward life, can address some of the most complex challenges of our time.

Hope that knowledge can once again serve humanity. Hope that there is still time to build a wiser civilization.

A civilization that sees nature as a living system to which we belong. And understands something fundamental: the future belongs to those who dare to care for it.

CHAPTER 12

The Human Choice

I am struck by how easily we talk about surpassing the human being, and how difficult we still find it to sit with another person without interrupting. There is something out of proportion in that ambition. We want to conquer the next level of existence, yet sometimes we do not know what to do with a free afternoon, or with the pain of someone who loves us.

I did not write this book to declare war on tools. I have worked with technology and believe in its ability to help. I wrote it because I do not want our fascination with what we can make to cost us our respect for what is already alive. What matters to me is the life we are learning to desire, and who is left outside it.

What Transhumanism Promises

Transhumanism brings together different positions that seek to expand human capacities through science and technology. Its declaration speaks of extending life, relieving suffering, and expanding cognitive and physical possibilities. It also recognizes risks, autonomy, and responsibilities toward other sentient beings and future generations.[62] It would be unfair to reduce it to a caricature of people who want to replace their arms with cables.

I share the desire to relieve suffering. A prosthesis, a treatment, or a tool that allows someone to communicate can open up a life. Someone who needs that help has no less dignity and is no less part of nature. My criticism begins elsewhere: with the idea that being human is, above all, a limitation we must leave behind, and with how easily that desire can become another obligation to consume.

If living better comes to mean endlessly upgrading ourselves, who decides when we are enough? Who can afford the improvements? What happens to those who do not want to change their bodies? Who owns the intimate data of a body altered by technology? The issue ceases to be individual when an option becomes a source of pressure at work, in the economy, or in society.

We have an extraordinary imagination for selling ourselves the next step. Sometimes the future looks rather too much like a subscription: the basic body works, but serenity comes with the premium plan. I am laughing at the promise, not at people seeking relief. Behind the desire to transform ourselves there is also fear, illness, and a legitimate need to live with less pain.

Improving a Capacity Does Not Tell Us What to Live For

We can increase speed, memory, or strength without becoming any wiser about what deserves our attention. We could extend a life while leaving untouched the isolation that makes it difficult. Technology can expand our possibilities; it does not choose the meaning we give them.

My concern with some transhumanist narratives is that they shift collective conditions into individual solutions. Instead of asking about air, work, housing, or relationships, we end up asking what modification would help us tolerate them better.

There are situations in which adapting the body is valuable; in others, we should change the surroundings that are harming it. We need to tell the difference.

I also worry that dependence on proprietary infrastructure may be mistaken for freedom. A tool can make us more autonomous while making us dependent on a company to maintain an essential function. Answering this requires rights, access, choice, and the ability to repair. Enthusiasm cannot settle these matters.

The Intelligence Already Alive

I believe biological technology is far more advanced than machine technology when it comes to the integration of life: sustaining itself, repairing damage, transforming energy, adapting, and participating in ecological networks. I offer this as a conviction informed by those capacities. It is not a universal scientific ranking in which a tree must beat a computer at every test.

A machine can outperform an organism in calculation speed, precision at a task, or data processing. An organism sustains its continuity through interdependent processes we remain far from fully reproducing. These are different capacities. My admiration does not depend on denying the achievements of engineering; it depends on recognizing that life does far more than execute a task.

Our bodies heal wounds, regulate exchanges, and learn. An ecosystem contains relationships of feeding, competition, cooperation, and the transformation of matter. These capacities do not make it perfect or invulnerable. Nature also produces illness and death. Still, it seems profoundly arrogant to treat all that complexity as a defective version of something we will soon sell in an improved form.

Synthetic biology shows both our capabilities and the work still ahead. Developing a bacterial cell with a minimal genome of 473 genes was an important achievement; it did not involve making every component of life from nothing. It relied on existing cellular organization and left functions that still needed to be understood.[66] What I take from that effort is admiration for research and humility before living systems.

When I describe biology as technology, I am using an analogy. I do not assume evolution designed organisms with human intentions, or that a forest thinks like a person. I am speaking of a sophistication we should study and respect before reducing it to a raw material.

The Next Step I Imagine

The naturalist being I propose remains human. This person learns from science, uses tools, and recognizes their place within life. The transformation happens in habits, culture, and institutions: how we rest, what we consume, how we care, what we build, and what we take responsibility for. It is not a new species, a healthy elite, or a prize for people who can meditate without getting distracted.

I want to develop presence before multiplying stimuli; discernment before delegating decisions; gratitude before turning every desire into a deficiency; cooperation before increasing our ability to compete. These priorities do not require us to give up technology. They give it a direction.

