

Preparatory Communication

Volume 2

Transcriptions No 21 to 40



Bernard de Montréal

DIFFUSION BDM INTL

Foreword by the editor



Bernard de Montréal

Bernard de Montréal was born in Quebec on July 26, 1939 and died on October 15, 2003, at the age of 64. He had an extraordinary life. He had an extraordinary experience in 1969 that he called "fusion" with a systemic intelligence, therefore a telepathic mental connection with a light being located far into the galaxy. The kind of revelation that could leave more than one skeptic, but the illustration of his great intelligence to explain the current and future psychological condition of Man, has brought thousands of people over the 26 years that lasted his public career. The topics of his lectures were varied but also seem to have been steps. Having started essentially around the extraterrestrial phenomenon, he then went on to discuss esoterism and the decoding of prophecies, while warning about the fabulation and curiosity associated with these subjects. At the same time, he gave seminars to small groups, not because of an elitist approach, but rather to filter out individuals who could present psychological instability and thus damage his reputation. Having changed from interviewing when necessary, the lectures focused on very practical subjects such as couple psychology and the organization of material life, but did not put aside occult subjects related to the internal development of Man in relation to the invisible worlds. The peak of these studies has led to "evolutionary psychology" which we believe is the highest point out of his reading with his systemic telepathic intelligence. Diffusion BdM International is dedicated to making the work of this exceptional man known, so that they too may discover, at one level or another, a psychological awareness that leads to more peace, freedom, love and fulfilment.

For more lectures by Bernard de Montréal, please visit our growing English section within the foreign languages tab of our website at the following address :

Main page of our website : <http://www.diffusion-bdm-intl.com>

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Greetings and good reading,

By all the team of Diffusion BdM Int

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021 - Supramental

The supramental produces a readjustment of human thought, according to an objective mode of perception of reality, in order to prepare Man for a broader and more accurate understanding of the laws of the universe, beyond the sensory limits of the physical body. This new form of intelligence has its origin in certain planes, or worlds of reality, not yet experienced by Man in pure consciousness, that is, in the context of a continuous consciousness between the material plane and the subtler planes of worlds that belong to formless energy, but identifiable through what we must call for the moment "the fluids of form".

All forms are composed of fluids, i. e. energy currents, more or less stable, depending on their degree of proximity or distance from the absolute energy. It is from this absolute energy that Man will finally be able to understand the laws of matter, time, space and movement in time.

As long as Man was subjected to his subjective thought, it was impossible for him to formulate aspects of reality that were not subject to the observation of his senses. Thus, any accumulation of information served only to create in him a relatively fixed memory of material reality. As evolution progressed, this memory became more and more fixed, so that today man's memory has become the measure he gives himself to understand everything that happens in his experience, and that can serve him in his future experience.

But man's future experience is not determined by his accumulated memory of the past, but by another memory that is not personal but rather universal. So that everything that the Man of tomorrow will know will come to him from an instantaneous memory to which he is bound, but to which he does not yet have access, because his thinking is still based on the ancient memory of his senses.

It is because of this ancient memory and the difficulty of getting rid of it, that Man finds it difficult to understand things related to the great impersonal and universal memory of his consciousness. When Man leaves his old memory, the new one will begin to erupt in him, and all his knowledge will change as well as his psychological life, because the latter will no longer be linked to the past of knowledge, but to the present of his new memory, which contains both the past and the future in an absolute present, depending on whether one has access to this or that level of this memory. More Man will lose his memory, the more he will have access to universal memory, and the greater his knowledge will be, because it is only in this memory that everything is retained and recorded perfectly.

The new intelligent life of those who will be affected by the supramental will be determined more and more over time. It will lead to an ever-increasing level of consciousness, so that these individuals will understand and see things that are, by the very fact of unconsciousness, hidden from the eyes of Men. This new intelligence has nothing to do with human education. Whatever the nature of the personality, this intelligence will pierce it, in order to raise the vibratory rate of human consciousness and restore its natural attributes, of which it has been deficient because of its involution in matter.

This intelligence, penetrating more and more into the consciousness of Man, will awaken in him a vibratory resonance that will serve to impregnate him with knowledge not subject to the approval or disapproval of subjective intelligence. Those who grow up gradually in this intelligence will discover things that they can measure without reason. The increase in the energy of this form of intelligence will allow Men to seek out those with whom they can talk and communicate in complete peace of mind. This process will create a kind of human group whose growing energy, over the years, will affect to some extent other individuals who are sensitive to the same energy, but still unaware of its existence and mechanisms.

Those who discover this intelligence, and learn to communicate with it, will discover totally new aspects of their own psychology. They will see that their new psychology will pivot on the axis of this intelligence, according to the rhythm with which they can live it. Since this intelligent energy is ÒprepersonalÓ, the Men who will carry it will sooner or later be forced to realize that their own intellect, their own memory, must gradually give way to a new mode of creative consciousness.

The ego, for a certain time, seeking to secure itself before the increasingly strong rise of this column of energy, will seek by all means to secure itself psychologically through spirituality. A normal reaction for the ego, which for so long has been wrapped in one form or another of spirituality, so that it develops in itself a greater sensitivity and harmony.

But the penetration of this new energy into the mind of Man will contribute to changing the psychological dimension of his knowledge and redirecting his evolution in order to enable him to join the more advanced civilizations that, for a long time now, are traversing the material and invisible cosmos, with the aim of spreading in the universe the links that unite all beings in evolution.

Man's new intelligence will grow in him, gradually, in the same way as the maturity of his subjective knowledge grows in Man. Over time, this intelligence will plant its root in humanity, and the Earth will be a new Earth.

But the individuals who will be the first to be affected by this new intelligence will have to readjust to all forms of knowledge that are part of their old memory. And this will be the most difficult test for Man, because he will be only fully aware of his being when he has been sufficiently imbued with the new experience. He will understand according to ways of thinking that will be new and virgin for him. As long as Man can bear the weight of this new intelligence in him, and what is new in the way he expresses and manifests himself, he will grow.

This new intelligence, not relating to anything from the past, will force Man to live only in the present, and will allow him to know the future to such an extent that the future will no longer be hidden from him, because the very future will serve him in the psychological organization of his evolution, both personal and at the same time evolving.

Those who will have, in them, the power of this new intelligence, will understand why it has been impossible for Man, in the past, to go beyond the limits of reason, and why this same reason, although essential to his previous evolution, will no longer serve in the new life cycle. As long as Man used reason to evolve, it was possible for him to generate enough light to integrate his mental life into his biological life, so that the latter would become increasingly free of the low forms of expression associated with his animal body.

During the next phase of evolution, Man's intelligence will serve a plan related to the perfection of his mental body, which will generate on the planet a higher form of life, because Man will pierce, for the first time, the veils of the secret of matter and spirit. This new intelligence will allow Man to work consciously on evolution, instead of being influenced by it. Man's intelligence will be so great that no one else on the planet will have control over his evolution. This control will allow him to measure the right measure of his participation in this evolution and to realize, once and for all, how great he is.

The Men who have been touched by this new energy will no longer be able to correspond to the low vibrations of the planet. Therefore, great sadness will be felt in them when the first signs of consciousness are manifested on the level of their minds. The emotional energy that had previously been used to give them subjective joy of life will no longer be there. Man will feel a little lonely in his skin, but with time this feeling will disappear and Man will see that his new state is clearly natural, in the context of the universal intelligence that grows in him.

His animal nature will be tamed, and the character traits that previously marked his personality will disappear to give way to another personality, this time a real one. It is not easy for a race of Men to discover the thread that must lead them to the strain of another, with which they have no affinity either through culture or intelligence. Such conditions, for a human group, require a readjustment that is out of the ordinary. That is why the New Man will gradually grow, and see, gradually, what he must become. Otherwise the shock would be too great and he could not bear it.

Earth is currently in an energy field powerful enough to tip the planet on its axis. What delays this change comes from the help that Man unconsciously receives from the higher forces, in order to allow him to raise his consciousness before this great event occurs on Earth that will make Man independent of gravity.

But the forces that maintain the status quo in the quality of biological life on the planet can only maintain their beneficial influence for a certain time, and it is precisely this time limit that will serve to raise the awareness of the new Man. Once this consciousness is completed, cosmic events will accelerate on Earth and this one will change so that Man can spiritualize it, that is, raise the vibrations and control their evolution. The effect of the new human intelligence on Earth will be felt everywhere, the planet will have lost the terrible marks of destruction, and humanity will live in peace.

But Man must be prepared for such events. That is why his intelligence must be high, and his thinking adjusted to another rate of vibration. This renewal, lived on an individual level, requires that Men go through a period of retrenchment from their previous way of life. That is why few will have the inner strength to support the heavy weight of this internal transformation. Any new energy that penetrates the consciousness of a planet comes from higher planes. This is why many Men cannot wait until the end of the cycle and will have to die, for death will free them from the trials unbearable for them, for they will not have the understanding and power that the new intelligence will confer.

The Men who will survive the new wave of consciousness that will descend on Earth, will be the new sons of the Earth. They will liberate the Earth and make it a new garden, where beauty will never have been matched in the past.

The preparation of the new Man will not be without repercussions in the world, because many of those who will be transmuted by this new energy will feel the need to make known what they have acquired. And this communication will awaken other Men to a reality they had never contemplated before.

But the forces of the new intelligence will have to limit their effects on the human psyche, because the latter is devoid and weak. Only, after the collapse of the old life, will Man be allowed to know the total power of his supramental intelligence. From that time on, Men will indeed be the masters of their planet. No matter how big the task, they will have the power to establish everything that must be done to make the Earth one of the most beautiful and largest globes in the galaxy. The intelligence of these new Men will allow them to communicate as equals with other Men from elsewhere, to help the Man of the Earth to build the new world.

Supramental intelligence, by the very nature of its origin, challenges human reason. It causes reactions of all kinds in humans. And it is these reactions that must be tempered over time, so that the consciousness of Man can manifest itself in a continuous way, that is, in a sufficiently stable way so that it can generate, on the material level, a creative force that is constructive, rather than destructive.

Man is weak and the penetration of this energy into his bodies temporarily creates a retreat in his natural ability. He gradually loses faculties that he has always considered obvious in himself, and the ego - because of this loss, which is in fact only a replacement - is worried. But the ego of Man must lose something in order to grow, and dominate the forces of which he has always been subjected, without realizing the influence.

Supramental intelligence is not in the domain of Man, but in the domain of the spirit in Man, and Man must, if he is a container of it, learn to live with it, instead of seeking to understand its modalities of penetration and descent. It is not for Man to rationalize the path from which the supramental consciousness takes to descend into him. But it is up to him to learn to live with this new intelligence, this new consciousness, which is the ultimate goal of evolution on Earth.

It is not a question for Man to consider another way out, when he is himself the one who must convey this energy. Man has power within him, and when power descends at his own pace, Man absorbs it with time, learns to live with it, without his life or the lives of others being rushed by one iota. If Man disrupts the lives of others when the vibratory power of this intelligence penetrates, it is because he has not yet developed the necessary discernment, in order to make good use of what he feels internally. This is part of his experience and over time everything will connect.

Men who know this new intelligence in them will be the first to realize that yesterday's Man can no longer live with tomorrow's Man. Because yesterday's Man does not know where he is going, where he is coming from and where he is going. Then there is no longer any dialogue, and the doors that were once open between the two are gradually closing, so that the new Man can walk his way, and learn to dialogue with those who go with him in the same direction. For it is during this journey that they will learn to see the link that binds them, and to understand the dimensions of that link. In this way they will learn to recognize those who have a little more reality in them than others, and it is they themselves who will now be their friends, their brothers in spirit.

Supramental intelligence is totally within the realm of the mind that watches over Man, and provides him with the necessary strength to live his life well and make it grow. A life that does not grow, is not a life, but an existence! And all existence taxes Man emotionally and diminishes within him the vital and creative forces that make life the most manifest experience.

Supramental life is not a question of salary, or success, or pleasure, but rather a greater or lesser fusion with the intelligence of the mind. Everything else is only the material support of such an experience, and only serves to make this experience more and more pleasant, because more and more Man uses the material support to advance, on the physical plane, the forces of creative intelligence, which you call "the forces of light".

The penetration of the supramental intelligence into Man is, by this very fact, the destruction of the retardant forces in his life, because he acquires, by this very fact, the capacity to manifest himself only in the field of this intelligence which is sufficient only to itself, blowing everything into its path which does not allow him to reach full consciousness of Man and the Earth.

Man is worried in his life, because he does not recognize the power of intelligent life in him, he always and constantly opposes his emotions and subjectivity, so that any confrontation with the forces of life, which do not cease to operate, results in a certain pain, until the day when he has learned that all life is under the control of the intelligent forces in him who do not ask more than to be conscious.

When this intelligence has finally settled completely within him, Man no longer suffers, because everything opens up before him, both in terms of personal knowledge and in terms of material balance. But this balance can only come when he has finally accepted to behave as a real Man, that is, as a Man endowed with all his faculties.

As long as Man obeys the low reactions of his astral consciousness, of his distorted body of desire, it is not possible for him to follow the path written in him, and which dictates the path of his evolution. He then finds himself disarmed by the multitude of obstacles that cover his path and that he himself has helped to raise, because of his ignorance that constantly defies the laws of creative intelligence.

Man believes he has the right to be reborn, but does not realize that he does not have the right to access this rebirth, according to the principles that his sick and blind ego would like him to see. It is not Man who is light, but the creative intelligence in him, which is buried under the heaps of illusions that reduce its ardor and power.

As soon as the New Man begins to see himself in a different way, that is, in order to finally be able to correct what he thought was the rule of the game, he begins to understand the real meaning of the supramental life in him. His experience then becomes different, it no longer serves to impose suffering - which he has surpassed the need to live - on him because of his lack of vision and clarity of mind. His experience then becomes the way in which the supramental intelligence manifests itself in him. The game of life is no longer the same, life is no longer the same. It then appears to him that his old life was only a necessary but painful step, before he could come to see things the way he sees them.

But the life of supramental consciousness is much larger than the conscious Man can imagine, for Man only enters life when life events dictate it. So that supramental life is a movement in the future, and this movement is not measured by the desires of Man or the appetites of his spiritual ego. Man is a channel. And this conscious channel allows the energy of intelligence to build on the planes where it undertakes to elevate new forms.

The first realization of the conscious Man is based on the principle of non-reflection. The more man becomes aware, the less he can reflect his personality in the mirror of his experience. For memory loss is a condition that prevents the ego from returning to the past of the action, in order to contemplate it and report it back to itself. Supramental intelligence is life, and the ego has no power over it, it dominates it on all sides, that is why its first contact with Man is difficult and painful for the ego, because the latter wants to play the game of life according to the rules of his own understanding.

The supramental in Man is an absolute condition of the relationship of his mind with the universal mind. And from this report, we discover a total unity when the ego has been tamed, that is, when it has been transformed. The transformation of the ego is a work whose importance the ego is unable to grasp, because the light is too great for its weakened vision. But the ego is supported in its pain, because life always supports those with whom it must work, so that evolution may continue, on the planes where it penetrates.

The greatest difficulty of the ego lies in its attachment to the old forms, which served its previous life, and it is precisely there that the struggle between the supramental and the lower mind of Man will be fought.

The forces of light know Man perfectly, but he, despite himself, cannot openly let the forces penetrate him, because they are too great for him. The forces then use time to penetrate into Man, and with time, the ego will have lived multiple experiences that will have confirmed to him the new state in which he finds himself, and everything will then be normal and natural for him. Looking back, the transition period was only a bad dream from which he emerged healthy, safe and free.

The new Man cannot realize that he is new, because he has not yet seen the future of his race. Because of this missing experience, his attitude towards what is happening to him has not always been welcomed, because his suffering makes him deny, despite himself, the benefits of his new consciousness. But over time, however, he overcomes this condition of suffering and sees that he is in fact a being whose inner vision no longer coincides with that of unconscious humanity. It is then that he approaches himself, and learns to see himself in another light with the help of a renewed spirit.

The supramental is not understandable. The supramental is a force of the spirit in Man, so there is no need to try to understand it. As long as we try to understand it, it is denied us. The energy of the supramental is a vibration that pierces the mind of Man and elevates the light used by that mind to understand the vast panorama of existence. The supramental, and its descent into the material plane, is a new condition of the human spirit. And it is also a new condition for life on Earth. As long as we seek to understand why the supramental acts in such and such a way, it is impossible for us to realize the reasons behind which the penetrating supramental consciousness is hidden. The supramental always acts for reasons that are indefinite to Man, as long as he does not have enough consciousness to see clearly what is happening in him, and the work that is gradually rising within his personal consciousness.

Those who will be affected by the supramental over the years will see that this strength, this intelligence, is not theirs. And that the conditions of its penetration must be experienced according to each person's mode. No man reacts in the same way.

Thinking is one of the most misunderstood phenomena of mankind. The phenomenon of thought is so occult and subject to the development of the psychology of the ego, that it is not surprising that Man suffers from his thoughts, because they determine the more or less perfect relationship he maintains with another level of his own consciousness, whose mechanisms he has not yet understood.

Human thought in its most fundamental aspect intervenes in the mental life of Man and conditions him to certain experiences, which make him a being more and more dependent on a form of intelligence, which we call "intelligence". But the intelligence we know is not necessarily "intelligence"! And it is for this reason that we must study the mechanisms of thought, in order to know them well and take advantage of them, rather than being slaves to them.

As long as supramental thinking is not on the level of human experience, it is difficult for man to know the limits of his own subjective thinking, since it determines the limits of his knowledge. But as soon as supramental thought appears on the globe, it becomes possible for Man to see possibilities of understanding both visible and invisible reality. Since thought, in its real content, does not define reality according to the norms of subjective thought, it becomes obvious to the rational Man that it is a thought whose origin is not in the domain of Man, but in the domain of the new Man. That is, Man whose psychology gradually rises above the psychology of peoples and nations. From that moment on, supramental thinking began to play a major role in defining reality, as it was not subject to the rules of the game long established by subjective thinking.

But then comes the problem of the perfect understanding of supramental thought, that is, the psychological problem raised by this new form of thought, which must transport Man to the highest plateaus of knowledge and at the same time elevate his mind above the minds of Men.

As long as Man personally attributes the origin of thought to himself, it is impossible for him to discuss the value of his thought, since it seems to start from him and conform to the values he has made his own during his experience. But as soon as he realizes that any form of value or information no longer comes from him, but from above him, he sees himself in the experience of great naivety. That is, his experience with this new form of thinking must be refined, so that he can benefit from this new thinking, rather than suffer from it.

But benefiting from the new thinking is not easy, because Man has not yet discovered the illusions of this communication. Not that the latter is not real, but because it is adjusted to a rate of vibration that is not yet sufficient in his new experience. So that the New Man, at the beginning of his experience, finds himself both in the dilemma of discovering the true thought, and at the same time being forced to realize that he cannot always trust it.

Why is that the case? Simply because supramental thought does not evoke in Man the same resonance as subjective thought. That is to say, it orients, in a mysterious way for the neophyte - rather than directing him in a logical way, as we expect - Men on the material level. But it is precisely this quality of supramental thinking that we must learn to develop, because it is here, or in here, that our power of instruction is hidden from Man.

As long as the New Man does not see or grasp the difference between supramental and communicative thinking in the spirit world, he finds himself in a significant impasse with regard to the development of his power to generate, on the human level, sufficient power through his thought. So that his thinking becomes a working tool, rather than simply a tool of language and communication.

As long as the New Man has not grasped that any thought communicative with the spirit world is a temporal thought, it is impossible for him to realize the future and the deep dimensions of knowledge, for the latter is outside the time of Man and the time of the spirit world.

The new Man must pass a new stage in the understanding of the phenomenon of thought: that of the maturity of thought. While thought has always served to guide Man blindly, the time has come for it to serve Man in understanding the systems and mysteries behind the systems.

But Man has the fundamental fear in him that subjective and spiritual thought had generated: it is the fear of knowledge. For although Man longs for knowledge, he fears that it will take away from him what he does not already possess. This is why we find on the globe a force in supramental thought that makes it possible to destroy all imaginable forms of thought, in order to limit the influence of these thoughts and to help Man to bear the weight of emptiness, that is, the weight of knowledge.

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When this thought reaches those to whom it is dedicated, it makes it possible to readjust the vibratory rate of their thoughts and to substitute what they want in the world of thought, with what is present in them on a small scale of supramental thought.

Those who live on supramental thought will see a kind of emptiness, that is, a kind of distraction, grow in them, because their subjective thoughts will no longer have, over time, the power to provide them with the energy necessary to generate in their lives, the sense of reality. These Men will then know the beginning of this great loneliness, which leads Man to the center of himself. But any solitude of Man face to face with his inner spirit is no longer a solitude, but rather an ever closer relationship, which Man does not yet know in all these aspects.

That Man is learning more and more about himself is a new experience whose ego has not fully understood its meaning. But this new way of seeing things, on its own, gradually fills its mind, so that with time the mind of Man is no longer disconnected from its inner reality, but rises more and more, in order to be able to widen its field of vision.

When his field of vision coincides with the field of vision of another being, Man then realizes the great joy in him, because he is no longer alone now on the plane of Man. Another than him knows the same things of the mind. Man is then in the universal consciousness of his supramental intelligence. And it is from this moment, cherished from his experience, that he realizes that the supramental is the beginning and end of Man's spirit. The Man who knows these words is a fulfilled Man, because he no longer has to look in the world for the reasons of his spirit since the spirit in him can explain it to him outside space and time.

Those who live in the supramental will have to determine the conditions of their existence according to the laws of the spirit in them. And from these conditions, they will progress towards the great era when all those who must recognize themselves will recognize themselves, because nothing in them can prevent this recognition.

As long as Man followed the dictates of his ego, he could only act towards Men to the extent that they brought him something. But in the case of supramental consciousness, Man is devoid of self-centered desires, he only binds with Man to the extent that the latter can understand the dimension of intelligence that leads them to meet, in order to work with them, either on the material or on other subtle levels.

But in the case where the supramental consciousness binds two Men, these two Men can no longer untie, because life has already penetrated into the minds of both. And it is from this same life that they must live, since they belong to the same race that gives birth to it on the material level. Already these two Men are no longer two, but one. Over time, the perfection of the unity of consciousness will be known and these two Men will be said to be of the same race, that is, of the same spirit.

022 - Mothers are ruining themselves

Mothers are ruining themselves, not because they are trying to ruin themselves, but because they do not understand the limits of their responsibility, the limits of their duty to their children. Mothers ruin themselves because they are afraid to make mistakes. Because they are afraid of not giving enough. Because they are afraid of not succeeding in what they have undertaken. They ruin themselves because they doubt their judgment. A judgment that could appear to them to be the result of an error. How can a mother, if she is ruined, do a balanced job in her environment, in her family, a job of real love, a healthy job, both for herself and for her children?

How many times must we repeat that Man is so conditioned by forces, by opinions external to himself, that he no longer has the capacity to act according to principles that are personal to him, that are vital to him, and that reflect what he must do, what he must manifest in his conversation with others.

Mothers, woman, the emotional being of society easily reproaches herself for everything she does, because she is not able to see precisely the perfection, or imperfection, of what she does. Because, precisely, she has lost all form of centrality, she has lost the sharpened point of the intuition that directs action. She has lost faith in her personal judgment. It is a serious situation, it is a sick situation, it is an exhausting situation for thousands and thousands of mothers. Mothers have lost faith in their judgment because they no longer have the power to realize for themselves whether they must, in one case or another, apply firmness, gentleness or tolerance.

How can one raise one or more children, different from other children, in a framework of pedagogical regimentation, universalized on the scale of a nation or a civilization?

Every being is different and a mother is the being closest to her children. And it is from her, from herself, that the creative and directing intelligence of her activity must emerge. It is from herself and not from others. But she has been insecure in her judgment by external opinions, so that today, because of external criticism, she no longer has control over her judgment.

And gradually losing this sensitive faculty over the years, we find it later on straddling principles, which are no longer the result of the inner and vital interplay between her intelligence and intuition, but rather based on depersonalized mechanisms, external to herself, which do not have the strength and power to generate in her family the necessary links to develop the harmony and balance between her and her children that they all need, in order to grow together in life, at different scales of maturity.

Mothers are constantly being pushed back, constantly sore by external opinions, so that, over the years, the foundation of their judgment collapses and these beings become increasingly anxious. So that when the children reached a certain age, the mothers finally feel relieved because they have spent fifteen, sixteen, seventeen years suffering from the conditions they had lost control of. But whose fault is it? To society? No. To those who think in opposition and against them? No. The fault lies on the shoulders of those mothers who love, who ardently desire to help their children evolve towards maturity, but who no longer have the power to realize that the fault is in them.

And when a being can no longer realize that the fault is in him, he will seek by all the wrong means to equalize the task between himself and those to whom it is dedicated. So that mothers will blame the children, mothers will skin children, mothers will cry over themselves, mothers will be troubled, mothers will suffer, because they will not have realized that the original fault of the education problem was with them. Not because they didn't like children, but because they didn't like them in a good way. Not because they were not good for the children, but because they were too good. Not because they did not want to give discipline to the children, but because they did not know what true discipline entails.

It is essential in the education of children that mothers prevail in their judgment. Mothers should consent according to what they feel. And that their freedom of opinion be respected within a framework whose limits they know. Mothers need to know, recognize and know what they are feeling. Be sure of what they feel and not let their sensitivity be exposed to external elements that create doubt in them, change their minds, alter their motivation and take away their power to act creatively in the essential field of education.

Mothers need to know their children, at least as much as they know themselves. But if they don't know themselves, if they are not aware of themselves, and if they fear the opinions of others, how can you expect these same loving, devoted, often nostalgic mothers to grow up with their children and flourish at the same time as their children? It is almost an impossible task.

The problem of the emotionality of women, of mothers, is a very large, vast and widespread problem in today's society. For today's mother must not only rely on her feelings, but she must also face a very varied form of pedagogical and philosophical studies that have been done on children for the benefit of children. And often these forms do not apply to their children, because their children are, in their opinion, different. They are not like the others and they know it very well. But they are forced to bring together conditions of experience from outside and often compare them with their own results, which are not always what they would have liked.

Mothers are ruining themselves because they do not have enough discernment to educate themselves in their behaviour towards their children. They do not have enough centrality to educate their children according to the vibratory intelligence in them. Their psychological support in education is based on the rules more or less established by the culture to which they belong. Depending on how well these rules are applied, they think or feel they have done their duty.

They do not recognize that all children are individuals and that general rules cannot apply to individual cases. Their efforts to educate their children are wrapped in socio-moralist feelings, which in no way determine the laws of relationship between a parent and a child.

A child must not suffocate the mother, because the mother also has a right to life. But if the mother does not realize that she also has a right to live, she will allow the child to suffocate her, and her sense of responsibility towards the child will become increasingly marked by an impression that she is never doing enough for the child, or that she has done everything for the child, and that the child is not at the height of the situation.

The fault is not with the child, but with the mother who will feel guilty for probably having failed in her task as an educator. And yet, it's not that she failed, but that she didn't know how to do it, she didn't know when to remove her pin from the game, and the child took advantage of it without her realizing it, before it was too late.

The ego is vampiric by nature, it takes everything it can. And a child can very well empty his mother, exhaust her completely, if she does not have the discernment between her legitimate feelings and her false feelings. Mothers, as long as they have not developed enough inner strength, have great difficulty separating the action of education from the feelings of education. And it is here that they undertake tasks that often lead them to the limits of their physical and moral strength. As long as they have not succeeded in seeing their educational actions in a framework of responsibility, precisely supported by a discernment that is tested by any sentimentality more or less linked to an emotional and egocentric mentality, they have not understood anything about education.

The task of education that a mother must not deprive her of living a life according to her personality. If this is the case, and the case is in the millions, the mother is no longer a centric being, but a being devoid of centricity. Such a being undergoes life for long periods of time and one day finds himself emptied, suffering from not having lived during the whole period of education, and now finding himself aged and weakened by age, forced to feed himself from time to time with the little pleasures that grown-ups are willing to offer him, the most obvious of which is the care of grandchildren.

The mother's life, the mother's creative life degenerates more and more, and one day she only sees herself in the role of the grandmother. A subordinate and abusive role that she must take pleasure in because she has no other business left in her life, having already exhausted all her potential for emotional and imprisoning education, and for the care of the babies of children who, for their part, have the pleasure of living in her place.

As long as mothers do not learn to live their role as mothers and women and human beings at the same time, they will remain images fixed on the wall of life. Their faces will tarnish and they will age more, and earlier than they should have, because they will not have understood that Man is on Earth to live, and not to undergo the instances of life. Centricity is very important for the mother, because it is the only point of reference she can give herself, in order to live a life beyond the reach of the misconceptions that abound in terms of family education and the mother's family responsibility.

The mother is not a beast of burden filled with love. The mother is an integral being who lacks discernment when it comes to living her life. Because her education has poisoned her mind and the social role that we want her to play, or she wants herself to play, is in line with her insecurity as a human being. This is why women are increasingly rebelling, not understanding that it is not the home that is the source of their anguish, but their ignorance of the laws of the spirit in them that must dictate to Man the right measure of things.

Mothers ruin themselves because they don't know. They are ruining themselves because they are afraid of not being able to keep up with events in their children's lives. They ruin themselves because they do not realize that their children also have their lives and experiences to live, and that nothing is lost and nothing is created in life.

The mother's anguish takes away the inner calm she needs to see herself in the mirror of her own expression. As long as the task of raising and caring for children is not well understood from within, this anguish will grow as the problems grow. And she will never be able to get rid of it, because her emotions will have woven a web so thick before her maternal eyes that she will have to remain "the madre dolorosa", while the husband will pursue in the world his pleasures that he will absolutely know how to justify.

The mother is a being whose nature is to give. But giving also has its limits and mothers do not know the limits of self-giving. This is why they suffer most in family conflicts. Their psychology is so closely linked to a sense of responsibility that they have difficulty understanding that they are also entitled to live like their husbands. They have the right to participate in life in a creative and enjoyable way, without compromising their joy of living. But the feeling is so strong among them that they have difficulty feeding themselves, always having to feed themselves on their children or on their relationships with their children.

Of course, it is good for mothers to maintain close relationships with their children, nature has endowed them with the faculties to perform this delicate and difficult task. But nature has not prevented them from living, nor has it imprisoned them in a life of educational or family sentimentality. Mothers are the ones who keep this slavery and they are the ones who often refuse to look at things as they are.

As long as mothers do not follow very closely their inner will, which often dictates the path they must take to live a more pleasant and remunerative life, they will be forced to pick up the crumbs of life that fall from the depersonalizing table of their educational activity.

It is not always husbands who are wrong, although husbands do not always help mothers to live as they would have if the children had not appeared on the family scene. But it is mothers who relentlessly pursue hidden and deep dreams whose meaning they do not even understand. If a child does not respond to a mother's sincere effort, he must be treated as a non-respondent, and the mother must take a new and liberating position towards that child. From there to allow this child to take away the last remaining strengths, it is an abomination since the child is selfish and still in a state of development that must one day end up in his own field of experience.

The mother should not always agree that she is responsible for the child since the child, too, at a certain age, must show some responsibility towards her mother and her parents in general. A child who does not manifest himself in this way at a certain age lacks maturity. And his character must no longer influence the lives of parents who have devoted themselves sincerely for many years. Where there is sincerity, there must be respect and love in return, otherwise the mother-child, father-child relationship is simply an educational working relationship. And where there is only work, one should not expect too much pay. The return she must experience from her children must be reflected in her children's affection for her. And if this condition is absent, it is obvious that the mother must reorient herself and find another personal path to her remuneration.

Too many people think that the mother is devoted to her children until the age set by society. This is true, socially speaking, but not necessarily in terms of the intimate relationship between mother and child. No one can dictate to the mother the nature of her relationship with the child. Only she must be able to see it well, understand it well, measure it well, so that her life is well lived and the child's life is in harmony with hers.

A mother's life is an almost closed life until she understands the laws of her own mind. It is a life of devotion, because she did not realize that even in devotion, there can be a weakness of the mind trapped by a misunderstanding of what devotion is. The mother's devotion must seek to imbue the child with a sign of affection and love, without taking away what she needs most to live her life, that is, her true personality. But it is easy for a mother to lose her true personality, because her blind and too often sentimental love turns a blind eye to her right to put an end to what can harm her in this regard.

It is easier for the father to maintain his personality in front of the child, because he is conditioned not to suffer too much damage to his personality. The outside work teaches him without his realizing it, that it is better for him, very often, to be far from home so as not to be suffocated by what is happening inside.

But let's look at the mother's situation. Doesn't she also have the right to live her personality? Does she not also have the right to say "no" to the slightly too selfish demands of children who suffer from this state of mind?

But what does she do if you confront her with this question? She camouflages herself behind the screen of maternal feeling. She hides behind the last of the alibis, the one that comes to her mouth first: "But who will take care of the children? È. Well, ma'am, ask your husband for once, or ask the maid, or ask the babysitter, or ask the mother-in-law. Ask it once and for all, and you'll get an answer. Then you will start to understand something. And from there, you can go to Eaton's and buy a little dress you've been dreaming of for so long. Your husband will then see you in a new skin and next time, it may be him, if he is a real husband, who will invite you to Eaton's.

Mothers are beasts of kindness, and they complain about that on top of that. What do you want to do about it? There is nothing to do until they understand that if they are slaves, it is because they have no discernment and no will that comes with discernment. The mother's function in the family must be balanced with that of the father. In other words, he must participate equally in the family's ''joie de vivre''. If she does not succeed in participating equally in this joy of life, it is because there is an imbalance somewhere. And since we are talking about the mother, it is a matter of looking at the highlights of her life and checking whether her activity rate is higher than her credit. If this is the case, it is important that the mother stays in touch with herself, and that she learns to live by looking at in a cold way what led her to live an arid life without real pleasure.

A mother should never think that the family can do nothing without her. A father can cook well from time to time, and a child can be placed in care without affecting his entire life. But there are mothers who are more hens than mothers and who spend their lives tinglying on their children's heads, believing that they are doing them a favour. These kinds of mothers are often indomitable, and it is only life that can give them a lesson that is salty enough to break away from certain habits.

A mother who does not know how to set limits in her educational and family action very quickly becomes a source of complaints in the family. Not that she is not right, but her reason stems from an incredible number of actions taken in the past that have made her incapable of motivating herself beyond the boundaries of the home. However, such a situation makes her an inexperienced woman who easily becomes bland in the eyes of her husband and those around her.

Men are not gods, they do not see things with the wisdom of the gods. Often they need help and mothers do not always help their husbands, because they are always and constantly overwhelmed by feelings that prevent them from living a life that could bring them closer to their husbands. When a man comes back from work, he likes his wife to be there. But there are mothers who are never present in spirit. In other words, there are constipated mothers, so constipated that only a diarrhea of misplaced feelings can save their skin and rejuvenate their minds.

The mother must be realized and this means seeing herself in the mirror of life, not in the mirror of her imagination. Discernment is a faculty that all Men need, and the mother also needs it, because it is she who is likely to be the most deficient, given her socio-family position and the role that was kindly imposed on her and that she accepted without much knowledge and understanding. Today's woman wakes up, but she wakes up on the wrong side of the bed.

It is not by imagining that she misses the outside world, that she will discover what she misses inside. It is by taking control of herself that she will see the highlights that led her to slavery. Let her step back a few feet and admit her bad habits with a clear vision and the will to stop them. Otherwise, it will be doomed to internal failure. And such a failure does not forgive, because it frosted the eye and made the woman's gaze dull as we find in old countries.

There is in every woman a being who seeks universality. And this hidden being, buried, must one day show his head, and it is this day that will be painful for the woman who wanted to deny her existence. We often say "that we do not lack what we do not know". Well, if that saying is so true, why do so many women envy those who have managed to live a little bit of their lives? The answer is very clear and unequivocal. No mother wants her role as a slave, but many do not have the courage to feel what they feel inside themselves. Many people do not have the will to exercise what they know must be exercised.

In other words, the women in the mothers are for them the witches who must not come out of their black hole, because if they did, the mothers would fear so much this strange vision of themselves, which they have forgotten since their tender youth, that the mere thought frightens them. And what is most surprising is that husbands would be the first to realize that their wives, at last, have come out of the tomb of sick and imaginary motherhood.

The witch, the woman, must come out of the mother's womb, so that the mother can revive and rethink her life within a new vision of herself of which she did not believe she was capable. Notice that I am talking about mothers who suffer from their condition, not mothers who have understood that the woman must be a woman, and the mother must be a mother, and that the two must be united. These mothers are rare but their numbers will grow, because the woman of tomorrow will open her mind wide to bring freshness into it. And from this freshness the children will benefit because they will grow up not suffocated by the warm bed of the kindergarten.

When mothers have lived outside their illusions resulting from a lack of discernment, they will be able to lighten their minds and take part in the life that has flowed before their eyes. They will then see that the deep and powerful feelings they previously had come from their emotional incapacity and lack of discernment and personal judgment. They will see that they must judge life from themselves, for themselves, and not have it imposed on them by others. It is from that moment on that mothers will have a clear understanding of their role as mothers and that this role will be a function well governed by the laws of their spirit with which they will live in total harmony.

We will then say that the mother is great, because she knows what she is doing and understands what she has undertaken. Then we can talk about the wisdom of the mother, as we are talking about the father's business today. This will bring to an end the age-old drama of the mother who suffers for her children, because she has undertaken to live a life of which she is not familiar with the laws, because her mind is dead, her mind no longer has the vitality it needs, to conquer the enormous forms of sentimentality that pile up in the wounded heart of a "madre dolorosa".

The mother must rejuvenate herself, she must take back what she has lost through her own fault, and none other than herself can return to the life she so desperately needs, if she wishes to live as a being worthy in her own eyes and fulfilled in her husband's true and just vision, if that is the case.

023 - Be alone or in a couple

It is better to be happy alone than unhappy together. This is obvious in itself, difficult to achieve because Man does not have the will to undo what he has done wrong. Building a life with another person is pleasant when everything is going well in between, but easily becomes hell when everything goes wrong. But the feelings are so strong and the fears of tomorrow so great that most people prefer to wait and see if there will be any changes.

Waiting is one thing, but pretending to yourself that you use waiting as an alibi against your impotence and inability to act is another. There are some of these people who are so afraid of their husbands - or wives - that the slightest idea of changing their lives seems impossible to them. Not only because of the fear they have, but because they do not see a way out of their lives if, unfortunately, they should separate. As if life only takes care of those who don't have a serious problem...

Of course, it is not easy to change your life in a marital sense. And indeed, those who are thinking of changing their lives in this way must be absolutely sure that there is no other way out and that all possible avenues have been explored. Many, if they could talk intelligently with someone they have already loved, would find a solution to their famous dilemma. But no! They refuse real and integral dialogue, they refuse to see things as they are and complain to everyone that their lives are unbearable. There are always two outcomes in life, one that is real and the other that is not. Most people choose the one that is not, and complain that it is so until death.

How ridiculous can Man be to continue living a life that is not livable? How man lacks the will to improve his fate, if it is not justifiable. Any life that is badly lived is because, somewhere along the line, there has been a lack of will, a lack of courage - to use your words. No life is absolute in its arrangement, only your idea of this life can be reduced to any form of impotence. As long as Man has not learned and understood the first lesson of life, namely harmony, he is unable to live his life, he must undergo until it becomes for him a purely mechanical existence without heat.

But harmony in life can only come to him if he creates the necessary conditions so that he can come to her. And often, these conditions must be created in a radical way, so that a new energy descends and relaunches it in a new direction. But all this requires will and a powerful desire not to suffer life, but to live it as one would like to live it. There are cases where it seems absolutely impossible for the individual to change anything that makes his life bearable, because it has been so badly lived and built.

The dilemma is often so difficult to overcome that these people seem to have no other way out than the one they have known for years and which has poisoned their lives. However, these people are weak and their weakness contributes to maintaining the status quo in their lives. And they will never get away with it, unless they apply a very great and very firm will, a will totally directed by an objective intelligence of their situation, where the false feelings that hold them back will be powerless to make them deviate from a judgment who they know to be accurate, but whose application they fear because of their insecurity.

Insecurity is a vase that holds man back and contributes to his inner suffering. Insecurity is always based on motives that are not real, but that we believe are real because we live them in uncertainty before ourselves. How can Man live a full life if he is full of uncertainties that come from a deep lack of will and creative intelligence in him?

People who live together and who, after many efforts, cannot connect, improve their common fate, have no alternatives but to seek another way in life, in order to perfect their own lives and allow their spouses to continue their own. Men are not brought together to reduce the quality of their lives, but to increase this quality and make it greater during their common experience. If this is not the case, for whatever reason, and they persist in making their lives difficult, monotonous, it is better for them to live alone than to live together. For they no longer build, but destroy everything, little by little, on the rest of the road they have to travel, and contaminate the lives of their children, who also have a life to live, in conditions that should be the most suitable to facilitate the natural development of good feelings and intelligence balanced by healthy emotions.

But if parents are unable to create such an environment for their children, wisdom should prevail in

them, rather than weakness of character and impotent will in the face of the evidence that makes them suffer. Life is a continuum, it keeps beating because you have decided to make a major decision that gives it a new direction. On the contrary, it starts all over again, but this time with the advantage of a very great experience of your past mistakes.

Too many people in our modern society have been rendered powerless by living conditions, according to which it was no longer possible for two, alone, three or four of them to achieve their full potential with their children, because they had ceased to be able to see beyond the murderous routine of a life without an end. But what can we do for these people? Nothing. Absolutely nothing. For they must take the first step for themselves and by themselves. And the first step is the one that allows them to face the situation and finish it once and for all, when they have ruminated in their minds to finish it, without being able to do so, because of the fear of tomorrow, the fear in all its illusory forms have deprived them of the power of action.

Of course, it is not easy to change a life after such a long chain of experiences with two people. But what do you want? To rot or to live? It is only up to you to answer and decide, if there is a decision to be made. But only you can make the decision. No one can and will take it for you. People are full of good advice. But advice is just a simple ointment that does not cure evil if you do not apply it intelligently, and armed with a strong will.

The temporary suffering caused by a radical change in life is part of your attachment to the past of your life. Your feelings bring you back to the past, and it is from this past that you feed for some time, because your emotions have been disturbed, so that you can be better organized in the future. This is the price you have to pay when you have to undo what you did wrong. But you have to pay this price, because it represents, in fact, how bogged down you were. The deeper you plunge a stake into the mud, the harder it is to get it out. The same is true for your feelings, your ill-lived emotions and your malnourished love.

One of the greatest illusions that must be overcome, when a major decision has to be made in the life of two people, is the one that causes us regret. Regret is a channel that keeps us connected to the past and often makes us question whether we have done the right thing or the wrong thing. In life, it is first and foremost a question of action. If we do not act, we do not experience regret, but we do not live either.

Every decision brings with it its own energy. And it is from this energy that we draw the necessary forces to maintain the decision, and to eventually make it work. Until we have learned the important lesson that we must constantly make in life of increasingly voluntary decisions if we want to live our lives instead of suffering them, we are not in the maximum potential of our lives, but in the antechamber of them. Most people live in the antechamber of life, and it is these people who constantly accumulate problems in life and piss off those around them.

When there is a problem, we must eliminate it at the root in order to always level the playing field of our own evolution, of our own life. Without this we quickly become vegetative beings, through whom the creative forces of consciousness cannot flow, because the inner tensions are too great and hinder those forces in us that are part of the creative life itself. It is from this life that we must live, and not from a life that dries up, over the years, the shore of our will dulled by our false feelings.

Whatever your life is, if it is not what you want it to be, it is up to you to determine its direction. In the complex world of emotions and feelings, Men are prisoners, especially where love has not been able to grow with time. But if a man or woman destroys his or her life because he or she does not have the courage to face things, we can only shrug and hope that one day or another, intuition, willingness, will be able to break through the shell surface out of fear of being alone in life.

Obviously, we must do everything possible and necessary to stop the elements that make this union difficult from a union between two beings. If it is necessary to mend and re-strengthen the bonds: wonderful! And in many cases this is the case. But it is not these cases that interest us here, but those that are only affected by rust, and whose erosion can only increase over time. We must not always delude ourselves, the will is the most powerful asset that Man possesses, it is his strength, his power. And this willingness is constantly weakened because people are afraid of being troubled beyond a capacity they do not believe they have.

Any being who manifests himself in power, in will, grows in reality and can only become greater in his life. But Men are so trapped in their own foolishness that they cannot see, they cannot act. From there, their impression that life is often not worth living. Indeed, life is not worth living if it is not commensurate with our deep desire. If it is only commensurate with our weaknesses and lack of will, it is better for us materially than it was not. That is why it is necessary for us to understand its potential and this potential is recorded in us.