Artificial intelligence can help us research, organize, learn, and carry out tasks. We use it better when we know what to delegate and what we want to keep cultivating ourselves. We must also recognize its errors, material costs, and the power relations around it. A convincing answer does not guarantee

truth, and a fluent conversation does not settle the question of subjective experience.[65]

If a tool saves me time and that time returns to my relationships, that is a gain I value. If it saves me one task so that I can take on ten more and become even less available, we should ask who received the benefit. Efficiency deserves a further question: what for?

Two Directions Worth Comparing

There is no single technological future and no single natural future. There will be mixtures, conflicts, and decisions we cannot foresee today. Even so, comparing priorities helps us recognize where we are heading.

Question	Technological enhancement	Naturalist orientation
Capacity	What performance can we improve?	What capacities for living do we want to cultivate?
Body	What can we modify or assist?	How do we care for its rhythms, differences, and needs?
Time	How do we increase speed and duration?	How do we inhabit the time available?
Autonomy	What options does the tool open?	What dependence does it create, and what choice does it preserve?
Relationships	How does it facilitate connection and access?	How does it sustain listening, care, and repair?

Question	Technological enhancement	Naturalist orientation
Environment	What limits can we change?	What limits must we respect, and what can we regenerate?
Risk	Inequality, pressure, dependence, and harm.	Dogmatism, exclusion, and idealization of the natural.
Shared criteria	Dignity, evidence, consent, and access.	Dignity, evidence, consent, and ecological responsibility.

A life guided by the natural also has risks. It can become dogmatic, exclude people who do not meet an ideal of health, dismiss medicine, or demand a particular kind of spirituality from others. I do not want that version. Belonging to nature does not confer moral superiority or make power disappear. It requires institutions, freedom, self-criticism, and care.

A Village and a Responsibility

La Aldea seeks to bring this choice into the place where it becomes everyday life. Thirty-three members, homes of a thoughtful scale, a protected reserve, economic activities that must sustain themselves, and agreements that must be honored. A table where we can recognize each person who arrives, and land that exists for more than raising the price of the next sale.

The 190 m^2 house and the construction cap of MXN 3,800,000 belong to this search for proportion. Protecting 80% of the land expresses a limit. The network of villages expresses a possibility of collaboration. None of these elements

guarantees a good life on its own. We will have to make that life, care for what works, and change what does not.

I imagine a child who can ask questions, an adult who can rest, an older person who still belongs, and someone going through a difficult time who does not have to hide it to keep their place. I imagine work and beauty, but also tasks completed when no one is taking photographs. Presence must survive the enthusiasm of the first week.

Being Here Again

The most important thing I want to preserve will not fit into a technical specification. It is the ability to feel that my life is happening while it is happening. To listen to my son without thinking about something else. To recognize fatigue before turning it into anger. To be grateful for an encounter without demanding that it last forever. To look at a tree and remember that I, too, belong to that world.

I do not know what humanity will look like in a century. I do know that today we can choose how much of our attention we give away, how we use our tools, and what life we allow to grow around us. That choice has an intimate dimension and a collective one. We need both.

As you close this book, I would like you to carry a question with you: what would help you be more present in the life you already have? It might be a conversation, a boundary, a walk, or a major decision. It might be building a village. Begin wherever you can recognize something true.

The fulfillment I seek looks like this: returning to the body, to relationships, and to the earth; appreciating that we are already living nature, and acting with the care that recognition deserves. Not to become someone outside humanity, but to be, at last, closer to the life we are.

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Javier Tangassi is an entrepreneur and creator of projects in well-being and sustainability. He is a co-founder of ayam and SoulSpring, and the founder of Tangassi Capital.

His work explores how spaces, relationships, and everyday activities can help us live with greater attention and care for the land to which we belong.

Natural Being brings that search together in a personal proposal: to return to presence, recognize our place within the living world, and build villages where care becomes part of everyday life.

We are already living nature.

We live surrounded by possibilities, yet sometimes far removed from our own lives. We know how to produce, accelerate, and transform. Do we still know how to be present?

Natural Being grows from a conviction: the world urgently needs to return to presence. Gratitude begins there, as we recognize what we already are: living nature, an everyday miracle.

Javier Tangassi explores the body, our relationships, and the land to imagine another way of living. A life of greater attention, and small villages that care for the earth and work together. An invitation to ask what deserves to grow, and what we need to learn to care for.



Javier Tangassi

Javier Tangassi is an entrepreneur working in well-being and sustainability. A co-founder of ayam and SoulSpring, and founder of Tangassi Capital, he explores the relationship between human care and the places we inhabit.

Presence is the doorway to gratitude.