There are beings on Earth, of all kinds. Those who succeed in their lives, understand it well and live it well, despite all the obstacles it presents in their path. And it is often these men or women who serve as an example to Man. But Man cannot live by example, he must be his own example in front of himself.

As long as you do not understand that your life is in your hands, even if it is predetermined, you will not be able to live as beings full of themselves. Your will must be shared between your material and spiritual parts, so that the two merge. Only then can you be happy and well in your own skin, for it is your skin that you will discover, not the skin that you have been given or that you have given yourself out of weakness or lack of creative intelligence.

You can't live two lives: one that doesn't work, and another that you hope for. It is about transforming the one that does not work into a life that works. And it is up to you to get rid of your delay mechanisms, which you have created for years due to a lack of will. No matter what kind of life you live, there is only one worth living and that is the one where you are happy, or where you can see a possible success. If there is no sun on your horizon, it is highly time you got rid of the clouds that veil it.

All this said, however, is not easy to live with, because living one thing and talking about it are already two very different things. But when you realize that from one thing you can progress to the other, you will already have begun to feed on your own strength and break down your own walls, but you need to know first.

You should know that will is the only real asset you have and that everything else depends on it. Without will you are at the mercy of all that is unleashed and swallowed up. You are at the mercy of anything you don't want. You are slaves. It is therefore up to you to become master to see the situation when you have realized that there is no other way out. But make sure there is no other way out, so as not to throw a building on the ground that can be fixed and redecorated. It is here that you must make a precise assessment of your possibilities and not expect anything that cannot be used to repair the old factory, unless it is so weakened in its fibres that nothing can hold up anymore. It is up to you to know, it is up to you to decide, to you alone.

Women are often the victims in married life, because the task of raising children is theirs. This task, which has serious consequences for children, is also important for the mother, who must be both maternal to her younglings and intelligent to herself. For family life is not a situation from which the great male can and must free himself alone, at the expense of a woman who is often too sensitive or too weak to reject everything she has wanted to sow for love.

Women must recognize as many possibilities for freedom as men do in life. But it is only by getting used to looking things in the face that she can achieve this right status, because her feelings are often stronger than her intelligence, and from this situation she emerges suffering and collected. While the big male easily finds the key to the fields, because he knows very well that the mother is there to take care of the children, alone, without moral support, weakened in her resistance. Turn on your lights! Wake up once and for all! And that those who have been gutted, close their wounds, man or woman, otherwise life will flow through your fingers and you will no longer know it!

It is no longer a question of letting oneself be led from below, but of doing the right thing, that is, acting for the good of all, as much of yourself as for the one with whom everything has probably been tried in order to make an impossible union possible. As long as you believe in a possibility, the door is open, but as soon as you realize the impossibility, stop banging your head against the walls and change direction! You don't have to be stupid until you're sordid. It is about feeling good about yourself, about being happy according to our power to be happy. Unfortunately, there seem to be people in the world who close themselves to happiness out of small-mindedness and lack character. There is nothing we can do for these people because they can't do anything for themselves.

Once something is done, it must be articulated and immediately put into the oven of the experiment to discover its new properties. Know that everything is possible for you if you realize what it means, and everything can be impossible if you close yourself off and refuse to do what you feel you have to do.

Notice that nothing is more powerful and has no grip on the uninformed ego than false feelings. It is these feelings that prevent people from experiencing life in all its possible forms, and from realizing the potential that is in every being. Feelings are good when they add to life, but as soon as they delay life and keep it in a box, they are late and harmful. They contribute to poisoning life under the pledge of an impression that only serves to make you believe what you do not believe internally but that you accept in the name of hope and the hopefulness. But hope is only a subtle way in which you take yourself to distance yourself from the application of a firm and intelligent will to a situation that you have found irremediable.

We do not always admit to ourselves what we know inside, because we are used to lying to ourselves in the name of family responsibility for this or that person, in the name of children, in the name of a whole range of values that we do not want to put aside, because it represents a kind of insecure security. Look at your life as a couple and see if you have the courage to live it to the end. If so, so much the better, it's wonderful. Otherwise, stop filling your stomach with illusions and your head with margarine.

Man will always evolve, and his individuality will become greater and greater, so that life in him will manifest itself more and more in harmony with itself. In the life of a couple, an ever greater harmony must develop, if the couple is to allow the two individuals who compose it to perfect their personality within a psychological structure, equivalent to a single structure of personal ego. As long as the couple operates on a basis of self-centeredness, it is impossible for them to ensure that the two individuals who make up the couple have an equal share in the life of the couple. And automatically one of the two, if not both, will be affected by any imbalance in the manifestation of this couple. In fact, a couple is actually the social manifestation of two beings for the benefit of both. If these two people are in disarray, the couple's life is no longer useful to them. They should cease, so that a new impetus can be given, allowing these two beings to re-couple in a different structure, but fulfilling the goal it should have towards these two people.

But today's Man is so closely linked to many false feelings that when it is necessary for him to reformulate the structure of the couple, which is no longer useful to him, he prefers to continue to exploit this structure, not realizing that it is himself who is exploited. The exploitation of the dead life of a couple by two coupled beings is the height of human sentimentality and the basis for much suffering in our society. The time will come, and it has already begun, when Man, realizing that he has not made the final choice of his company, will untie without trauma the bond that linked them before, in order to relive another experience, which, this time, perhaps, will be happy.

We must do everything possible to keep the flame that unites a home and ensures a healthy and harmonious life for all. But in cases where this is impossible, frankly impossible, the people involved must have the will to rebuild what has not been able to serve them adequately. And from this experience, learn lessons for the future, while reducing as much as possible - always in the context of love for children and concern for their well-being - conflicts of interest towards these children, so that they do not suffer from sharing.

There are too many parents, for selfish reasons, who use their children to point out to a spouse the past faults that have been committed, without realizing that if the couple's life has not worked for them, the children have already been the victims. Stop using children as hostages, against our poorly developed feelings and poorly formed ideas of life. Children are in our lives to build the scaffolding necessary for theirs in the future, not to endure the madness of our follies.

Any well-meaning parent towards his or her children should minimize the conflict between him or her and his or her partner, so that children continue to benefit from the presence of both. Children are indeterminate in their conception of the psychological balance that should be found in a home, but are very sensitive to this balance. If there is a lack of balance in the life of the home, children suffer consciously and unconsciously. Negative energy disrupts their emotional bodies, and prevents them from developing the natural centrality that love and any good education that should accompany it bring to those who evolve in favorable environments.

When the parents have stopped really loving each other, they are just living together. Children deteriorate and lose the natural look they should have developed in a healthy and conflict-free environment of which they do not understand all the secrets. Note that for a child, a parent represents someone who is tall in his or her esteem, but this esteem can very easily decrease if the child recognizes at some point that the parents are not in harmony with each other.

That's why it's essential for parents to decide whether they want to live together and balance their relationship, so that children can enjoy life in a healthy way. Otherwise, it is preferable for parents to get along frankly, so as not to disturb the lives of those they love too much.

Parents, in general, are aware of the harm they can do to their children if they have to separate. And this concern is often the reason why they delay a separation, which would give them a new option in life. Parents' concerns are justified in the sense that two parents are needed to create a balance in the child's life. But it must be recognized that a good single father or mother, whom the child values and loves, can very well fulfil the task of the necessary education, and allow the child to evolve without being bruised by irreducible conflicts between the two parents, who really no longer have a future together because the bridges have been cut between them.

If the bridges are really cut between two parents, not only do the parents suffer, but so do the children. It is better to apply the great remedies at that time. But great remedies require great will. And this is where the problem lies. This is where the parent who suffers most from the situation must be able to make a decision that will create a new balance.

No link is absolute between two beings, only the beings condition this link and are responsible for it towards themselves, since they are the ones who have created the possibility of it. But parents do not always have clear judgment and firm will. As a result, many years often have to pass before a crisis forces them, willy-nilly, to make a decision that should have been made a long time ago. For couples with children, the decision is much more difficult because of all the considerations, which in the case of a childless couple, only affects the two adults.

Those who have no children and who suffer in their union - and who persist for sentimental reasons or weakness, because they wrongly give themselves because they have no will, no strength of character to change their situation - these beings deserve the fate they are creating for themselves. Because these people refuse to admit the reality of their failure. When we refuse to admit failure, it is because failure has not yet revealed to us the real character of our personality. And it is only with time that this achievement will become known in all its clarity. Then we will be forced to change direction.

The years lived together will have served to make us more emotionally dependent on the situation, until the moment when, if there is clarity, the delayed decision will lead to a greater assessment of our incapacity.

Rationalize all you want, there is no place in life for a lack of will. And where we know that the will must be applied in order to change a situation, in order to give the boat a new boost, we must do so, because one day or another we will have to do so under probably more difficult conditions.

For already time will have made a great collection of all our dear emotions, and will have galvanized our feelings, so that any break-up will be more and more difficult. It is not a question of trying to break a union with a being for the sole purpose of demonstrating to oneself whether there is will in oneself, it is better to see if there are really real possibilities, rather than imaginary possibilities that we strive not to want to see disappear. But at some point, we no longer have a choice, and it is here that we must firmly realize that it is better to live alone than to be unhappy together.

In life, there is always a way to get around. And those who do not know that this is true in the field of wounded love, will have to realize it in spite of themselves, somewhere in time. For today's man and woman no longer have the old executives who maintained the status quo in their relationship, which had long since passed away but which persisted. For Men were dominated by fear and shame, two great illusions, two enormous forms that have troubled and still trouble many lives. Is it you or a dear friend who doesn't want to see clearly?

Life is not always what we would like it to be, because we do not have the will to tame it. In the field of love, our will is even weaker, because for Man, love is a great security. Security based on the presence of another being in our lives, external security. But this security can easily become a hell if we take a little too many false values of which we know the illusion, but which we do not have the courage to reject.

The Man makes his bed and must sleep in it until he realizes that not all beds are made in the same way. It is not about being so stupid that you would like, to sleep in a bed for a lifetime, which the bottom pierces your heart and mind.

But these major decisions in marital life require careful consideration, because many households can continue to function, only to the extent that people are willing to see beyond their belly button.

As long as two beings seek to quarrel, there will always be material to feed their minds. But when two beings are about to make a real examination of their behavior, they can easily find a hidden formula, provided they put aside the disturbing dispositions of their ego nourished by blinding passions, and willing not to understand anything, for the ego is both holy and sinful.

024 - Pornography

Pornography is much more a way for Man to talk to this aspect of himself than he dares to contemplate face to face, than the simple reading of images that should relieve his pain of living.

The pornographer is concerned about his spiritual and moral indecency, because he does not understand it. For him, pornography is too strong a force for him to be able to free himself from it without the help of an understudy he believes he must dress, when he presents himself face to face with his mind, or rather with the mind worried about his ego.

The revenge of Man, behind the Man who is having fun, is on the inner planes of Man. And of these plans, the spirit gnaws at him without completely bruising his prey. For it is precisely the fact of eating a little bit of its prey that constitutes for the spirit of the ego the great farce of Man contemplating with pleasure, neither sweet nor bitter, the bestial side of human nature.

The pornographer does not know where life ends, in his pleasure. Because he doesn't know where his pleasure comes from, he doesn't understand its mechanisms. Alone in front of the image, he contemplates, his gaze stained by too many forms that leave their traces in his mind. The pornographer is a lonely man, a man who misses not being able to live the experience with the woman, in a light and joyful way. He must refuse the conquests richer in feelings, because he does not have enough feelings in him to establish, on a human level, a sincere relationship and precisely centered on a natural disposition of his sex.

The hand denies true sexuality, because it is directed by the evil and cunning spirit that Man harbours without knowing it, as soon as he takes pleasure in getting drunk on forms that represent, on the material level, degeneration and turpitude. When the pornographer wonders about the reason for his act, he relies on his ordinary reasons, his reasons that only serve to hide the true nature of his solitude from him. For if he knew the valid reasons for his act, loneliness would cease for him. And it is the domain of the mind to undertake, on a human level, any being who must, for one reason or another, suffer from what he does not understand.

Life has its secrets that Man does not know, and if he only knew a small part of them, he would no longer be Man but Superman. Clouds and shadows would disappear from his mind and the latter would rise to the highest planes, from where he could contemplate the games of the mind in Man, and from where he would see that pornography is simply a powerful form, to delay Man in his emotional evolution towards the maturity of his emotion.

Pornography often serves the spirit well, in the sense that it allows it to delay a certain routing before time is agreed. When time is right, the spirit takes the pin out of the game, and suddenly pornography no longer appeals to the slave. But everything depends on the relationship between the goods of the spirit and the goods of Man.

The pornographer contemplates in himself the flame of desire, but does not know why this flame is always lit. He does not understand that the spirit is evil, and that he uses the form to regain within himself certain forces that he is not ready to use, because the extent to which he would deal with that force does not suit the level of the spirit within him.

The spirit is much more than man can imagine. For Man has made the spirit a being in the image of Man, when in fact the spirit always protects his image, and no Man who sees it can remember his face, because his face is made up of a thousand shapes, each one appropriate to the execution of Man's life plan.

The pornographer changes each time he presents himself in front of the pleasure, because he discovers more and more the dissatisfaction he drags behind. As long as he has not sat sufficiently in front of himself, he is forced to return to the form, in order to feel in him a movement of his mind, which whispers in his ear that the next time it will be the last time. But Man forgets that he is weak, because he does not know where his weakness comes from. The impression he has of form is always related to the warmth it can bring him in his solitude. But this impression is not fair, because on the other side of the heat, he must find the cold of a feeling whose hidden greatness he does not know.

If the pornographer stops by his extreme efforts to present himself in front of the form, he will feel attracted internally by an indomitable force that will blow him that maybe tomorrow, he will return to the form. But this temporary postponement is only part of the game of the mind, which must prevent him from believing too much in his decadence, in order to allow him gradually to return to the form, which he uses to prevent him from too quickly having access to certain forces within him, but which he is not yet allowed to use because time is not agreed.

Man believes that he lives his life freely, but this is one of Man's great illusions. Many of his counterfeits, his degenerative acts, are blown away by the mind in order to delay this or that direction of his life. Men are really poor beings, as long as they have not understood that the spirit is everywhere at once, in ALL.

The greatest evil on Earth is not pornography, but the fact that the pornographer does not know and does not understand why he is a pornographer.

In any field of Man's activity, elevating or decadent, there is always the spirit behind it, which dictates and allows Man to suffer from such and such an illusion. The Man who does not know this secret is not a Man, but a strange being who evolves in a strange world, where nothing is known except by those who set foot in it. The greatest of all evils is ignorance, because it is from it that Man suffers, and not from the image that evokes before his eyes an unspecified voluptuousness.

Everything in the experience of Man is part of the link between Man and the spirit in him. For Man, such and such an action is good or bad, but for the spirit in Man, all action has its ''raison d'être'', and Man is the victim, until the moment he discovers the laws. This is what Man must know. And until he understands this, Man will be a poor caricature of himself, whether he is a pornographer or a photographer, a monk or a prince, because the Earth is the domain of the spirit, and this last pin on the vast map of experience the domains of his activity that must serve the evolution of the human race.

But the human race will soon reach another phase of its evolution, and it is during this phase that Men will know the secrets of the spirit, and that the pornographer will stop raising his gaze towards forms whose sensuality only serves to enslave him to certain facets of the game of the spirit, according to reasons beyond his comprehension. For there is no logic in the world of the spirit, only energy that must be used for the evolution of the worlds.

If the pornographer is unhappy in his experience, it is because he must live it in order to manifest, on the material level, certain forces that must serve the evolution of Man, even if these forces seem to be in contradiction with the polarized values of good and evil of Man.

For Man measures everything in terms of good and evil, and this because he does not know the laws of the spirit, and of the energy, which the spirit uses in his work and in the execution of his work. The human form is so dense and the human feeling so vibrant, that the spirit can play in this sea of energy where Man sails without knowing it, and from where he draws his suffering.

The spirit in Man is never worried about what Man does. But Man, on the other hand, worries about what he does, because what he does does not seem to conform to the norms of perfection of the spirit, of which he has built an image using his imagination, surrounded by forms whose values only serve to enclose him more beautifully.

It is not a question here of misinterpreting what is said, but of realizing that the spirit is everywhere, and that Man, without realizing it, suffers from the links he has with the spirit in the form.

The spirit is energy and everything that is energy is likely to be assigned some kind of moral role. And it is from this moral or amoral role that Man suffers, because he does not realize the infinity of the spirit through the creation of worlds, and believes that his action is likely to hinder the moral value of his being.

Indeed, a pornographic being does not represent, on a human level, a high vibration of the spirit, but with time, the memory of this experience will serve the spirit, in future activities, to ascend the energy of this form, so that everything that has served in the human experience can serve on the higher planes of evolution.

But everything must serve, that is why Man's actions must be understood within his own understanding, because if he goes outside himself to understand what is happening inside, he will not have real answers, but simply answers conditioned by the laws of Man. And it is here that the close relationship between Man and the spirit in him will cease, for he will no longer be able to understand that the spirit in him is only an energy that he must serve until he has used this or that energy sufficiently for a purpose that he does not understand.

Man is a donkey that is fully loaded, until the back bends under the burden, and he has enough will to get rid of the weight. This is the story of Man and the reason why Man has never understood anything in life. For to understand life, one must have suffered from the spirit that hides behind the many facets of life in order to trap Man, until the day of great deliverance. But this day is not yet with us, and we must, in the meantime, suffer from our habits that we do not understand and that worry us.

Pornography is only one example of the human activity that serves the mind in Man. Men are used to seeing and understanding what they do according to the laws of their morality, and they cannot imagine that life and its activities are much more occult, in the sense that everything that Man does belongs to a vast picture of evolution, of which he alone, without external help of understanding, cannot understand the subtle aspects.

The model we use here serves to make us understand that as long as Man has not grasped that there is in him an activity of the spirit that serves to build, on other levels of his reality, conditions of evolution for the future, his ego will suffer from the activity. And it is this suffering, this energy, that must serve in the plane of the spirit.

Our way of interpreting good or evil is a purely subjective and human way that has nothing to do with reality. As Men, we suffer life because we do not understand it. If it manifests itself in a harmonious way, that is, if it coincides with our idea of it, we are very comfortable with ourselves. But as soon as it seems to manifest in a more or less reproachable way, depending on whether we think in such or such a way, we suffer in its manifestation. It is here that we must understand that Man is much more than the lower part of himself that he knows, or would like to know.

Man is multidimensional and his material life, whatever its manifestation, is part of a vast orchestration of activities put into action by the spirit in Man, with which he must struggle at the level of his ego. As long as his ego is not elevated in the understanding of the spirit in him, he is forced to suffer the condition established by the spirit. If Man was conscious of the spirit, he would understand why he acts in such and such a way, because the spirit cannot continue to act in Man, beyond his good pleasure, if he is in communion with him.

The pornographer suffers in his inner depths from an activity that he does not know is under the vibratory control of the spirit in him, so that his ego draws from the experience the energy of moral suffering that will lead him in time to overcome certain forms of activity to live others higher in their nature. Hence the evolution.

But the ego, unconscious of this mechanism, finds itself alone with itself and the problem it contemplates. For everything that does not conform in his life with the greatest good causes him suffering, for he judges himself; and as soon as the ego judges himself, he allows a vibration of this activity to be recorded in the archives of life. And it is this vibration that constitutes the programming of life for purposes not yet realized or achievable on the scale of human experience.

Man must understand that everything he does is part of the activity superior to himself, even if he is the agent on the material level. Only when Man has become perfectly conscious, is it possible for him to put an end to this activity of the mind that makes him suffer in his ego. For from that moment on, he is in the spirit of life, not in the spirit of the spirit.

The condition of Men who have suffered from their activities considered immoral is always underpinned by the fact that they are prisoners of the spirit in their minds. However, this condition is the very foundation of human unconsciousness on Earth, and the source of Man's suffering on Earth.

Pornography is a good example, because it presents to Man the dilemma of Man from which he is incapable by himself to escape, to free himself, because he does not know the laws of the mind. And as long as Man does not know the laws of the spirit, he is a prisoner of the spirit in the spirit of Man.

Notice, the laws of Man are not the laws of the spirit, but represent the other side of the laws of the spirit. That is why there is suffering on Earth within Man, because by himself he cannot understand the reasons for the activities of the spirit, because he does not understand that any activity of the spirit is simply a manifestation of energy on a lower plane, which the ego uses to create a form from which it suffers, because he does not know its laws.

The spirit is in the energy of life, and the ego is in the form of that energy. This is why the ego suffers from not knowing itself, because it cannot know itself until it realizes that it is in the form of the energy of life, which the spirit uses to advance, on the material plane, the forces of life.

As long as the pornographer suffers from his activity, it must last, because the mind will use the energy of suffering to change life on other levels. But as soon as the pornographer has learned the lesson, the activity must stop because the spirit will no longer be able to use this energy, because it will no longer be useful to it. Then the pornographer will stop being a pornographer, and calm will return to his life.

Life is occult, it must be perfectly understood in order to live it perfectly. But the ego does not always have the ability to understand it perfectly, which is why evolution is slow. But the times are coming when the ego will be given all the keys necessary for understanding life, so that whoever has the ability to understand it can make others understand it. And this is how the Man of the Earth will prepare himself to live another life, on another plane of reality, because this one will be finished, that is to say that it will no longer serve the planes of the spirit.

Understanding the laws of the spirit, Man will be able to work consciously with the energy of life, just as the spirit works. But then, we will say of Man that he is no longer a slave of the spirit, but that he works with it, because he will have finally understood that the spirit is energy and that any form can be created by him, either for the benefit of Man, or for his suffering.

The pornographer is a Man who does not understand that his activity causes vibrations in him, and that these vibrations are material that the spirit uses to prepare a future life plan. This is not to say that the quality of form will constitute the quality of future life, but to say that the nature of inner suffering will constitute a material for future evolution. It is with the suffering of Man that the spirit builds the future, and not with the form in which Man is imprisoned, and from which he suffers because of the value he gives to the form, be it positive or negative in his eyes.

Pornography instructs Man of his animality, it fills the memory of humanity, which is very vast and bottomless. This activity recorded in the archives of humanity constitutes the absolute proof, in the cosmos, that all intelligence - whether human, etheric or otherwise - must be self-sufficient in the expression of its biological desire, as long as it has not reached the stage of the Spirit Man.

Pornography represents, for the Man who lives it, an expression of his desire, while it represents for the spirit in him - who uses this activity to mark the memory of humanity - a service rendered to the world of evolution and energy.

As long as Man suffers from the strength of his desires, he does not understand that this strength is a fullness of the spirit in him, a manifestation of the spirit for the benefit of evolutionary forces, which need all possible and unimaginable material to create new conditions of energy in the universes that will be inhabited tomorrow.

But Men are naive in their evil, and naive in their good, and still believe that evil and good is an expression absolutely related to their egoic expression, when in fact the relationship between the ego and the forces of the invisible predisposes Man to a terrible range of activities whose nature, even if high or low, simply constitutes the essential degree of perfection, to the structure of the infinite possibilities of the energy in evolution.

The Men of the Earth have not yet understood the message of the spirit in them, that is why they have not learned to live their lives according to a scale that can generate a higher level of perfection. Perfection for Man must always represent a very great good, when in reality perfection is the infinite movement of energy, translating into the cosmos what could be called "the unknown and the unknowable".

Some people often ask us: "Why was Man created the way we know him? "Well, the answer to this question is precisely that everything that is created comes, in evolution, from the laws of energy of what I call "the manifestation of the unknown and the unknowable", because it is from the unknown and the unknowable that the appropriate models of creation emerge, which must, at a given moment in evolution, allow evolution.

Now, from all the unimaginable possibilities of the creative action of the higher planes, arises Man and his form that we know him. This is the case for the creation of future models, from which all the possibilities of the more or less creative action of Man will emerge from the models of new creations.

Now, while the pornographer, the street woman, the killer, all those beings who distort the nature of beauty and greatness on a material level make us believe in the action of a badly lived ego, on a cosmic level in relation to the memories of the universe, this action constitutes energetic material that will serve in future times, to constitute new models of creation.

That is why Man with his little rational intelligence must learn to live his life, and not to worry about the quality of the form. And it is only when he has learned this, that the form will disappear and the activity related to the form will no longer be necessary, because he will have elevated his vibrations and the spirit will no longer be able to use him to create certain energies.

So what will happen to this Man? He will become a creator himself instead of a creature. As long as Man is not conscious of the laws of the spirit in him, he is a creature. And the creature who lives the experience of pornography is not satisfied with itself, because it reflects on its action, and as long as it reflects, it suffers from its action.

When Man becomes a creator and no longer has the ability to reflect on his action, he will no longer suffer from his action. Because this action will be fully conscious and will no longer serve as models of energy for the mind. Then the spirit will be one with Man, and man will never be alone in his evolution, for he will have fully understood the laws of the spirit, which are the laws of energy, and not of form.

Pornography is simply a model of human experience where suffering is created for the person who lives it. There are millions and millions of them because forms are always a source of suffering for the unconscious Man. We have chosen this model because it represents for Man an activity that is not spiritually profitable in his eyes. So for him, any activity that is not spiritually profitable is a cause of suffering. But there are activities that are spiritually profitable and also serve as models for the spirit within the mind of Man. The problem is the same. Whether Man experiences a positive or negative activity, it is not the positive or negative side that counts but the illusion of form.

The positive or negative aspect is part of Man's vision and the way he sees things. Everything is very well distributed in the human experience, so that Man can suffer or be happy in his activity. It is the very foundation of happiness or sorrow, but Man does not understand the laws of the spirit, he is a prisoner of the compartments, of the values he lives by. And this is the domination of the human condition. As long as Man is a creature instead of a creator, it will be impossible for him to impose his will on life, because he will not be in life, but in the spirit of life. And the spirit of life is jointly active with Man, so that the latter can produce as many energy models as possible for the evolution of the worlds.

Life is a mystery to Man because he has not yet come out of his ignorance. When he has perceived things as they are, he will no longer be able to live life as he has lived it before, because it will no longer have the same colour.

Man has the clear impression that to live life, one must either be happy in an activity or live one that makes one unhappy. This is one of the creature's illusions, because everything must represent something for him: beautiful, ugly, good, bad, happy, unhappy. And from this attitude of the human creature develop feelings of all kinds, in relation to the activities lived. And that is why the pornographer discovers in his action a great pleasure first of all, and a pain then. And as long as it is linked to the polarity of its action it goes from one side to another of its emotional quality. The same applies to the field of intelligence.

What is exposed here represents the great fraud of the spirit on the mind of Man. But it is not the fault of the spirit, but the condition of Man. The spirit is outside the form, and everything related to the form must one day be free of the form, because everything must return to the spirit.

The Man of Tomorrow will understand ALL. For he will be in intelligent contact with the spirit, and all his life will be overthrown and his suffering will be overthrown. The intelligence of the spirit is the vibration of the spirit in Man, and as long as this vibration has not penetrated into Man, he remains a creature of the spirit. That is, he does not have the power of the spirit within him. The spirit dominates him by form, and his passage on Earth is a pilgrimage during which he learns without understanding what he learns. The life of the human creature is a life without light, a life worth living if the suffering is not too great, and an easily dispensable life if it is too acute. Hence the suicide in humans.

But when Man has finally understood the laws of the spirit, because he is in the intelligence of the spirit, the latter moulds himself to his desire and gives him the power of which he is the expression. That is why the model of the pornographer that we use to illustrate the situation of Man is a model that can be used to explain and make understand all the interventions of the spirit in Man, through the form and energy, that it manipulates without the knowledge of Man. It is this ignorance of what is really happening in him that suffers Man all his life.

When he dies, his ignorance continues, for the life of Man continues on invisible planes where the conditions are equivalent, since the spirit as a spirit or the spirit in the flesh is always spirit, prisoner of some condition of evolution. Men believe that death delivers them. This is not perfectly fair, because after death, the spirit of Man must continue to live in order to understand more and more the laws of the spirit.

Whether the spirit is in matter or free of matter does not make it free by itself. All you have to do is ask spirits who are out of the matter. That is why the fundamental and universal condition of all perfect life requires that the being be devoid of illusion, that he would be in total relationship with the intelligent forces that direct evolution and evolve in light. It is on these forces that Man can learn the mystery of mysteries, and it is on these forces that the power of Man depends, because Man is made of these forces, because Man has a soul that evolves on the same plane as these forces.

Even if the soul of Man is insufficiently evolved, the ego of Man will have to live a certain period as a creature, in order to absorb in itself enough information so that the level of experience of the soul can be raised. This is where the human drama lies.

Men do not know their souls, and this insensitivity to their souls deprives them of sufficient strength to counter the intrusions of the spirit into their minds, without their knowledge. From there, human suffering. If Man were conscious of his soul, he would have no difficulty in understanding the laws of the spirit, since the soul is already a partner in the activity of the spirit in Man.

But this ignorance illustrates very well the condition of Man, who must wait until he has lived several life experiences before being able, finally, to understand his close relationship with the soul, of which he is the vehicle of expression on the material level.

But if he fails to discover the secret of his relationship with the soul, how can he discover the secret of life? This is why few beings on Earth can boast of living life as it should be lived, because few beings understand it. And when Man comes into contact with beings from elsewhere, the contrast between the psychology of Man and these beings is so vast that they are forced to withdraw, because they know that Man is not ready to know the secrets of their science, which is based on a perfect knowledge, but on their scale of the laws of life. Laws that, in the end, are energy laws. These beings must return to return later, when the Earth is ready to receive them.

Now we can see that the suffering of our little pornographer illustrates quite well the prepersonal dimension of any human activity, and that it remains for us, Men, to get out of the emotion attached to the form, so that one day we can be totally independent of the game of the mind. Only then can we work with the energy of the spirit that will no longer have the right to us, but simply benevolence.

But the benevolence of the spirit for Man is the power of Man over matter. And it is only when Man has totally destroyed the forms that contain the impure energy of his ego that he will be able to use the pure energy of his soul. Whatever man's disposition towards the knowledge of life, he can only come to know it if he understands once and for all that the spirit in him is ready to penetrate under the sole condition that he can regain the ground lost during his involution.

For although involution served to create in man essential tools for his manifestation, as a material being, involution also destined man to ignorance of the worlds of the spirit and the laws of these worlds. But for the benefit of Man, the spirit descended into him, through intelligence, in order to allow him one day to reclaim the lost territory. (...cutting the tape...) although he has the desire to do so, because the security of his ego is directly related to form, and it is here that the separation between the new and the old Man, between the creator and the creature, must be made.

The conditions of evolution on Earth are not absolute, but they are conditional on Man's receptivity to knowledge that can open his eyes to the nature of hidden things. If it is impossible for him to absorb too much light, its evolution will continue as it has in the past, that is, inside the prison of forms, whether on the material plane or on the invisible planes of the disincarnate. But this is not the solution to the evolution of Man because he must come back to the light, and once and for all separate himself from the world of the disembodied, who do not have the power of knowledge, because the form is too dense for them and time is too great a prison. But they have the advantage of not suffering in the flesh, although they may suffer in the flesh of the spirit, that is time, for time is the flesh of the spirit, just as matter is the prison of Man.

This recording has a very precise function, that of gradually leading you to recognize aspects, nuances, of your own spirit. It has been made so that you can gradually come to feel within yourself the fluids of form, which will allow you, over time, to feel knowledge, to feel the light behind the form of knowledge, so that you can access your own supramental energy.

I used a model, so that certain forces in you can support your interest in the evolution of your own being. The laws of the mind are very occult. The laws of the mind are not dominated by the intelligence of Man or the restraints of Man. Man must evolve by himself to a vibratory level according to which he will be able to understand nuances, for it is in the nuances of the spirit that Man will seek the necessary material to understand the mysteries of the spirit.

Things of the spirit are meaningless to the intellect, but full of meaning to the spirit within you. The division between the spirit and intellect of Man must cease, so that Man may recognize in himself the roots of his supramental intelligence, so that he may grasp by himself the vibration of the supramental intelligence, so that he may understand by himself all the nuances of the supramental intelligence which serve to nourish his intelligence and to give him, on the material plane, the necessary material to understand all the aspects of life.

The spirit in Man is subtle, and Man is not accustomed to the subtlety of the spirit.

The recording is made in such a way that each of you can, with time, undertake to record in your mind certain vibrations which will gradually, little by little, gradually, in a very delicate way, lead you to undergo the passage of energy from the supramental mind to the plane of the lower mind, so that the lower mind is not shaken, but so that you can absorb more and more of the light of the spirit which is translated into the knowledge of Man by a perfect perception of the vibration of the spirit in the spirit of Man.

Once you have grasped this vibration, it will be easy for you, from that moment on, to retrace the path from your mind to the universal spirit. It will be easy for you to use the vibratory energy of universal intelligence and water your spirit, so that you can understand, know, know intelligently, all that you must understand and know. The disposition of the universal spirit in Man is never subject to the spirit of Man. And it is this point that Man must understand, if he is ever to be free from human thought that distorts reality without Man realizing it.

It is not a question of searching too far, it is a question of feeling very close to the vibration that comes from the supramental, but which often passes over, or beyond, your mind, because you still lack the ability to be attentive to that mind.

When you have sufficiently developed your attention, it will be easy for you, then, to reach the different levels of knowledge, and to interpret perfectly the vibration of knowledge, so that the energy that will then pass from the supramental to the mind, will serve to allow a more rapid evolution for the human race.

025 - Subjective will

The soul suffers in the material world as long as it is not free to serve perfectly for evolution. As the ego is its vehicle, it suffers until the day the ego has been transformed, until the day it can unite with the ego and dominate it. As long as the soul does not have total domination over the ego, the latter distorts its company, in the sense that it does not serve it. And if the ego does not serve the soul, evolution is delayed, or even endangered, and this situation is painful for the soul, because the soul is the summation of all past experiences of the ego that have served to bring it closer to fusion.

However, during the material life, the ego also suffers in its experience, because its ignorance takes away its inner vision. So that the suffering of the ego becomes the opportunity targeted by the soul that allows it to generate in itself, a vibration of which it will eventually become conscious. But the ego is also tired of suffering, and although the soul seeks evolution, the ego seeks peace and calm of mind.

For the ego and the soul to harmonize, it is necessary that he understands the swirls of the soul in him, when they are felt, and that he understands their meaning and destroys their causes. Thus the ego, in order to destroy the causes of the inner turmoil created by the soul, must use the intelligence that comes to him from the higher planes of evolution. The ego cannot understand the reasons of the soul through the intellect, it must use the universal intelligence in it. But this intelligence is not easy to perceive, because the ego is undermined by emotions and it is these emotions that take away his inner vision and the intelligence of this vision.

For the ego, understanding the swirls of the soul is an absolute task. In the sense that when he has become aware of the energy of the soul, and his higher intelligence has begun to become known, it is impossible for him to go back and step back into the past of his ignorance. The soul can then begin to be understood in its movements and from there, the life of the ego becomes more intelligent and harmonious. As long as the soul suffers, as long as it is not liberated, as long as the ego is not totally conscious of itself, the life of Man is subject to continuous impoverishment. For the ego can only be enriched in the real intelligence of its relationship with the soul of which it is the vehicle.

The unconscious Man of the energy of the soul suffers it in spite of himself and suffers from it all his life, because he has not understood the power of the soul over him and the role that the ego must play in his relationship with the creative intelligence, which seeks to pierce the thick and misty layer of the intellect. One day or another, the ego will have to recognize the energy of the soul, and it is this day that begins to dawn on the horizon of Man.

The soul of Man desires to be liberated and can only be liberated if the ego becomes spirit, that is, if the higher mental body of Man begins to develop, so that an exchange between cosmic intelligence and the vital intelligence of Man can take place in Man. As long as Man has not understood his close relationship with the soul, he cannot live at the level of his vital interest. For this interest is determined by his creative power, not by his egoistic desire.

However, the vital interest of the ego results from the power of the creative intelligence in it, according to the relationship between the soul and the ego. The vital interest of the ego is a life process that begins where the ego loses the illusion of its free will, and where the real will serves as a lever to counter the forces of life that go against its real freedom.

The vital interest of Man is the focal point of egoistic life on Earth. As long as the soul suffers, this vital interest of the ego is not possible, because the ego cannot use all its internal power if it suffers from the energy of the soul. Thus, his vital interest cannot be known until harmony between the ego and the soul is established.

The ego is the channel that must serve as a passage to universal intelligence, but this passage is only perfected when the soul succeeds in making itself felt, either through real intelligence, or through real will, or through real love. These three universal principles must be known and experienced by the ego, and it is the penetration of these principles that constitutes the channel through which the soul will use to actualize the vital interest of the ego once its consciousness has developed.

The vital interest of the ego, described in these simplest terms, is what the ego must do in life, and this interest is in no way related to the body of desire. This vital interest is the creative force of the soul in the ego and is part of the evolution towards light, not the existential experience of the ego. As long as the soul suffers, this vital interest is not realized, and that is why the soul suffers. When the ego begins to live at the level of its vital interest, the soul begins to be liberated little by little in its evolution towards the perfection of its link with matter or Man. Then it is extremely important for Man to feel the soul and to discover his bond with it, a bond that is originally manifested in the suffering of the soul. The ego can then see the limits of its psychology, and begin to experience a new psychology that is not subject to its body of desire, but to the universal and real intelligence in it.

From this new psychology, he can increase his life power and reduce the experience factors that are only the product of an intelligence limited by delayed emotions. If the ego becomes aware of its inner intelligence, its real will, its real love, it will see itself elevated to life power, and it is this life power that will allow it to discover its vital interest. But the soul is great and so is its power. The ego, on the other hand, must be big enough to be able to absolutely absorb the energy of the soul within itself. And the greater his power and consciousness, the greater his vital interest. The soul has no limits, but the ego imposes itself, and it is here that the measure of its vital interest, its power of life, is determined.

When we talk about power of life, we are really talking about power over life. We are talking about a dimension of experience that is in no way limited by the existential factors of Man. However, only the soul can give the ego this power of life. And when the ego, in its unconscious approach to life, begins to realize the swirls of the soul, the indicators, the signs that there is something wrong, it is up to it to perceive, realize, and put order into "what is wrong".

The soul functions in an absolute way. The soul works in a perfect way. It is the ego that does not function in an absolute and perfect way. Why? Why? Because he is full of emotions that constantly interfere with the natural process of his life, which should lead him, over time, to be able to live at the level of his vital interest, to be able to understand the intentions of the soul, to be able to easily understand the interests of the soul, which automatically become his own personal interest, since the soul of the ego of Man is the very centre of all the light of Man. But the ego is so stubborn, the ego is so fearful, it is so weak, it has so little will, it does not see things as they are, that its vital interest is constantly delayed, and delayed, and delayed, and delayed... from one evolution to another, from one incarnation to another.

At some point, the ego must be able to live its vital interest once and for all, and then stop reincarnating. This is why the soul suffers, this is why the ego suffers, because there is a direct relationship between the suffering of the soul and the suffering of the ego. The soul, on the other hand, tries to liberate itself, that is, to elevate the vibration of the principles of Man; and Man, at the level of his ego, his emotions and his ideas, constantly prevents and blocks this movement of the soul towards him. Then, automatically, there are interferences in his life that serve to experience the soul, that serve to refine the intelligence of the ego.

But it is painful, it is painful, it is a constant loss of energy, until the day when the ego finally began to understand, began to see clearly, that what is important for him in life is not his television, then his chariot (car), but it is his direct relationship with the inner energy in him that will give him with time a real psychology, a universal psychology, a perfect psychology, so that he can live an absolute link with the vital energy that comes from the soul, and that will allow him, in time, to discover this famous vital interest.

It is ridiculous for Men to live a life that is based on existential principles, it is absolutely ridiculous; the life of modern Man is totally upside down. People don't live, they exist. And they are constantly bound, chained to the sufferings of the soul, and then they do not know it. They don't realize it.

There is a direct relationship between the sufferings of the soul and the life of Man, between the sufferings of Man and the inability of Man to manifest himself in his life according to his true good pleasure. Man's life must be lived according to whether he is related to the creative energy in him, which he can only unlock when he has finally understood all the aspects of the sufferings of the soul that manifest themselves in him, as movements of energy whose nature he interprets as being the existential sufferings of his life.

The soul is an unknown to man. The soul is a totally invisible parameter in his life. And Man is totally at the mercy of these energies until he has the intelligence of these energies, until he has the perfect understanding of these energies, until he has the supramental psychology developed enough to bring down, on a material level, the necessary will and the necessary intelligence that will allow him to organize his life at the height of his personal evolution.

The time comes when Men must understand things that have never been explained to them before, because these things could not be understood before. Man must set himself the ever deeper task of understanding all the mysteries of his mind, of understanding all the aspects of his being that are directly linked to forces coming from the invisible that manipulate his ego, and that subject his ego to a living condition or conditions that are absolutely unbearable for a conscious Man. How can Man live, how can Man transpose his reality to another level, if he is not able to understand that his reality is directly under the control of forces operating on other levels?

Today I am talking about the suffering of the soul. Tomorrow, we will not talk about the sufferings of the soul, we will talk about the sufferings within the intelligence of the atom of the soul. Then Man will always have new things to learn. And the more the Man learns things, the more his level of vibration changes, the more his mind is altered, the more his understanding deepens, and the more the mystery opens before him. So there comes a time in the evolution of the soul in relation to the ego, where Man automatically has wings.

But Man, today, is at a stage of his evolution where he begins to perfect his tools, to refine his method of self-observation, to one day come to fully understand the most infinite aspects of Man's mind. And these infinite aspects of the spirit of Man are part of the power of Man. And the power of Man sits in the fire, in the energy of the spirit.

The soul, the unknown, the mystery, must one day reveal itself to Man in a total way. Today, the soul is gradually revealed to the intelligence of Man, tomorrow the soul will be revealed to the vision of Man. How can Man work with the energy of the soul if he does not even understand the movements of the soul on the lower planes of evolution where his egoistic experience, whose nature is intrinsically intellectual and emotional, is located?

We have a lot to learn, we have everything to learn, we have everything to discover and we must let the past, the ignorance of our past, disappear completely before the vision of the future. Because the vision of the future is infinite. So that Man's understanding of the very nature of his soul is totally infinite. Man will understand his soul as and when Man enters into vibratory harmony with it, that is cosmic consciousness.

Cosmic consciousness is the ability of the ego to vibrate to the energy of the soul, under the guidance of the intelligent direction of the infinite principle of universal intelligence.

Man must, it is his duty to understand all aspects of his soul if he is to come to understand all aspects of the power he must exercise on one level or another, in order to facilitate evolution and one day allow the Earth to become a favoured planet, a planet where the students of the spirit will be totally rewarded.

When I say that Man must one day live a total gratification of his spirit, I mean that Man must one day be totally in the power of his spirit. So today, at this stage, we must understand, feel, and simplify the nature of our life, to such an extent that all the complex aspects of our lives are eliminated in order to reduce the psychological nuances that make our life not our life, but the lives of others, the lives of the outside world.

This is why the sufferings of the soul, the understanding of these sufferings, which become for Man his psychological sufferings, must be understood, located, and gradually eliminated until the moment when Man can no longer suffer. Man, one day, must no longer suffer from anything. And as long as Man suffers, Man will be unable to experience his vital interest, because in suffering, whether conscious or unconscious, Man is unable to promulgate, on the plane where he is in evolution, the rules of the game. Then the rules of the game are the rules of the game of the soul, in accordance with the presence of the spirit of the ego, which allows the ego to constantly coincide in its action the elements of its will, its desire, with the evolving prerogatives of the soul.

There must be a concordance, a total and perfect relationship between the soul and the ego. This implies that the ego must be totally in the understanding of the laws of the soul, so that the soul can complete the construction, at the material or etheric level, of the vehicle it will need tomorrow, for the work that the ego must undertake on the level of the new civilization.

The soul needs a perfect vehicle, the soul needs a perfect envelope, which will allow it to remain on the material plane in relation to the work of the ego without the ego being obliged to go through material death, so that the soul can, once and for all, execute itself on a more subtle plane, if you will, but still a material plane, and thus prevent the ego from returning to the spirit world, to eventually return to Earth again in another incarnation. So it is very important to understand the sufferings of the soul. It is very important to deepen them, because it is when we deepen them that we come to know ourselves, that we come to know others, that we come to put a stop to all the influences that prevent us from knowing ourselves, and from living our lives at the very height of our evolution.

As an individual, as a conscious Man, we must recognize our own spirit. We must recognize the correctness of our own mind. We must feel the perfection of our own intelligence, we must realize the perfection of our own intelligence.

Man is at a point, at the end of the 20th century - when I speak of Man, I mean a number of Men on Earth - where the ancient dictations of life, the ancient dictations of philosophy of life, of psychology of life, no longer stand before the merciless gaze of the conscious mind that takes care of seeing perfectly in all dimensions and in all shades of the soul in him. There is the game. The new condition of Man is there, it is there, it is there, and it is not there anywhere else. And Men will recognize it, will see it one day, will know it one day, because one day Men will have to determine for themselves, by themselves, and in themselves, the direction of their life, the quality of their life, and the power of their life.

The life of tomorrow, the life of the New Man, is no longer a life as we knew it before, as we interpreted it before, as we saw it before, as we projected it before. Because that wasn't life, that was existence. The ancient man had no idea of the suffering of the soul. The ancient Man had no idea of the need to understand them, had no way of bypassing them, had no way of avoiding unnecessary obstacles that make the ego lose energy and that prevent the ego from developing, precisely, this will, this intelligence and this universal love, because precisely the ego was too blind.

When the ego begins to see, when the ego begins to perceive, when it begins to feel, when it begins to be sure, then when it comes to be sure of being sure, the ego is no longer deceived by existence. The ego is no longer influenced by conditions, by opinions, by external forces. The ego is in his vital interest. The ego becomes more and more centric, its interest is totally increased in proportion to its creative power. And his creative power is directly linked to the penetration of the soul's energy into him.

But if the ego does not understand that the energy of the soul in him, which is making its way, uses the external circumstances that become suffering for him if the external circumstances are not in harmony with his interior, if the ego does not understand this game, how can you, that the ego progress, that the ego comes out of the infinite illusion that it pursues since its birth? The Man of Tomorrow no longer has a choice.

The Man of Tomorrow no longer has a choice. The Man of tomorrow who feels that something is happening within him no longer has any choice. He is obliged to adjust his psychology to a new psychology. He has to see things in a different way. He is obliged to act in a different way. He can no longer fool himself, he can no longer close his eyes. It takes as long as it wants, it takes the years it takes, but it has to be done, that's evolution.

And evolution never happens the way people think. Light never comes to Man as Man would have it come. Because precisely what Man wants, what Man wants, the way he would like things to happen, it is always proportional to the nature of his ego. It's always in relation to his body of desire. Man is very capable of telling himself all kinds of stories and believing in all the stories he tells himself.

This is why Man must one day understand that his everyday suffering, his existential suffering, is directly linked to the process of liberation of the soul. The soul wants to leave the material body one day at will, without this body being destroyed and being forced to return to dust. It is the plane of the soul, it is the universal plane of the soul, it is the galactic plane of the soul.

Material death is a loss of energy for mankind. Material death is not normal. Naturally, for the unconscious Man, for the existential Man, for the Man of the 5th race, this is normal, because it has always happened this way. There have been isolated cases where Man did not die, the cases we know them. But possibly those individual cases that have served to give humanity hidden reference points, those individual cases, one day, must be experienced on a larger scale and possibly on a global scale.

We strive to search, then to search, then to search, then to search, then to search, then to search... Looking for what?.... We don't even know what we're looking for! At least when you know what you're looking for, it makes sense, but when you don't know what you're looking for, you lose energy, then you lose energy, then you lose energy... then you die the same way! If you're going to die the same way, you might as well not look!

But the ego cannot not seek, it is obliged to seek. It's part of his nature. It's part of the strength in him who tries to work it, who tries to grind it. But one day, he has to wake up! He must know that his search is part of the suffering of the soul in him. Well, at that point, when he starts to understand, he stops looking. Then he starts to realize the suffering, then understand it, the suffering! Then he begins to pack the obstacles, then to put the axe to the obstacles that are the cause of that suffering, that are the product of that suffering at the level of his personal psychology. There, at that moment, the ego moves forward, there is an advancement that happens, instead of jumping and jogging on the same spot for 60 years... but you move forward! It's been five years, then 10 years, then 15 years... well, you've made quite a leap forward! Then when the time is right, well, you change of living plane.

A Man who understands the sufferings of his soul is a Man who understands the laws of his energy, and the laws of his energy are fixed laws. These are laws that allow him to constantly surpass his human nature. These are laws that eventually allow him to use mental energy to feed his emotional body, to feed his vital body that eventually keeps his physical body alive and stable in harmony.

Man functions from the higher mind. It no longer functions from nothing but its kidneys. When I talk about the kidneys, I mean the head. I'm talking about the intellect, the intellect is kidneys to me. Man is full of intelligence. He's full of intelligence, but he's afraid of his intelligence! Then as he is afraid of it, he refuses it, and as he refuses it, well there is none. It's as simple as that.

Man is in contact with the forces of the soul, he has the chance to learn the laws of energy to constantly transmute his bodies, constantly overcome the limits of his personality, constantly overcome the illusions of his ego, to come to a plateau of energy powerful enough to constantly lift him up in his evolution, to allow him to live a life that is integral, to allow him to live a life that is not debatable in terms of human values, because life no longer belongs to these human values.

And everything comes from his intelligent relationship with what's going on inside him. Everything stems from his ability to understand the fragments of everyday experience, which are invisible to the blind eye, but which are extremely important to him because they are vibratory. Suffering is vibratory. At a certain point, it is no longer psychological, suffering is vibratory. The soul, it is vibratory, it passes by vibration in Man. This means that, when Man has surpassed the intellectual level, then falls into the supramental, suffering is vibratory. And Man understands it in relation to a plan of reality that is totally familiar to him, because he is in universal intelligence. Then, universal intelligence, it includes everything, then it explains everything.

It means that, when Man is in his universal intelligence, then he understands everything, then he can explain everything, but at that moment, he begins to understand the nature of the soul, the plane of the soul, he begins to realize his vital plane. Then, automatically, he begins to live the life he must live. And according to the stages of time that take place, according to the plan of the soul, this Man is moving towards the light. This Man is moving towards an evolution that is totally creative, totally scientific, and totally equal to humanity, just as it is equal to all intelligent beings who are evolving in the galaxy.

There are two kinds of problems in life: problems that are solved right away, and problems that are solved later. So, first we must understand, and see, and be able to count all the problems that are solved right away, then we must work hard to solve them right away. And those who can only resolve themselves later, because of the conditions that do not allow us to resolve them right away, we have to wait. But at least we know that later on, these problems will be solved.

Then the soul, in its relationship with the ego, creates conditions that make us have problems today. And among these problems, there are problems that can be solved, that can be solved immediately! And it is up to the ego to solve them. And according to the will of the ego, the intelligence of the ego, he can solve these problems. If he does not solve these problems, it is because he does not have the will, then there is no intelligence. At that moment, there is nothing to do but wait, just to suffer them, then there is nothing to do but to suffer them, until he reopens his lights and then solves them, the problems!

The other problems that must be solved later because there are conditions that are not made available to the ego to solve them immediately, at least the ego knows that later, time guides, these problems will be solved. Then there are no more problems in life than that. There are problems that are solved right away, then there are problems that are solved later.

But the problem with Man is that the problems that can be solved right away, he doesn't want to solve them, he is afraid, he has the bitch (fear), he is worried; in other words, the problems are totally linked to his emotions. It is his emotions that prevent him from solving these problems right away.

That a Man cannot solve problems that must be solved later, that's normal, he can't, anyway, he doesn't have the means. It is not because he does not have the will: he does not have the means. There are conditions that must manifest themselves that will come their way in that time, and then he doesn't know it. But the problems that can be solved immediately, people must be able to solve them immediately, immediately, these problems. Then there it is, the ego test, there it is the factor that allows the ego to recognize if it has real will and real intelligence or if there is fictitious will and fictitious intelligence.

When Man begins to understand that his problems are conditioned by the vibration of the soul on his life plane, are the result of the activities of the soul on his life plane, Man begins to understand something. Man is gradually beginning to realize that there is a stake here. There is a stake between the soul and the ego. Then as long as the ego has not developed the intelligence and then the will necessary to break this issue, to defeat it, the ego must suffer in any way. The ego must understand that its sufferings, whatever their sufferings, are the result of the influence of the soul in their life. This is very serious. It's very important for the ego to understand that. But the ego, as long as it has not experienced within the framework of a certain real explanation of what is happening in it, is totally outside this reality, it cannot see it, it cannot grasp it, it cannot understand it.

But when the ego begins to enter into this understanding, when the ego begins to grasp the nuances of the link between the soul and itself, there it begins to open its lights, there it begins to evolve, there it begins to put its life in order. And with time, there is only one thing that interests him, and that is to put his life in order so that one day he will have a life that is totally in harmony with the energy that penetrates.

At that moment, the ego no longer has to suffer because it can no longer suffer! The soul can no longer make him suffer! When it is reached that the soul can no longer make the ego suffer, let me tell you that life is beautiful! It's beautiful!..... Not because it is coloured by the illusions of the ego, but because it is made easy, because of the harmony that exists between the soul and the ego, but because the ego finally possesses in itself the principle of the will and intelligence that it needs to work on the material plane.

You can't live on a planet without will, without intelligence. You get smeared (shaken), then left then right, by planetary influences, by living conditions that are totally foreign to you, and that one day come to you like a hair in the soup. You're pogné (caught). Then look at your lives, then you will see that since you are young, you are pogné, then with time you have become so pognés that it takes shocks of realization, it takes points of view totally above your personalities, it takes points of view totally outside your intellect, to finally lead you to simply realize that life is very simple, that life is not complicated, but that you others, you complicate life, because you did not understand before there is an existence, and there is a life. There is a relationship between the soul and the ego that determines life or existence, or whether the ego understands this relationship or not.

So if you have problems that have been brought into your life for the experience of the soul, it is up to you, as a conscious ego, to wake up and use your intelligence and true will to put an end to the obstacles that hinder the harmony between your soul and yourself. Until you are able to do that, you will suffer life, you will suffer in life. Then when you are tired enough, then disgusted enough, well you will put the axe in it, then automatically, you will change your vibratory level, then automatically your life plan will become closer and closer to your destiny, and you will understand your destiny more and more, then you will understand more and more... Then eventually, you will understand others more and more, and so on....

We can sympathize with Men, because of ignorance. But we cannot sympathize with the ignorance of Men. Because human ignorance must one day be tested. It must be placed against the wall so that it can be measured in the light of human intelligence. Then let me tell you that a Man who has intelligence in him and who looks at ignorance in the world no longer suffers from his intelligence, no longer suffers from his will, no longer suffers from his love, no longer suffers from himself. He no longer suffers for others!

Obviously, it's not easy to be told that. But obviously it is not easy to be told things that are outside the framework in which the ego has been working for years and years. We cannot transmute, we cannot change, we cannot transform ourselves without going through vibratory changes that inflict jolts on us, as a personality, as an ego.

026 - Real will

The will of the soul in life must eventually be realized by the conscious Man. For any conscious activity overrides the idea that one can have of the will, since consciousness, once realized, makes us recognize the illusion of our free will and allows us to see to what extent Man is led by circumstances that are only ways of experience, that can only be avoided by a real will. That is, by the actualization of a force that is neither dominated by personality nor under the control of the ego.

While determination is a manifestation in the ego of the imperfectly reflected universal intelligence in him, it is in no way voluntary, since it is based only on the unreal strength of being, which is the unreal personality. The strength being unreal because it does not come from a supramentally detached source of the ego, the character of the determination of the subjective will is only due to the desire to apply it, whereas the real will is a vibration of the intelligence of the soul that adjusts itself over time, and allows those who live it not to be able to supplement it or claim it, not from this plane, but from a plane higher than the ego.

Determination is a subjective illusion that coincides with the illusion of free will, which can only be dislodged when Man has begun to perceive the vibratory reality of his consciousness and its effect on his senses and decision-making centre. In order for determination not to be misinterpreted as will, it is necessary to learn to see oneself in a way that is not involved in any action. In order to allow the vibratory energy that directs and directs to pass through itself.

The most obscure factor of the phenomenon of will is always the part that the ego imagines itself to have in the action. But since the ego is only sensitive to vibratory energy when it has been strongly felt, it is difficult to imagine that its unreal will is the veiled expression of an unidentified or identifiable inner force. And by the same token, totally imperceptible, because it is coloured by feelings and desires. Hence the phenomenon of the illusion of free will in Man, which offers him the determination of the act as a lever to support his subjective consciousness, when in fact the lever itself is based on a reality whose origin is beyond the egoistic veil.

The contrast between determination, subjective will, and real or objective will is so obvious to the conscious Man that any understanding of this duality can only come after the destruction of the veils of the ego. The proportion of subjectivity in the act is always measurable, if you will, according to the degree of human consciousness. The more conscious Man is, the more impossible determination becomes, because the more creative will is present in consciousness. From there, what is obvious to the conscious Man is simple fantasy to the one who is not sufficiently aware of the inner vibration of the creative intelligence in him.

As long as Man believes he determines his actions, it is because the vibratory rate of his higher mental body is not sufficient. So that any rapprochement between the universal will and consciousness is impossible for him. It is enough for Man to imagine himself having free will, so that he can imagine himself having will. The nuance is contiguous to his level of consciousness.

The power and vibratory domination of the forces of life allow Man to live from these forces, and to live them according to the perfection from which they originate. It is not domination in the sense that we mean, since they are part of Man. But the necessary adjustment of the ego to their penetration implies that the latter must experience an awareness that constitutes, at the beginning, a kind of domination. But the domination that the ego can suffer from the forces of life results from their power in Man, and not from a conflict between them and him.

Man's real will is proportional to his ability to absorb this force, a force that is part of him and that seeks to identify perfectly with him, until the day when his ego and inner strength unite and create in Man the true individuality, where we no longer find the illusion of the determination of the act, but the reality of the will of the force that generates the act, through his ego, reducing it to an effect of force on the personality, which in turn generates some form of creative and conscious act. The conscious act never comes from the relationship between the ego and the personality, but from the universal spirit acting on the spirit of Man by vibration, in order to determine by action what must serve for evolution. This act is will and has nothing to do with determination or subjective will based on the body of desire or the appetite of the ego.

The will of the real Man is as detached from his ego as his real personality. As long as the false personality or vision that one has of oneself proposes to fulfil any role, the ego will want to determine its action. For this is part of the illusion that he has of his role as a falsely free being. But the truly free Man does not need false freedom to realize himself fully in the intention of his full consciousness, from which he draws everything, including life. If the personality of the unconscious Man seeks to maintain, on behalf of the ego, the illusion of an unreal will, it is sufficient for the vibratory force to manifest itself in Man, and he then realizes that what he previously believed was real only to the extent that he believed it.

Any action seen as originating in the ego belongs only to the unconscious arbitration of the ego, and any determination or false will is the product of the illusion of the ego in its relationship with the personality.

The conscious Man knows that all intelligent energy passes through his higher mind. In the case of the illusion of the opposite, the lower mind - the seat of the intellect sponsored by the ego - appropriates the described movements of the soul, and builds a vision of itself large and consistent enough for Man to be totally convinced and totally impressed.

It is this impression of himself that makes him experience a state of mind unable to overcome the reality so obvious once the veil is lifted. Only the gradual penetration of the higher intelligence into Man and his power-action can open Man's eyes and make him understand that he is constructed in any other way, that he is not ready to admit. Only the action-force makes him understand the true will in him according to the vibration of light, which illustrates very well the dilemma of Man who believes he has determination, when in fact he undergoes only the imperfect effects of energy without achieving the perfection that can only be experienced when the ego is harmonized with that intelligent and internal force that is part of the higher being in Man.

But Man is weak, because his emotions are strong, that is why he has no real will. If Man lived his life as he should, he would see that life generates in him all the conditions necessary for the creativity of his ego. And that the latter only has to follow the universal intention in him to discover that his sensitivity to the vibration of inner intelligence is enough to give him the real will he needs to live a full and creative life.

As long as the ego is blocked by emotions, the upper part of the human mind cannot be used to generate a voluntary action plan that aims to raise the quality of life of Man and create in him a true climate of peace and harmony between the ego and the soul. But the ego is so strongly trapped in its emotions that any attempt by the soul to tame it results in a difficult experience for the ego, which is suffering. If the ego were uncovered, if it were open to the energy of the soul, its expression in the smallest details of daily life would reflect a will and a purpose of the soul in its life.

The soul has nothing to do with the mistakes that the ego makes, since it has no power over it yet. It is only when the union is large enough that it possesses the strength on him that makes him realize his true will. Once he has known this real will, life becomes easy, for with the help of the strength in him and the intelligence that generates this strength, he can organize his life in a way that brings him closer to his destiny, which can only be known and lived when the soul has power over him and his intelligence is beyond intellectual reason.

Although the real will is only recognized by the work of the penetration of energy into the ego, this same will coincides with the receptivity of the ego. Therefore, even if an ego desires will, it is only through the adjustment and development of the higher mental body that it is possible. For the development of this higher mental body is precisely the result of the transformation of emotionality into mental energy. Man cannot do this work by himself, because he does not have the energy of life, it simply passes through him. It is only when he has learned the laws of intelligent consciousness that he understands the laws of will and can live by that will, without losing anything of what he thought he was wrongly losing, namely his free will.

In fact, free will is one of Man's greatest illusions, because it coincides with the colouring of the will, whereas the latter is only an active and creative light in Man who has learned to live with it. The spiritual state of Man generates in him a false opinion of his reality and of the operative reality behind the veils of the ego.

The conscious Man realizes that any allusion to any future is only a manipulation of energy in him so that one day he will understand that he only has to let himself be guided by life, by the creative and active force of his inner intelligence, acting together with the forces of the soul, to open in him a field of force that will introduce him over time to modes of reality that are only palpable to the one who has learned to live his life within the framework of a universal will, which is according to the plan of action of the soul in the world of the ego through the created channel.

When the Man of the Earth has known the real will, nothing will be impossible for him, because this will will coincide with the maximum of what he must and can do in a given time. Then Man will be able to say that he is well in life, because life will constantly be in creative intervention in him. His higher mental body will then serve the forces of life, while his lower principles will make it possible to actualize, according to their conditions, the effects necessary for total realization. Such a Man will be perfectly balanced, for it will no longer be possible for him to be outside his state of real life, whose will will be the greatest mark, as long as it is united to his real intelligence. Man will then be real, and every real Man is greater than the ancient Man.

The real will is still a very obscure phenomenon. Man, despite all his experience, does not yet have the idea of what "real will" means. He still has the impression of what he has known in the past in terms of his experience. But he does not yet have the reality fixed in his higher mind, because the mental body is not yet developed. Although he has long since acquired the idea and illusion of a creative will, he has not yet acquired the deep understanding of the illusion of that will.

And any constant realization coming from the profound reality of the link between the ego and the soul necessarily destroys the ancient foundations of Man's subjective and psychological belief. This is why the phenomenon of will is a phenomenon that is still unrealized or not realized by humanity, and this is why, moreover, the Man of the Earth today has no power over matter, precisely because he has no will.

But evolution or involution has wanted to allow Man to go beyond the animal stage, so that a race superior to the animal can manifest itself on the globe, a race that should and could, in the future, transcend the limits of materiality, and carry out new constructions on higher planes, in relation to new forces. But when we move forward in time, when consciousness grows in a race, when man moves from one level of observation to another, it is necessary that everything he has conceived before be changed, so that what he has known can be replaced by something else that he does not know and of which he has no idea of the power.

This is why it is important for the new Man to realize, little by little, gradually, that he has no real will. That his will is really an inferior aspect of the game that is played out between his ego and his personality, without his real consciousness being aware of it.

When Man has discovered this thing, when Man has grasped this reality, he will no longer be able to live on Earth as he has lived before. He will no longer be able to build on Earth as he built before. Because in the past, Man had built for his own pleasure, Man had built for his own well-being, but within the limits of his own vision. While in the future, Man will have to build because of an evolution plan greater than the limited vision of his reason.

So that once Man becomes a creator, precisely because of his power of real will, what will be built will belong to a time that today cannot even be conceived by the unconscious Man.

The phenomenon of will is explained in order to allow those who have the ability and eventual power to read what is said and see what is said, to bring them closer to themselves, to that part of themselves that is beyond the ego, and that can connect to the ego so that the ego, in return, binds perfectly to the personality, so that an axis is formed in Man and a channel allowing the soul to pour into the ego, and allowing the ego to maintain, on the material level, a total harmony in its conversion with the personality.

The phenomenon of real will is a very profound phenomenon. It is a phenomenon that cannot be understood by intelligence; it is a phenomenon that cannot be understood rationally. It is a life phenomenon that is part of the internal power of Man, does not belong to the ego of Man, and is not tainted by the personality of Man. When we say that Man has no will, we mean that Man is incapable of grasping the true part of himself that sets in motion the forces of life through his principles and capable of manifesting, on the plane where he desires, the universal consciousness and the creation that flow from it.

As long as Man is in his subjectivity - through his subjective will, through the illusion of his ego, through the illusion of his free will - cannot feel reality, he will not be able to understand, realize, that the will he possesses is only a folding screen, is only a diminutive facet of the cosmic will. As much as the subjective and illusory will belongs to the illusion of the ego; as much as the objective universal will belongs to the reality of the soul. And when the ego and the soul unite, this will plunges Man into a dimension of experience that goes beyond both the senses and the matter. This will, whose origin is ineffable because it is part of the universal principles in Man, meets in him intelligence and love. It is obvious that the will of Man, the subjective will of Man, meets in him neither universal intelligence nor universal love.

If we have decided to discuss the phenomenon of will, if we have decided to clarify a phenomenon that is obscure - because it does not belong to the unconscious Man - it is because we know that the Man of the future will need to understand the psychological aspects of his subjective life that block the manifestation in him of this will.

While the ego is unable to grasp the ineffable - because the ego is limited by the senses -, the inner sensitivity of the ego, the participation in it of the energy of the soul, still allows it to feel the vibration of this principle of will.

And it is through the actualization, in him, of this principle, that the ramparts of his illusion collapse and that new life begins to flow in his veins, bringing him, little by little, with difficulty, each day, more and more reality, until the moment in his life when he is totally immersed in reality, he can no longer leave it.

As important as it is for the ego to grasp the reality of his illusion, it is also important for the soul to penetrate into him when he grasps the illusion of his free will and his subjective will. Because the ego that does not grasp this illusion cannot advance in the field of light, because the light must, before penetrating, generate in him enough strength so that he can support his passage.

That is why I say that the phenomenon of will, the real will, is a unique phenomenon in Man. And the Man who lives this phenomenon, who understands it more and more, realizes that the life he lived before had no value. It had no value in the sense that it was not real. Indeed, it had a value in the sense that it was experiential. But in the sense of its profound reality, it had no value because it was only a period between the zero point of the incarnation and the point where Man had to recognize that he is the son of light. It is only when Man recognizes that he is the son of light that he recognizes in himself another will, a will superior to that of his ego and superior to that which he has believed for years to possess.

The son of light can no longer use his illusory will. Because he no longer has the consciousness he once had. However, his former subjective will, the one that served for the experience of the ego, can no longer serve the purposes of the soul, since the soul has now decided to illuminate the ego, to make it useful, so that it can participate in its life plan on the material level where it is in evolution. And the son of light must recognize that any intervention of the soul on the ego is a natural intervention, although at first it may be perceived as a painful intervention, because the mental body is not sufficiently developed, and the lower mental body and emotionality still generate forms in the ego that prevent it from seeing perfectly.

As long as Man, as well as the Man of the old race, has not set foot in the new terrain of evolution, he is subject to the illusion of his subjective will. But as soon as he has begun to set foot in the new terrain of evolution, this subjective will is gradually erased, and is replaced by another force, another will, which determines a new action, a different action, an action that is both for the well-being of the ego and the benefit of the soul, but which is generated on the planes of the soul before descending on the plane of the ego.

And the conscious ego, realizes this and sees himself, at the same time, at the threshold of a door that opens on immense possibilities of which it does not know, for the moment, himself, the extent.

As long as the ego has not grasped the illusion of his subjective will, as long as he has not seen, in the slightest movements of his daily life, that his action comes from a plane other than his own, as long as he has not grasped a force in him that directs his action, he has not yet understood the principle of objective and real will in him. And as soon as this movement has begun, as it has become more and more felt, the ego, at first, will have to undergo a little domination. And this suffering will be for him the essential event of his life.

For this suffering, this perception, this encounter between a will superior to his own, greater and stronger than his own, will create in him an increasingly powerful energy that will one day become his will. Energy that will one day become the force it will use to achieve higher levels of life and create on these higher levels of life, new and maximum conditions that are today veiled to the fifth race of Man.

The Man of tomorrow can no longer put his head in the ground. His ego can no longer refuse to see what is real. And if his ego refuses to see what is real, reality will have to pass over his head. As much as the real will proceeds from the power of the soul, so much it is easy for the soul to pour into Man the power of its energy. But it is only for the ego to recognize that there is more to his will than what he has been willing, in the past, to assign to it. No matter how much the ego desires the best of worlds, it must live the conditions that will lead it to these worlds. If he refuses out of pride to admit what he can feel; how can he live by a force that is not equal to his unconsciousness, but equal to his universal consciousness?

The ego wants to have everything, but to give nothing, precisely because it has nothing real. His poverty being great and his wealth often too far from his desire.

The Man of tomorrow, the Son of Light, the Man who knows, will have to recognize that there are in Man many Men, that there are in Man many levels of consciousness; that there are in Man many personalities; that there are in Man many aspects; and that all these aspects, that all these aspects of Man, coincide with a reality: the reality of the soul from which the universal will is manifested.

Although Man can harmonize a large number of aspects of his material life, he must one day harmonize, both on material life and on other life planes, all the aspects that constitute his total experience. This is why the Son of Light must live a period of preparation, a period in which he sees himself diminished in his ego, in which he sees himself flouted in his personality, in order to eventually regain the universal status of his soul; a status which is the very foundation of the perfection of his ego and the balance of his personality, so that visible and invisible Man may marry, and so that the will of the soul may manifest itself through this Man.

This is why the phenomenon of subjective will and the reality of objective will must be understood, grasped by Man, because it is of all importance that the phenomenon of will be resolved once and for all on the level of Man, so that the doors of the ether may be opened for him.

For it is in the world of the ether that Man will be able to use his creative will and create forms that will then be used on the material level. And it is also on the future material plane that the son of light will be able to generate enough strength, because of his real will, to determine on the material plane living conditions capable of raising the consciousness of the planet, and to create on Earth a new civilization, a civilization whose principles will flow from the universal law in Man, from the law which, manifested in Man, will become the pledge of his universal status which we have called "son of the light".

The phenomenon of will is obscure and will remain obscure for some time. But the darkness of this phenomenon will gradually rise, because the conscientization of the new Man will be gradual. And Man will see that indeed, what he had believed at the beginning concerning his free will, his personal will, his subjective will, was nothing more than veils hiding from his ego the reality of a very powerful will that he will later use, and from which he will later draw the maximum benefits.

027 - Esoteric sciences

People are filling their heads with esoteric and occult sciences. For they try, through the ego, to reach heights of understanding that are in fact even more subtle veils, serving to spiritualize them, in order to prepare them for the formation of the higher mental body.

The esoteric sciences represent the antechamber of universal consciousness. I mean the antechamber. If the consciousness of Man is to be universalized, the universal forces must tear the veils of the spiritualized ego in order to liberate the ego from above, unlike the effect of the esoteric and occult sciences that bind the ego to the lower mind, by using the high spiritual forms that cap it by giving it the illusion of high spiritual summits.

Now, as much as spirituality hides the ray of light in Man; as much as this ray needs spirituality to descend into the lower mind and make it burst. Now Man fears the break-up of the lower mind, for all his psychological and spiritual security is contained therein. Man does not realize that consciousness is boundless. It can untie all the forms that serve to contain it and create others to make it flow or descend from the top of the head to the lowest center, in order to manifest on all levels an aspect of itself without the interference of the ego.

As much as the ego is necessary in the process of spiritualization; as much as the consciousness must reverse the process when Man takes upon himself the weight of this consciousness and the power that accompanies it. The Spiritual Man is a being in transition to consciousness, not a conscious being. For consciousness to take hold in him, he must relive his spiritual life upside down. That is, he must live according to his universal intelligence, and not according to the forms that served him during the involution.

The unconscious Man cannot collaborate with the conscious ego in the material organization of conscious life because life no longer has for one the profound meaning it has for the other. While the life of the conscious Man opens up to possibilities that he envisages according to an attitude determined by the depth of his supramental intelligence, the unconscious Man cannot psychologically bear such a burden because he drags his feet more and more in the past of his experience.

The esoteric sciences nourish the spiritual ego of Man. But they also serve to open up certain centers in Man that put him in contact with the astral planes or the spirit world. Just as esoteric sciences spiritualize Man, so they can put him in danger. For Man does not have a sufficiently developed discernment to be able to avoid the subtle influences that penetrate his mind through his spiritual ego.

The spiritual ego is powerless in the spiritual form, until the day he has destroyed it by himself, meaning by the suffering associated with the penetration of the supramental consciousness or the consciousness of the soul. The penetration of universal intelligence into Man produces a shock in the spiritual ego, which undoes in him the spiritual forms as the shock takes hold and changes the vibrations of the lower mental body and the astral body.

The spiritual emotion of the astral body is eventually destroyed and replaced by a spiritual void that leaves the lower mind free to absorb new thoughts, this time detached from the human past, free from the emotional value attached to humanity's past experience. Such an experience makes Man aware of the new consciousness, and forces his inferior mind to let go, to no longer think of the old thoughts that served in the past of involution, and to live only with the new material provided by the ego, by the thought adjuster, freeing the ego from any connection with the past and instituting, on the material level, a new phase of instruction free of all emotion.

The esoteric sciences belong to the spiritual phase of humanity. Essential phase to maintain in the consciousness of Man any spiritual link whatsoever. But this spiritual bond, at the end of involution, must be overcome. For Man must receive all knowledge directly from the plane of the soul without going through the spiritual astral plane.

This point is of extreme importance, because it is here that the science of mysteries is born. Men who think with the past of human knowledge will be prisoners of forms and will not be able to rise in the supramental void. Those who live from the supramental intelligence in them will see their energies transformed by this intelligence and will be freed from the domination of form. This will lead them to an openness to the science of mysteries and a pure understanding of the major keys of evolution.

The link between the supramental and the form is impossible. Because the supramental is not under the control of the ego or its emotionality. And any form linked to an emotion can only veil the universal consciousness of Man. The esoteric sciences are the very expression of Man's spiritual emotion, and every form of esoteric education leads Man to the limit of his spiritual experience. Beyond this limit begins the infinity of supramental thinking.

The greatest illusion attached to esoteric science lies in the spiritual curiosity of the ego, in its thirst to know the invisible worlds, in order to interpret them by its intelligence and to consider them according to one interpretation or another. Since all words are prisons for the spirit, only the unconscious ego believes itself, and believes what it believes, when in fact reality is the kingdom of the spirit and not the ego.

However, the spirit of Man is the upper part of his mental body and not his lower mental body. It is through the spirit that Man knows, not through the spiritual ego, although the latter serves as a spiritual reference point for feeling the subtle waves of reality through the image and spiritual feeling. The latter is also part of the illusion of the ego.

The ego must lose his curiosity and thirst for knowledge. And only the supramental consciousness can quench this thirst, awakening in the discernment that liberates the ego from subjective and suffocating thought, a thought that monopolizes his energies and spiritually encloses him within himself.

Esoteric science is not the science of the soul, but the impression of the soul on the spiritual ego. A conscious ego no longer has any interest in esoteric science, because it no longer fulfils him, since it no longer has the desire to be fulfilled. The life of the higher mind is self-sufficient and requires no inferior support to itself. The Man who lives it no longer seeks.

But Man is thirsty, because his thirst comes from his loneliness. And his loneliness is born from the absence of the conscious link between the soul and the ego. If the ego was conscious of the soul and could communicate with it, what would it need, if not total union rather than the spiritual feeling of a future union? It is the loneliness of the ego that generates curiosity. And from curiosity, he feeds. So that the esoteric and occult sciences constitute for him the perfect remedy for this loneliness.

As long as the ego esoterically seeks to understand the mysteries of life and creation, the soul will provide him with the emotional and mental material essential to this search. But the soul, one day or another, will have to penetrate, by necessity, and make the impressions explode in him because it will want to melt into him, instead of keeping confusing him.

The esoteric sciences are part of the evolution and spiritual education of Man. And all education is formative. Just as Man discovers in his material life a gap between his intellectual education and everyday practical life in industry, so esoteric education corresponds to an impression of reality that must remain hidden from the lower principles of Man. Although Man can spiritually taste the impression, he cannot live perfectly from reality, because the impression is outside reality since it is part of Man, and not of the soul in Man.

It is useless for Man to seek beyond what is pleasing to him, for all that is pleasing is part of his experience, and not of the light of the soul in him. Now, Man must one day live off the energy of the soul, so that his lower principles can channel the energy and build on the lower planes a perfection equal in spirit to the perfection of light, but proportional in energy to the will of Man.

The esoteric sciences have served Man, and tomorrow these same sciences will be pushed back into the memory of Man. For the latter will no longer live from the life of his spiritualized senses, but from the light of the soul actualizing, on the lower planes, forms whose perfect science will be the gratification of Man. It is not esotericism in its most elevating forms, but the science of energy, which will allow Man to discover the power of reality and the greatness of this reality beyond the purely spiritual impression of his image.

If the esoteric sciences offer Man the opportunity to envisage a future whose spiritual impression is sufficient to link him to their teaching, it is because Man has not yet understood that reality is generated in the instantaneous of the spirit drawing from the energy field of the soul the light he needs to create, i. e. to bring the infinity of the material closer. What Man does not know about the future, about his future evolution, is his inferior mental incapacity, the fact that his inferior mind serves as a point of reference against reality to allow him to benefit from the impression of reality that his soul gives him through his spiritual imagination.

Man is no longer at the stage of spiritual education, according to which his lower mind is the measure of reality, but at the stage of the evolution and formation of a higher mind which forces him to no longer see through the eyes of his spiritual consciousness, but through the eyes of the universal consciousness which holds the key to his understanding, beyond the spiritual desires of his ego.

Although Man's esoteric education provides him with psychological continuity and a spiritual foundation, the day will come when Man will have to put aside the illusion of his spiritual ambitions to discover the free reality of the spirit, and the pure consciousness where any form of knowledge cannot be attached or glued to the lower mind of the ego, since this mind will be transformed and raised to the height of the spirit. Now, if the spirit of Man awakens and grows in him, his subjective intelligence must disappear, as well as all that accompanies him: memory, desire, curiosity; in other words, even esoteric science. What happens to Man when he stops using his old tools? Well, after training, he uses his new tools.

Consciousness is infinite and the light that accompanies it is endless. And if Man realizes that everything changes according to the vibration of light, it is obvious that what he has learned in the past, esoterically, must also change, in order to give way to new and more perfect forms that constitute the support points of evolution.

Man will see the day when the ancient sciences that served for his evolution will be replaced by new sciences. And these new sciences will challenge his material, intellectual and spiritual imagination. The level of evolution that Man knows today, esoterically, is only an impression located in his lower mind, in order to allow him to connect mentally, psychologically, to a reality that exceeds his understanding, because he has not yet lost the ability to think.

But when Man has lost the ability to think and his memory is no more than a black hole, it will be very obvious to this Man that all training, all education, is no longer necessary, and that the connection between his mind and reality can only be made by the penetration of light into him. And that when penetration is made, all relations with the past of humanity are broken and all links with the past are broken, because the past only exists for Man when he can think. Man will discover that there is a parallel between the loss of subjective memory and the uselessness of ancient sciences. Since Man will enter a time when all knowledge will be instantaneous, where all vision will be total, where all understanding will be perfect, it is obvious that all notions, that all past esoteric sciences will have no interest on Man, and for him no attraction.

It is not a question here of diminishing the value of the esoteric sciences, as has been said before. These sciences have helped humanity, helped in its evolution. But the Man of today, who must become the Man of tomorrow, must begin to understand that humanity is entering a turning point, and that all habits, all attitudes must be transformed, because the Man of tomorrow is a transformed Man.

Esoteric science protects man from his powerlessness, it protects him from his total ignorance. That is why it has done such a great service to humanity. As long as Man was a prisoner of matter, it was enough for him to be educated in the light of spiritual forms, and any isolation in matter became bearable. But when Man has the power to see with eyes other than those of the material body, he will then see that the combination of the light of the soul and undifferentiated energy is sufficient to release all the intelligence that an evolving being can absorb. This is why the degree of evolution is measured only at the limit of spiritual senses, and not within that limit.

Where esoteric sciences have served Man, there they will serve him. For the day will come when the growing consciousness of Man will produce in him the need to live only from the intelligence derived from the principle in him, rather than from the spiritual intelligence of that same principle. It is then that Man will be able to recognize in all sciences the silver thread of illusion, because his infinite mind will no longer be bound to the form of the word, but bathed in the spirit of the letter. Now, the spirit of the letter is to the soul, what the word is to the ego, even the spiritual ego. That is why, although the sciences are completing their spiritual domination of Man, the latter will tremble when he sees the columns of this sacred temple fall, because his ego, his security, must be shaken in their foundations, before real science, the science of the spirit, comes down to Earth.

As long as esoteric sciences serves Man, he will not be able to perceive the energy of light. For this energy is not in the domain of Man, but in the domain of light in Man. No Man can both seek and find, because the two aspects of experience require a different movement of the spirit in him. The Seeker is immersed in love for what he seeks. And he who enters reality can no longer look with the eyes of human intelligence, nor feel with the heart what is in front of him.

All manifestation from the old Man must stop. For the latter is no longer in the same spirit, but in the spirit of the spirit. That is, in the vibration of the energy of light in him. Now the esoteric sciences are part of the spirit of Man, a spirit tortured by the loneliness of the soul which finally wants to put an end to the search for the ego, so that the latter can finalize its evolution and in turn channel the fire of the spirit on Earth. For it is from this fire that the Men of tomorrow will live. Just as the esoteric sciences reflect the past of the wisdom of humanity, so tomorrow's science will reflect the power of Man. For this power, far from being at the service of present humanity, will be at the service of those who have understood that any attitude in them must be overcome, so that peace of mind may be established from which its power must flow through Man.

While the esoteric sciences ignite a deep and sustained interest in the mystery of life, this same mystery cannot be lived by the means currently available to those who seek to understand it. Man is a half-built being. It is enough for him to recognize the reality of his condition so that he can begin to perfect the rest of his journey before discovering himself. It is not easy to live beyond what is beautiful and great.

The esoteric sciences, by virtue of their spiritual and philosophical authority, constitute a great spiritual security for mankind. But one day, however, he must realize that his only security is the conscious life and creative intelligence of the universal principle in him. As long as Man binds himself to esoteric sciences, he will diminish the power of intelligence in him. For the intelligence of the soul cannot coexist with the spiritual emotionality of the ego, because it offers a natural resistance. Since pure intelligence is beyond the form of good and evil, it is obvious that its contact with the ego produces a vibratory shock in him, because the spiritual emotion of the ego is part of the form in him.

This is why the ego that uses esotericism to increase its sensitivity and develop its philosophy of life, must, at some point, face the void of reality, the void that disturbs the overflow of its intellect, and forces him to put aside what is no longer necessary. The ego then disengages with anxiety, because it doubts. And doubt pushes him even further into the void, for the time has come for him to advance naked towards the light that fills the void of his reality.

No matter how beautiful the esoteric or occult language may be, the fact remains that the ego has all the keys to it, and that these keys buried inside himself must be taken out one by one from the deep ground, so that they shine in the sun of his own intelligence fed by the principle of it.

As long as the ego is hidden in the ground of the least of philosophies, he can only be a philosopher, because he does not know what he feels. And the ego must know what he feels, not just feel what he perceives. Pure intelligence must be the measure of his life, so that any form of knowledge is no longer an essential nourishment of a spirituality that draws to an end before the infinite wall of intelligence and mysteries.

The one who lives becomes historical for the one who hears and listens to his story. And the story lived is to the measure of the one who lives it. If the story is not complete, because life is not, it is obvious that those who listen will only hear the fragments of reality. And since reality is beyond the ego, the latter will be limited in the long term by their own ignorance and spiritual emotionality.

The elevation of human intelligence, caused by the connection of the ego with the source, undoes everything that has been built by the ego. In this way, the esoteric sciences, despite their powerful and necessary spiritual vocation, will be defused, thus isolating the intellect from the ego and forcing the latter to consider only the universal influx in him.

This new condition of life, although difficult at first, will lighten the relationship between the ego and the soul, so with time, the ego will no longer learn anything, for it will know that everything depends on the vibratory connection between him and the creative intelligence. It is from this moment that the ego will understand the illusion of form, of any form, and will seek to live rather than to feed himself. It will then be obvious to him that life itself is food, and that everything he needs to know will be known to him in time and place.

The esoteric sciences, their symbology, their values, will then become dust, because Man will live by himself at all levels. Having finally conquered his reality, he will no longer be able to focus on the pleasure and spiritual security that esoteric science provided him. And thus, he alone will be able to integrate himself more and more into the vibration of the energy of the universal principles in him, the only aspects of reality to which his being is fundamentally linked. Conscious, tamed in his ego, Man will only live by what he knows, because his knowledge will be power.

Obviously everything changes when Man returns to the light. Everything changes, because everything is out of this light. If, on the other hand, the past has served him, he must recognize that the future is infinite, and the wisdom of the ego, which in the past was the measure of his greatness, is no longer sufficient for the future integration of Man.

For the Man of tomorrow will no longer live like the Man of today, since he will no longer be the same Man. That is why the ancient attachment, which he has known today and for centuries to esoteric sciences, will gradually diminish. For any doubt will lie in his spirit as to the absolute truth of this esoteric science.

And it is doubt that will cause the foundations of the esoteric temple to collapse. Not because science was not great, but because it will no longer be necessary, since it will be replaced by the spiritual void which means, the absence of the desire to become, to project, what we desire most, knowledge, which is in fact only the prerogative of the ego.

The flower has no knowledge and yet it grows. Thus Man must live detached from his spiritual ambitions if he wants the spirit of intelligence to act within him and integrate him into the mysteries of creation. Man can no longer live with hope, because hope is the seal of incapacity and the absence of life power in itself.

Man must live in the measure of the perfection of intelligence, so that all hope disappears, for intelligence and hope do not go hand in hand. Ignorance and hope are united, because hope comes from ignorance, and ignorance comes from the limits of Man. Limits resulting from forms of all kinds, which take from his mind the energy that he could use to penetrate the infinite layers of intelligence and the perfect understanding of the evolving worlds.

That Man feeds on esotericism is a good omen, because such an activity is indicative of his growing selfish interest in the things of the mind, but that he imprisons himself in his forms is another thing. The energy of intelligence is the only perfection that can create and nourish the higher mind of Man. Outside of this intelligent energy, he is bound to himself, whatever his good and great intentions may be.

Men cannot understand what is only understood by indivisible intelligence. For they have never known indivisible intelligence. They have experienced indivisible feelings, such as love, in moments of great recollection, but love is not the only principle in Man. And the principle of intelligence is the next one who will open the tombs and awaken the sleeping spirits. The sellers in the temple will be shaken, because those who came before to buy will withdraw and produce by themselves what they will need to live. Esotericism will die, but its death will not be regretted, because it will be replaced by a broader, more real science.

As long as Men seek, esotericism represents for them a plank of salvation. When Men cease to seek, because the energy of light has penetrated into the mind and elevated the vibration of the latter, esotericism loses its place, loses its importance, and eventually is no longer necessary to Man. It is here, at this moment in his evolution, that Man begins to know the mental void, the void that is necessary because he must be filled by the energy of light, an energy that is sufficient by itself, since it is in its origin, perfect. And when Man receives this energy, that he is in this energy, he no longer needs the previous supports that served for his evolution.

As long as Man is attached to esotericism, to philosophy, he is attached to himself, he is attached to his tendencies, he is attached to his desires. But when the light begins to penetrate and its vibration begins to be felt in the ego, it becomes obvious to the latter that he can no longer fight the wind that blows. He can no longer prevent this wind from tearing the sails of the boat that have allowed him in the past to go at his ease and at his leisure on the waters of his curiosity.

The Man of tomorrow will no longer be able to generate in himself the forms that, in the past, were considered essential and necessary by him. Because he will no longer have the vibration in him to do so. He will be totally at the mercy of the energy of light in him, and it is this energy that will distribute in his mind the different plates that he will use to constantly nourish his material life and his morontia life.

Esotericism in all its forms will be adjusted to the powerful sight of his new gaze, and not stained by emotion. Man will be able to raise his voice. And everything that has been used to build his ego will tarnish, because his voice will no longer be of this world. Free of everything, Man will advance by leaps and bounds, and discover the wonders of what he had seen through the window of his astral and spiritual consciousness, of his esoteric philosophy. The vast field before him will forever close his spiritual eyes, for the perfect intelligence will be greater than all his previous sciences, all his desires, all his premonitions. Even death will be ruled out, because it will no longer be possible.

It is today that Man must learn to live his solitude. For it is in solitude that reality begins to make its nest, and it is in solitude that it learns to disengage from what it previously thought was great, to be beautiful. Man cannot enter into intelligence without leaving intellectual and spiritual education. The two aspects of himself only interpenetrate on the surface of his illusions. Somewhere inside him, the weight of reality waits to be lifted by an awakened consciousness, a consciousness that does not depend on him, but that penetrates him without his knowledge.

This is where Man stands today with regard to esotericism. This is where Man stands with regard to himself. And it is only time that can, according to everyone's experience, bring down what must disappear. And when conscious Men have understood, esotericism will disappear from their consciousness, because they will no longer need this food, since they will no longer need to feed themselves. Life will really be in them, and any action will be the result of the exchange between the soul and the ego. So that the personality will no longer be able to trust what it loves, what pleases it, because emptiness will have replaced pleasure with the fullness of consciousness.

The esoteric sciences must give way to consciousness, to light. They must withdraw in front of it, because they cannot continue to survive in front of it. Consciousness, the light of the soul, pure intelligence, rises above all that has been used, in order to finally free the ego from the chains that bind him to its spirituality, to its intellect. His last chains will be broken, because the conscious ego can no longer live outside his own intelligence. He can no longer live off the intelligence of others. He can no longer live at the mercy of others. Whether others are right or not, it is no longer his domain, since he no longer needs reason to live.

That is why esotericism, occultism, will become dust again. Not because they were not necessary, but because Man will no longer seek.

028 - Influence of the soul on sexual behaviour

The phenomenon of purely amorous sexuality, i.e. pure and simple sexuality directly related to the astrality of Man, does not require the intervention of supramental forces in order for it to be actualized. However, when the man is bound to a woman at the soul level, his sex life can be reduced if the link with the woman is to be used for the evolution of their spirit. As long as man and woman live only an astral bond - a bond that is not fixed by the vibratory exchange of two souls for a higher evolution - there is no problem in terms of natural sexuality.

But as soon as two souls meet and have to exchange their vibration for a higher evolution, sexuality can be delayed and even greatly diminished, so that the couple's energy is used to develop the higher mental body. If two souls meet for an evolution towards the higher mind, as is the case today in many couples, the couple must eventually substitute passionate astral love and elevate it to the level of mental love, the love of the soul. At the level of love of the soul, the forces of astral love, of passionate love, are broken, are reduced, because these forces are not in the realm of the spirit, but in the realm of the ego.

If two souls meet for a higher evolution, the ego does not know it at first, but will learn it over time. If he does not learn it, if the ego does not realize it deeply, he will eventually suffer from this law of the soul that wants the ego to be transformed into spirit, meaning that the higher mental body to develop so that Man can know and understand this evolution. Then the suffering coming from the passionate love that diminishes, disappears and the man and woman rise in spirit.

The great problem of the passionately connected modern man and woman, whose souls seek the common union of their spirit, is that it is not understood or explained. As a result, men often suffer from impotence in their sexuality with the one they love, and their ego cannot understand how it is possible for sexuality to collapse with the one they love, and become normal again with a stranger. The ego is disturbed, and very often thinks that he suffers from psychological problems. When in fact his suffering must be understood, according to a superior mode of realization that can completely enlighten him so that the suffering resulting from such a situation disappears.

The ego that is linked to a soul, that seeks to evolve with another, must know this. Otherwise, he risks suffering from the vibratory influence of the soul throughout his life, and suffering from it for many years, and seeing his life turn into a failure. While this failure could have been transformed into an extraordinary gain. All this because of the lack of understanding, inflicted, if you will, on the egoistic consciousness, which does not understand what is really happening behind the psychological picture that the ego draws of its behaviour.

The man and woman must realize that the soul has a vibratory power over their bodies. And they must understand the laws of this vibratory power, so that couples no longer suffer from their sexuality psychologically. When two souls unite for a higher evolution, through the experience of two egos, these two egos have a great advantage in realizing it and understanding all its aspects. For two souls who meet in the material experience are situated towards each other beyond the psychological well-being of the ego. It is then up to the ego to understand its state of mind, and not to the soul to lose the opportunity to evolve.

The soul evolves through the experience of the ego. If the ego understands the plane of the soul, it will suffer less and finally will no longer suffer from the powerful vibration of the soul in its life. And all his life will be changed and will no longer be lived in the psychological ignorance that characterizes the wounds of the ego, as long as it is not in the supramental consciousness, where the mind in him understands the subtleties of the relationships between the soul and the ego.

Man's natural sexuality in no way hinders the evolution of the soul, provided that the ego has understood that sexuality cannot be the center of his conjugal life, a major point, if the two souls are united in a material experience, for a higher evolution, which is, the development of the supramental body or the spirit of Man.

Since we do not suffer from what we understand, it is obvious that the ego has an advantage in understanding its vibratory relationship with the soul, a relationship that can affect its sexual behaviour. But it is only when the ego has been vibrationally adjusted to the soul that it is possible to no longer suffer from the influence of the soul on its sexual behaviour. The couple can then live with or without sexuality, depending on the degree of closeness, allocated by the soul, of the two material beings.

For a man and a woman to evolve towards a higher consciousness, it is necessary at some point in the evolution of the two souls seeking a common evolutionary experience that natural sexuality be fixed by the soul. For it is she who desires evolution, and it is according to her desire that the ego must behave. However, if the ego is sufficiently attentive to the universal intelligence in him, this intelligence will explain to him his relationship with the energy of the soul and the ego will not suffer from its vibration and its influence on his sexual behaviour.

But if the ego persists in its sexuality in love and does not want to let go, he will suffer, because the soul has plans that will remain unknown. This is when the couple relation equilibrium can deteriorate.

For if a man loves his wife and does not understand, and she also does not understand, the influence of the soul on their sexuality, sex life can be a source of endless conflicts. The ego may ignore or not know of the existence of this law of the soul, but this in no way changes its relationship with it.

If the soul is to come closer, during material evolution, to another soul, it will do everything in its power to extinguish whatever hinders this connection. For the evolved soul seeks to amplify, in material life, its power over the ego, its vibratory power, so that the ego may grow in spirit and become for it the perfect vehicle.

Thus, when an evolving couple feels that the loving bond that previously gave it its foundation is beginning to fade, this same couple has an interest in realizing that evolved souls seek to unite through the mind instead of the astral body, and that this union is essential to their evolution. If the ego understands, a transmutation takes place in the couple and happiness becomes different, it becomes more and more real, because it is no longer based on the flesh but on the spirit.

The sexual or intimate life of Man called to become aware becomes with time more and more under the control of the soul. That is to say, where before the ego generated in itself the sexual energy according to its body of desire, this same conscious ego loses the free power of its sexuality, so that the soul can control the event. This loss of free power over his sexuality worries the ego at first, because he does not always know how to explain why.

In couple life, where two beings are jointly evolving towards the supramental, the problem is less damaging. But where only one partner bears the burden of experience at the expense of the other, such a situation can create a difficult climate for the couple. That is why the one who knows and understands must rely on his inner knowledge, and not suffer too much from the intellectual situation and psychologically, while the other partner, over time, will be led to realize the situation of the one who is evolving towards the supramental. If, on the other hand, the latter does not know how to understand and accept such a situation, the events linked to such an experience will serve the soul opportunely, as it always seeks to bring the ego closer to itself.

Unconscious human sexuality represents a large part of the soul's activity through the ego. But it also represents a brake on the direct participation of the soul in the ego, when the latter can hardly see beyond purely astral sexuality. Sexuality has become too important in the life of Man, and its importance has no profound connection with his real well-being. While sexuality itself represents the terminal point of vibratory energy in Man, the latter, because of his overexcited body of desire, has created too powerful links with himself at the expense of the soul.

Now that life takes Man to new stages of evolution and consciousness, the soul projects the possible domination of the ego, and the latter will be offended in an experience that he has always considered beyond its natural importance. Many spiritual beings believe that sexuality hinders spirituality. Indeed it delays spirituality, but as spirituality is also another form of illusion necessary for the evolution of Man, it does not hinder anything!

It is Man's attitude towards sexuality that delays the vibratory contact between the soul and the ego, not sexuality itself. This is a very important point. The ego must learn to detach itself psychologically from the forms that characterize sexual experience. He must learn to live his sexuality vibratorily, not psychologically. This is why the soul, in its contact with the ego, forces him to let go so that the latter understands that the importance it gives to sexuality is an egoistic importance based on the insecurity of the ego.

The sexual energy must descend into Man and not be influenced by the ego. This is important, because when Man is conscious, it is the upper part of himself that governs his life, and not the lower animal part.

The conscious couple, whose supramental body is in evolution, must learn to live intimately according to the vibration that animates them. This vibration increases with time, becomes more and more noticeable, and becomes more and more obvious. The soul governs man and woman, and the latter no longer suffer from a slower sexuality compared to its frantic pace experienced in the past.

Whereas in the past, intimate life depended greatly on the personal attitude of one spouse towards himself and the other, the new intimate life depends only on the vibratory relationship established by the soul through the two egos that are more and more harmonized on the level of the spirit. Just as sexual harmony was previously important for the balance of the couple, so now the harmony of the mind has replaced the other. And the couple who depended on sexual and psychological harmony, now depends only on the mind.

The intimate life of the conscious couple is increasingly oriented according to the vibration of the soul. And it is this vibration that they will henceforth experience, thus rising beyond the purely animal desire to know the pure action, the action that allows the channelling of energy, without the interference of the ego. When intimate or sexual life is freed from the forms and feelings that serve as a springboard, sexuality will become natural again. That is, the soul will once and for all have control over the evolution and propagation of the race.

The problem of sexuality is serious in man, because he violates the laws of the soul. The result is a global overpopulation that risks creating very serious problems in poor countries. The ascending couple towards the supramental internalizes its consciousness more and more, so that the intimate life loses the importance it has during the involution because the perspective of life changes totally, so that the intimate life of the couple is altered from the psychological point of view.

This alteration increasingly coincides with a higher level of consciousness that disengages the ego in its sexual expression and frees it from the psychological burden of this poorly lived and misunderstood experience.

As long as sexuality is lived without obstacles, the couple does not suffer from it. But as soon as obstacles appear and tarnish the experience, the couple must understand the reasons, in order to go beyond the purely psychological point of view, which is only an effort of the ego - a subjective and ignorant effort - to rebalance or try to rebalance what they believe is responsible.

The sexuality of the couple, the intimate life, must be demystified. It must be understood in the light of the laws of the soul, so that the couple can move forward in life and penetrate the mysteries of human consciousness, without the aspects of this evolving consciousness transposing into the psychological plane events that risk being misunderstood and creating suffering for nothing. Man suffers enough in his mind, Man suffers enough in the philosophy of life, without suffering in his intimate life.

But Man is a totality, and the relationship between the ego and the soul is a relationship that becomes more and more perfect and more and more total. So that all aspects of Man, all aspects of Man's life, must be filtered and understood in the light of the importance of the game that the soul plays in the ego experience. That is why sexuality must be understood and experienced within the framework of the real laws of evolution, and not within the framework of the purely astral and animal experience of human nature.

Man draws energy from his sexual act that connects his emotion and mind. This energy is powerful, but, like any experience, must be lived naturally, meaning in accordance with the laws of the soul, not the attitudes of the ego. The ignorant, unconscious ego appropriates pleasure to fill a void in itself, while the conscious ego does not appropriate sexual pleasure to fill a void, but lives pleasure, because it flows from a happy condition in life. A necessary and essential condition when it is lived according to the law of life and not the illusion of the ego that wants to fill its life already empty of real meaning.

When sexuality becomes an alibi, a crutch, without which the couple cannot be in harmony, it goes without saying that any movement of the soul in such a couple will diminish the importance given to sexuality in raising the vibration of the couple by replacing the astral energy with mental energy.

The soul has its reasons and often Man does not understand the reasons of the soul, because of his unconsciousness, does not see why he acts in such or such a way. This is why, in the case of a couple where sexuality is affected by the soul, and where there is only one individual sufficiently conscious to realize what is happening, it becomes necessary for the same individual to wait until the end of the affected sexual experience.

It may be that the soul uses this experience to bring the other partner closer to itself, or that it uses the experience to bring one to recognize something new in the other. It is also possible, if one of the spouses is insufficient in his evolution, that the soul will use the situation to force in him a painful experience that will lead him later to become aware.

But whatever the reason for the soul, anyone who understands the nature of the soul's influence in intimate life must learn to wait patiently for his partner too to discover what he has to discover. Once this understanding is well established, the conscious partner will feel relieved and suffer less and less from the experience personally.

When two souls unite in material experience, the purpose of their union on the material plane cannot be delayed by the conditions of the ego, or the egos that form the couple. And in the case of human sexuality, the rapprochement of two souls, according to the life plan of these two souls for the ego, is effectively related to an occult dimension, and can only be understood when the man and the woman are sufficiently conscious so that the universal intelligence of this plan is generated in their spirit. This is the reason why it is important for the harmony of a couple to understand what happens in them when the soul approaches the ego and tries to unite them on a higher plane of mental life.

Since Man strongly believes in the importance of sexuality, it is normal for the soul to attack this experience to make him recognize his presence. As long as Man is not touched in his sexuality, the deep side of his ego is protected by the total forgetting of another presence in him. But when this presence is felt, the ego has no choice but to react, because it is touched in the secret of its being, in the depths of its biological autonomy. However, the realization that even biological autonomy can be suspended by an inner force, upsets and transforms it.

Man conceives more easily that his mind is touched by inner forces, than he conceives that these same forces can generate in him what he believes is sexual impotence. And yet, the forces of life, whether they pass through the mind or the emotional or the vital, are always the same forces. It is the ego of Man that divides Man and makes him believe in autonomy, in free will, even in sexual free will. When Man becomes aware, he realizes that free will is impotent in his sexuality because the forces come from above him. If he understands the origin of intelligent forces and their activity on the planes that determine his human nature, he can more easily see and conceive that what is above is below.

It is then easier for him to let go of his ego and start growing in a new consciousness that will establish new rules of life where the past will no longer have a parallel with the future. Instead of being discouraged, he will be filled with a new vision, and a clearer understanding of what is happening in him, and will thus be able to live his life in a way that harmonizes with the interior, even at the cost of an apparent loss that is in fact only a new adaptation of conscious life in a material body.

When two souls unite to raise the vibratory rate of their material vehicle, the laws of the spirit must take precedence over the laws of the material body. If the ego, because of its pride and vanity, does not perceive the activity of the soul, it will suffer from this activity, and its natural character, instead of being enriched, it will be tarnished. On the other hand, if the ego learns to recognize in itself the inner activity, even in the field of intimate experience, it will feel a lightening of its human condition. For his sexual activity, instead of forcing the passage of energy through him, will channel it, and any channeled energy, that is conscious, raises the vibratory rate of the ego and makes the man or woman more sensitive at all levels of his experience.

As important as the spirit is a channel, so important are the emotional and vital. But as soon as the ego interferes with the channelling of one plane or another, it delays its evolution, whatever are its spiritual desire, because evolution is a phenomenon of energy and not a phenomenon of spiritual form. This is why consciously experienced sexuality is one of the great gateways to evolution. For where the ego once dominated in strength, it will live passively, that is, not selfishly in the future.

But he must be prepared to understand, so that he does not suffer from what he does not understand. Everything must be understood in Man. This is why today's Man enjoys possibilities that were previously retained. Those who have difficulty adapting a life of consciousness to an intimate life are still trapped in the forms in their minds. It is not the domain of the ego to alter the currents of energies that must pass through its centers, it is the soul that must control the flow of these energies. But if the ego, because of too great a spiritual sensitivity, seeks to control the forces in it, it will alter its character and interfere with the soul.

The soul is not the ego, and the psychological conditions of the ego, the spiritual conditions of the ego, are not within its control. It is only when the ego has advanced sufficiently in the total consciousness that it realizes how much the soul is above its conceptions. This is why the couple must live their life as it is presented to them, without involving the ego, especially in the field of intimate life, if the latter is not affected by the soul.

On the other hand, if retained, the couple will see that all illusions about the importance of their sexuality will disappear as they build a higher mental centre within them. Those who fear losing their spouse because of a restraint of sexual energies will suffer from their fears until they have stabilized their minds and emotions in the face of this situation.

The ego must overcome temporal worries if it wants to enter into full consciousness. And it was only during such experiences that he realized that many worries were among the sufferings he needed to know, in order to establish in him a permanent consciousness. There is always a price to conscience.

The couple who become aware should not worry about their sexuality. This same couple must understand that the changes in life produced by the penetration of the energies of the soul are essential and necessary. If this couple, because of internal contact, can establish communication with the intelligence in them, this same couple can easily understand the conditions of these changes. And from this understanding that informs them, the couple can relax psychologically and not worry, and not seek to blame themselves.

Two beings who become conscious must have a sufficiently objective consciousness to recognize that in both changes occur, and that aspects of life, such as sexuality, (are not) above the activity of the soul. The soul is in Man, the soul must control everything in Man by vibration. That is what consciousness is. It is a question of Man, at the level of his ego, to live more and more in this consciousness, in order to understand its mechanisms and to liberate in his mind, in his emotional and in his vital, forces that are more and more balanced, more and more harmonized. So that with time, personality, ego and soul become one.

Obviously, man's sexuality, as it has been taught to him, as he has experienced it, as he has understood it, is an unconscious sexuality. But the conscious Man cannot live an unconscious sexuality, because the consciousness pervade his whole being. And consciousness balances all its bodies. So it is normal that in the man who becomes aware, in the couple who becomes more and more balanced internally, that sexuality is affected and that sexuality over time is transformed and becomes different.

A very large number of people have believed, because of their spirituality and because of the effects of the connection between the soul and the ego, that sexuality is an activity that goes against the purpose of the soul. This is a serious mistake. Because Man is constituted in a certain way, and what he is constituted of, is part of Man's creation. But spirituality has hindered this understanding. And with time, the conscious Man, instead of the spiritual Man, will put things back in place and relive his sexuality in a balanced way, that is, in a way that does not hinder the relationship between the soul and the ego.

Man's sexual orientation must change gradually with his consciousness. His sexual activity must increasingly become the activity of his real consciousness on his lower principles. Many people will suffer in their sexuality because they will not have understood its role. Many beings will suffer because they will not have understood the link it has with the other energies of consciousness.

Man will one day understand that sexuality is a permanent force in the material body, which binds the soul to matter. As much as the soul is bound to matter by sexuality, so much the soul is part of matter by the emotional, so much the soul conquers matter by the spirit, so much the soul is above matter in the supramental.

But Man has misunderstood the function of these principles, because Man has lost contact with the plane of the soul. And when he reconnects with the soul plane, he will understand and agree that everything he does on the material plane, everything he does on the emotional and mental plane, and everything he does on the supramental plane, coincides with the soul's energy as he harmonizes with it. And this coincidence becomes more and more perfect with time, so that with time the consciousness of Man becomes more and more balanced.

But before Man can come to this experience, this understanding, this life, he must live experiences that are often painful, because he must undo what has been done wrong. He must reunderstand what has been misunderstood, and in another way relive a life that was not well lived.

Therefore, the sooner couples emerge from their ignorance, the sooner they will see themselves objectively in their personality, the sooner they will feel in them the energy of the soul that guides evolution, the sooner they will stop suffering from their personality and their unadjusted ego. And it is from that moment that all aspects of life, all activities of life, even the most intimate activities, such as sexuality, will become clear, become healthy, become simple, as life should be.

Today's Man has the opportunity, the opportunity, to understand by means that are beyond his ego. If his ego and personality unite, the experience becomes profound, real, and totally comprehensible, allowing the ego and personality to harmonize, allowing the couple to become one at another level, and allowing the man and the woman to live a life on all levels in perfect harmony.

But the ego must put aside its personal conceptions, its ancient conceptions, its conceptions often based on a body of desire that is at the service of the senses and not at the service of the soul. That men and women learn to be patient with each other in their new sexual experience. That the couple learn to see themselves through the lens of transformation, instead of seeing themselves through the ignorance of personality and the often overwhelming desires of an ego that fears losing face, because its security is not real.

However, if you realize that there is a decrease in sexual activity in you, in you or in your partner, stop taking yourself seriously, and realize once and for all that the "wiener" is not the end of the world. Man does not always need three meals a day, he can very well be satisfied with a breakfast.

029 - Frustration

Many men and women suffer from frustration. But what is frustration?

Frustration is the result of the inability of the ego to live in the vibration of the soul. It is the inability of the ego to decondition itself from the constant impulse of its body of desire that always wants to do something. But the ego cannot always do something, because the soul seeks by all means to reduce the automatism of the ego in order to make it lose the illusion that it is alone, that it is free. This veiled situation is painful for the ego, because the latter always wants to be free to do what he wants, but cannot always do it, because the soul interferes with it.

That is why, even if the ego does not realize it, and this until the day when it will realize it, he suffers from frustration, from this inability to act, to do something that relieves it. But frustration, if understood, becomes a powerful tool of the soul for the conscious benefit of the ego. It is a question of the ego understanding that when it is impossible for him to act, he must be able to wait for the vibration in him to change.

In the unconscious being, the frustration of the ego often manifests itself in a more complex way. In the sense that many egos are frustrated, because they are unable to go beyond the limits of the distorted psychology of which they are victims. This frustration is more gross, because it does not necessarily depend on the interference of the soul, but rather on the inability of the ego to adjust to itself to live its unconscious life in a more balanced way.

But the unconscious ego is always struggling with itself. Thus, if he has not benefited from a sufficiently balanced psychology, frustration will become a constant source of suffering for him in life. If, however, we are talking about frustration resulting from the power of the soul over the ego - frustration that is not related to the unbalanced psychology of the ego, but to an inability of the ego to act creatively - because of the interference of the soul, then we are talking about the work of the soul on the ego, on its body of desire, in order to transmute the energy of this body into mental energy.

This frustration is called "vibratory frustration". If the ego understands the stage of its evolution in relation to the work of the soul, frustration will change in nature and will eventually be understood as an impediment of the soul. And the ego, from that moment on, will no longer suffer from itself psychologically and its suffering will be purely vibratory, meaning the vibration will become more and more present, thus reducing the power of the ego's desire body, in order to elevate the vibration of the higher mental body.

It is necessary for the evolving ego to understand the phenomenon of vibratory frustration, in order to be able to benefit from the work that the soul does on the body of desire. As long as the ego does not understand the phenomenon of frustration from the point of view of the soul, he suffers from it, but does not evolve because of the formation of the higher mental body.

The evolving ego must understand the activity of the soul in him, otherwise he risks interpreting this activity subjectively and suffering psychologically. However, psychological suffering is a veil used by the soul to keep the ego in the vibratory attention of its energy, so that the experience can be used for his evolution.

But when the ego becomes conscious, he must understand what is happening within himself, in order to detach himself completely from the subjective psychology that cannot explain how the ego works in a real way. Frustration well understood in the context of the soul's activity produces in the ego a vibratory change that eventually elevates its mental power, because the energy that would have been used to astrally please him will have been used to develop its higher intelligence.

But if the ego is unaware of the creative role that vibratory frustration can play in his mental life, he suffers for nothing, and this frustration is not useful. For frustration to be useful, it must be conscious, it must be understood in its vibratory function and not experienced psychologically.

Then the ego no longer suffers from frustration, but suffers from the vibration associated with its inability to act. Then, frustration becomes a necessary suffering for the development of the higher mental body, and it will last as long as the transformation is not accomplished. As soon as the transformation is accomplished, the creative intelligence becomes permanent, it settles and activates, and the ego is no longer limited, because he is in the creative vibration of its universal consciousness, which uses the higher mental body to express itself.

Then the ego is in constant creative action, and the frustration - which for years was the prerogative of his body of desire - disappears, to allow the ego once and for all to live its vital interest to do what it must do so that all its centers are balanced and harmonized.

When the ego is unconscious, he tends to eliminate frustration, and engages in actions that increase frustration within himself, because its actions are not creative, but mechanical. Frustration energy is redistributed, but always comes back! So that it becomes permanent but constantly changes shape. It is not a question of sublimating frustration, but of using the energy of the soul from which it originates, in order to pass this energy from the astral plane to the higher mental plane, so that mechanical activity is replaced by a creative activity that relieves the ego and makes it vibrate at the level of the higher mind.

Frustration is a phenomenon of suspended creativity that results from the lack of harmony between the ego and the soul. As soon as the ego begins to understand the phenomenon of frustration, he loses the anguish associated with it and begins to create a centre of gravity in the mind that will later be used for the passage of creative energy. But this energy requires a constant adjustment of the body of desire, so that frustration can remain a long time suffering of the ego. As long as the mental body has not been sufficiently built, the soul will delay continuous creativity, while granting the ego a temporary creativity of which he can be deceived as long as it is not completely in the supramental energy.

It is only when he is fully in the supramental energy that he will finally be able to benefit in a continuous way from creative intelligence and that frustration will no longer exist in him. Freed then from this restraint, he will live a life constantly fuelled by the creative forces of the soul which can then pass, for they will be free from the body of desire which seeks to serve himself instead of serving. That is why the soul must suspend its creative activities in the ego, for the latter would seek to use creative power for personal pleasure, instead of the well-being of Man and humanity in general.

The ego must be stabilized in its body of desire, so that the vibration is elevated by the soul, for the execution of its material life plan and that of evolution. Frustration does not depend on the kind of life of the ego, but on the creative inability in life. An ego that evolves towards consciousness does not suffer from this kind of life, but can suffer from its creative impotence in life, frustrating impotence, because it is firmly linked to the activity of holding back the soul. The frustration of the ego is a constant struggle of the ego against the soul. The ego wants, but cannot. His powerlessness can undermine his *joie de vivre* if he does not know real life, his real life.

Frustration is the ego's enemy as long as he does not know how to make it an ally. That is why it is in the ego's interest to understand what is happening in him, if he wants to live well. And living well depends on its intelligent relationship with the soul, which seeks by all means to manifest itself, but according to its own laws, which are the laws of its light. It is up to the frustrated ego to understand these laws in order to overcome the psychological limits of its morose existence, if he wants to begin to feel within himself the creative power of the soul.

As long as the ego undergoes his own definition of psychological reality, he is subject to a dead end, because none other than himself best illustrates the inability to live well and to know. If he succeeds in fully understanding the phenomenon of frustration, within the framework of a psychology independent of his own, he may eventually see the day arise when the harmony of what he knows coincides with the perfection of the soul. But he can expect nothing but frustration if he does not elevate his mind above the ramparts of his body of desire.

Frustration is equivalent to the imprisonment of the ego within time. And this imprisonment is painful, because life is so vast and coincides with an infinite number of creative experiences that the ego can experience when it is free to live as the soul desires.

But as long as he does not have this freedom, the soul is powerless to pour into him, for he must command his own light and reveal it in optimal conditions. However, these conditions, necessarily, imply that the ego understands the mechanisms that make him lose consciousness of the soul, in order to be able to live his material life and begin to live in a way that is only within its real power, a power based on the harmonization of its relationships with the soul.

Conscious frustration allows the ego to wait to discover in due time what it must do, its destiny linked to the evolution of the soul in the latter's occult life plan. The ego that understands the laws of vibratory frustration can no longer suffer from psychology, can no longer suffer psychologically. Already, he rises into the higher mind and can animate his existence with an internal force that can only manifest itself as he emerges from the subjective illusion of wanting to do something for himself.

When he reaches the stage of this understanding, he no longer seeks to do this or that thing, because the creative energy leads and directs his activity. He is then free in his action, he does not feel attached to it. The action is fully creative and serves beyond subjective consciousness. The ego is then, permanently, well in its skin, new skin, woven with the energy of the growing consciousness in him, instead of the psychological illusions that are at the origin of the frustration not understood and from which all Men suffer in one way or another.

On the other hand, vibratory frustration sharpens the nerves of Man, because he becomes aware of the presence in him of the forces of the soul. And this frustration increases with the degree of presence of these forces. When Man becomes aware of the vibration that frustrates him, that blocks him, his will is strengthened and his character manifests itself. Man's struggle against the forces of life is then initiated, and it is then that he begins to develop his true will. Will that becomes more and more powerful as he succeeds in reversing this vibratory frustration, this presence within him, the energy that offers him resistance.

Vibratory frustration is the greatest possible suffering of Man, because it represents a maximum of energy in him who descends from other planes and who seeks to hinder his free action. It is in free action that Man is creative, and any attack on this free action can become a great suffering for the one who lives it.

Man cannot move too quickly from psychological frustration to vibratory frustration, because his ego must be brought to a sufficient level of consciousness, otherwise an imbalance would be felt in his behavior. But when consciousness is sufficient, Man can live this frustration until the day he succeeds in destroying it, in neutralizing it. The struggle between Man and the universal is a struggle that leads Man to the perfection of himself, according to his own degree of evolution. The more the ego is evolved, the more the soul opens up to it, the more the energy passes, the greater the vibratory frustration, but also the more creative and full of life Man is when he has managed to overcome this vibration, to neutralize it.

But Man must lead the fight in such a way that he always wins and he always comes out more liberated in his illusions. Vibratory frustration is a condition for the evolution of the supramental in Man. And the increasingly conscious Man learns with time that he must use his will to the maximum. And that this maximum is determined by its ability to overcome vibratory frustration. In other words, there comes a time in the life of Man when no force can throw itself against him, because he has the power of will and rejects everything that hinders his free action, that is, his conscious action.

A Man who understands vibratory frustration well and who succeeds in overcoming its effect in his personal life, discovers in himself a very vast reserve of energy that he can use for his personal ends, but conscious personal ends. This energy reserve will be retained until he has sufficient will, because this reserve is directly the result of the application of his real will in life.

Between psychological frustration and vibratory frustration, there is a wide gap. And between vibratory frustration and the development of the will of Man, there is a whole field of experience that leads Man to confrontation with the forces of the soul. Man must become free, totally free, and no longer suffer. And it is from the power of his will that this freedom is born. And it is in the inner struggle between his will and the will of the soul, between vibratory frustration and its overcoming, that he grows in his power and destroys one by one the chains of existence to enter the free field of his life.

The penetration of the energy of the soul creates frustration, its overcoming forms the real will and makes Man indivisible, then his material experience perfectly coincides with the invisible activities of his suprasensible reality. When Man is total, or when he begins to tend towards this totality of himself, his material experience is totally lived as he wants, as his will requires. Frustration is no longer possible in him.

As much as vibratory frustration is difficult to bear, when it is acute, when the presence of the soul is so great, so is the will of Man formed in the struggle of the ego that becomes conscious, for his superior mental body becomes like a crystal, from which pure energy perfectly serves the purposes of the ego. At this stage of his evolution, the ego is so perfect in his consciousness that nothing can tarnish his life, because nothing has power over him.

Man must do his will fully, because it is in his will that he discovers his power and his power of life. Vibratory frustration makes him extremely sensitive to his own strengths, because it sharpens his nerves and increases his sensitivity, so that everything around him must be more and more in harmony. As his will is built, harmony in his life grows because he can no longer live outside it. And only the conscious Man knows the nature of his own harmony. He knows what he needs and he must acquire it, because this acquisition is part of the harmony that only he understands and needs.

But the harmony he creates in his life is proportional to his will, and this is based on the struggle between himself and the penetrating forces of the soul. When he is at the limit of his vibratory suffering, he forces a change in his life, because he can no longer compromise his well-being, because there is no longer in him a subjective emotionality of fear that delays his action and makes him a prisoner of existence.

It must be sufficiently clear to the person who becomes aware that vibratory frustration becomes, over time, according to his sensitivity and character, the springboard of his real will. It is from this experience that he will develop his will and use his will to generate in his life what he needs to live well, to live as he wants, as he must, in perfect harmony with himself.

Over time, the frustration will be so far from his previous experience of psychological frustration that everything he experiences in his bodies as frustration will be transformed into energy to nourish the higher mind and extinguish the forms in the lower mind, and to destroy the subjective and retardant emotions in the astral body. Vibratory frustration is the great sign of the penetration of supramental consciousness into Man.

But Man is weak, he has no real will, that is why frustration forces him to develop his real will despite himself. As long as Man has not progressed sufficiently in consciousness, as long as he is still struggling with his ego, his sufferings are of a psychological nature, because he has not yet understood the illusion of his personal sufferings. But as soon as he began to understand the illusion of his psychological sufferings, as soon as his ego began to see things as they are, the energy, which was previously concentrated in subjective forms that disturbed the mind of the one who was trapped in them, is now free to pass through his centers and descend on all levels of his reality.

At first, the passage is not perfectly clear, and the energy - powerful as it is - creates what we have called vibratory frustration. It is at this stage that Man begins to grow and form a life in the image of himself, and not a life in the image of all those around him and sleeping.

He who has the opportunity to experience vibratory frustration is already on the way to universal consciousness. And whatever the degree of suffering linked to this experience, the day will come when the vision of his life will be so clear that all the suffering linked to this frustration, to this passage, will be erased from his memory, because he will be perfectly well in his skin, happy in the flesh. And when Man is perfectly happy in the flesh, it is because there is nothing else to do in life but to live it perfectly, that is to say as he sees fit, because he now has the will to live it as he pleases.

Man is totally outside pastoral idealism as a form, and he lives ideally and pastorally, his life is full at that moment. And when life is full, it is full, and only the one who knows this life is the judge. But the life of Man is so disorganized, so imperfect, that the soul can play in this confusion. And that is why vibratory frustration is almost constant at first, until the day it fades, and Man finally begins to taste the reward he has duly earned through his own sufferings.

At this point, Man is so conscious of his past sufferings that he no longer suffers from the endless illusions of bonasserie and spiritual will that characterize those who have not known the reality of the vibrations of the soul that make their way into the consciousness of the ego. The phenomenon of vibratory frustration is so important that Man cannot ignore this experience in his ascent to supramental consciousness.

Understanding this phenomenon brings Man closer to his will and frees him from his subjective ego, to give his ego all the strength it needs to overcome the obstacles of life that arise from the unconsciousness of the civilization in which he lives. The psychology of the unconscious Man is based on his illusions. And from his illusions he cannot discover the strength that he possesses in himself and that awaits to be discovered and used within the framework of a vast and perfected consciousness.

The struggle that Man must wage in his encounter with the forces of consciousness that grow within him is vital, although painful, because the ego cannot miss the experience when it opens up to him. If the ego had the choice to ignore the experience, he would gladly do so, because he does not like to suffer, it is normal. But as soon as he is in contact with the forces of the soul, this energy is felt in him, and he is obliged to live the experience and grow through it.

The soul of Man always presents itself to him in a painful way at the beginning, because it is so great and powerful. The vibration of the soul then manifests itself as a frustration, because Man does not yet know how to use this energy well. When Man is at the stage of his spiritual evolution, this vibration is felt at the level of the astral body, at the centre of his emotions, that is why his spirituality is so great. But this spirituality does not give him consciousness, will, love and universal intelligence. As long as Man does not possess these three principles in him, he can only consider himself a prisoner of his old human nature, aware of the energy of the soul, but whose principles are still buried in the ground of his personality and ego.

Man, in the past, whatever his experience, has never had to fight inwardly against the powerful penetration of the energy of the soul, for the time had not yet come for Man to rise into his higher mind. The vibration of the soul was experienced on the level of its emotionality, which generated in him a high form of spirituality. But at the end of the cycle, Man must recognize all the illusions of his personality, and these illusions will be destroyed by himself during his experience, while he must elevate himself through his spirit and fight in the field of his experience all the forms that the soul will use to force him out of his human den.

Man is too weak in will to come out of his den by himself. But the soul can force him out, creating enough pressure to force him to completely disengage himself from the illusions that bind him to his nature as an unconscious Man, in order to make him feel permanently the universal consciousness.

Vibratory frustration is the perfect instrument of the soul in this work. The contact that Man discovers with it, as his mental body adjusts, allows him to bear the tension. When the tension increases, the sensitivity of Man increases, and his will at first begins to manifest itself. Over time, this will grew and Man discovered to what extent he was a prisoner of his emotions and pre-perceived ideas that paralyzed him. But it is only in the tension of the vibration of the soul that he discovers the illusion of his old personality, because it begins to become apparent to his new eyes, which are no longer veiled by previous living conditions.

But the work of the soul is not at this stage finished, because the soul knows Man and his future, and knows that in the future he can still succumb to some force of unconsciousness, depending on the nature of the future experience. Man does not yet know this future experience, but the soul does. So she prepares him for tomorrow so that tomorrow he can support and overcome everything that will be put on his way as an obstacle.

This is why Man in evolution towards the supramental does not always understand why the soul must make him go through such or such an experience that seems useless to him for the moment. In fact, it is not useless, but simply serves to prepare it well for tomorrow. When the work is finished, Man knows it, and feels it because he no longer suffers. Vibratory frustration, the impediment of the soul, becomes more and more evident as the ego becomes more aware.

But the will of the ego also grows at the same time. So the day comes when the will of the ego is so great that frustration is no longer possible, and the soul takes its pin out of the game, because the ego is no longer a prisoner of the rules of this game. As long as the play of the soul is not finished, the ego, very sensitive because of its experience, does not always manifest itself according to its ancient nature, and those around it can feel it. He is then ready to take the necessary steps to live his life as part of his inner transformation, and no longer seeks to worry about what people might think of him. He isolates himself psychically and at the end physically, because he can no longer live with the unconsciousness of the Men around him.

Time arranges everything, and the ego waits only for the appropriate moment to engage alone with those he loves, and to make a new life for himself, a peaceful and calm life. It may take many years before the ego requires such a change in material life. But when the time has come, the ego, the conscious Man, can no longer share his life with those who are outside life.

The soul is then present in him at all levels, and his intelligence is great, his life is no longer the same and he could not imagine that it was otherwise, because it is so real for him.

From then on, he began to internalize his forces and to grow in the occult consciousness, in the consciousness hidden from the eyes of Men. And when the time has come for the soul to manifest itself on the atomic plane of Man, the latter is ready to suffer the sight and greatness of it.

That is why the Man who ascends to the supramental consciousness must realize that the work of the soul is great and perfect. He must realize that if he suffers, it is because the soul has not yet finished what it has begun to do in him, to connect him perfectly with it. Understanding this, Man is less inclined to lose confidence in the new life that is created in him, and not to become discouraged, although at certain times in his new life he is totally detached from it because his suffering is sustained and apparently endless.

But not all people suffer in the same way, and what makes one suffer is not suffering for the other. This is why the phenomenon of vibratory frustration must be universally explained, without being perceived as the rule of measurement for all those who become aware. For the penetration of the energy of the soul is done according to the capacity of each person, and what matters is that Man understands what is happening, if the new life and its development coincide with the broad lines of this instruction.

It is obvious that the Man who is conscious discovers himself and questions himself. But he must be careful not to question others, as he would lose a lot of energy and suffer from others beyond reason.

The conscious Man must learn to internalize his new sensitivity as much as possible, otherwise he risks creating upheavals in his surroundings that will not be easily understandable and explainable. The gap between the conscious and unconscious Man is widening. So that all possible discernment is necessary. But vibratory frustration is often too difficult to bear, and it is at this moment that confusion is created between the inside and the outside of Man.

Vibratory frustration is an occult phenomenon, a phenomenon that can only be understood by those who experience it. That is why they cannot afford to over-spill those who are unaware of it and cannot understand it. From this inner phenomenon grows the great patience of supramental beings. Patience that defies the reasonable limits of unconscious human patience and allows the conscious Man to work with time. For it is in the ability to work with time that the conscious Man succeeds in overcoming all the obstacles in his path and in creating a life worthy of his inner state.

Vibratory frustration, the restraint of the forces of the soul, on the free action of Man, forces the ego to surpass itself in its mechanical habits, and to bring it to function in a totally centric way, meaning totally integral.

The ego that experiences this frustration is no longer frustrated because it understands its frustration, but it does not yet have the total freedom to create at will. It is only when the soul is totally present that the power to create at will is transmitted to him, and from this power he can live according to the laws that are those of the sons of light.

The movement of Man's spirit is the movement of the light of his intelligence, and this movement cannot be established in Man without the soul adjusting its vibration to the ego. So that the latter becomes the support of the soul in the material and its perfect reflection. We insist that Man understands that the soul has precise views on the evolution of the ego in which light must be generated, for it will be later be the source of its power.

030 - Work

Work should not be a salvation, but a creative, pleasant way to spend the hours of life that require special attention, in order to allow you to balance your vibrations and allow you to live. Work is very poorly understood by man because he is forced to work. But he does not understand that the obligation is not conditioned by his intelligence, but by needs that are directly related to his need to live. However, work must be harmonized with the kind of life that Man wants to live, otherwise work activity can easily become slavery that risks leading Man to a conflict between himself and the latter.

Work is very good for Man, but it must be freed from the forms that are attached to it and that have been shaped very often at an early age, when the individual was in the process of intellectual development. This period served to give him an intellectual basis, allowing him to work later in life, but did not then allow this same individual to understand the relationship that work must have with the inner being of Man.

Although conscious work can only be given to Man once he has discovered his vital interest, temporary work - meaning, transitional work - can serve the individual, as long as he does not feel that his entire life is connected unconditionally and without the possibility of change. A work is never absolute and unchangeable, everything depends on the psychology of the individual. If the latter feels attached to his work and fears changing it, it is obvious that work will become a burden for the latter because he will not have the ability to change it at will.

Work must be able to be changed at will, if a Man must be able to avoid the economic restrictions of material life that this work can impose, if he is not aware of his inner freedom. Work in modern life is a totally misunderstood activity, especially today, when Man is obliged, by the extremely material opportunities of life, to want to give himself an abundance to which he is entitled. It is obvious that a Man who is bound to his work by feeling will one day have to pay the price of this feeling, because a work is always a work, if it is not done for reasons of personal benefit, i.e. for reasons of real and internal benefit.

A job must always bring creative returns to the individual who performs it, and the reward cannot be only financial, because such a reward only lasts for a moment and the vicious circle starts again. But the individual always has to start again and it is precisely the fact that he has to start again that undermines him, without him realizing it. That's why so many people today hope to win a mini lottery, because they don't want to have to start making money again, because they know it's a constant loss of energy. However, if the work is creative, it is in creativity that the individual will find his remuneration, in addition to the financial aspect.

People believe that they need a job of high importance to be happy, and this is an illusion. Because work of high importance involves high risks concerning the ability of the individual to detach himself one day from the chain of that work. Naturally, a work of great importance has sides that are attractive to the personality, but the ego cannot always follow the movement of the personality. That is why people who have worked for many years to build a future for themselves, as they call it, realize that their entire lives have been spent between home and work and that they have not had the chance to live or enjoy their families or to relax and enjoy life.

Work in the life of the individual must be lived. It must be based on the quality of life he seeks, not on its social importance alone.

Work is important in the life of Man. But its importance has been, especially since the modern era, displaced, because it possesses the Man of today, and the latter has become powerless before him. Man's body of desire is so powerful that work, instead of allowing Man to balance his life by seeking close relationships with nature, has gradually led him to lose contact with it, to embrace the civilization of material needs, the civilization of ephemeral and non-substantial products.

While work is in reality a field of experience that must be adapted to the greatness of Man, it has become a battlefield where Man is defeated and must retreat under penalty of alienation.

Man has lost so much contact with himself that his work has filled the void. This is a frightening situation, because his security has become work. However, while work has the function of humanizing the nature of Man, today, Man is dehumanized by work. Work no longer has any value other than material or ideological value.

When work is imposed on Man, he no longer has the choice of work, because this choice can only be determined by Man himself. But Man, as long as he does not know himself, cannot choose his work, that is to say the work that suits him well from all points of view, because such work is no longer work, but a creative task. Then the activity is totally at its height, at its vibration.

We often talk about loving our work, indeed work must be more than a matter of love. Because many people love their work and die from it. Love is beautiful, but let's not kid our illusory lovers, because they can unknowingly ruin our lives.

Work is one thing, conscience is another. And the two must meet in the experience of Man. Otherwise, it is not real work, a creative activity of consciousness, but rather slavery. Many Men have been deceived by the lure of the social status of work. A status that gives pride to the personality, but the personality is capricious. Man believes it and encloses himself with it in the tomb of illusion. The personality is proud of the worker's social status, but it does not reveal the enormous pitfalls of this status and the price attached to it.

Social status is the bait that society creates to attract and chain the worker. Once chained, it is difficult for him to withdraw, because his body of desire has been drugged, accustomed, and only a heart attack or a deep realization can remove him from the wall of illusion to bring him down to the ground of reality.

Work must be chosen vibratorily by Man, by his inner measure, and not by the wrongful attraction he makes appear before the eyes of the personality. As soon as a Man feels that work is not for him, he should start looking inward and look for the work that is his, because every Man has a job. This is not easy, because Man is full of thoughts, opinions and values. All his personality strongly tends to make his mark. But which brand? The brand that arouses admiration around you and is the nail that fixes it to the wall of existence.

Work is too important in life for Man to confuse it with slavery. Man believes that because he can have fun after work, or because he can take two weeks off, that this is enough to make his work bearable. The point is not there, the work of Man must be bearable as long as he wants to work. And as soon as he no longer wants to work, the work must allow him to change his activity. But this is not the case, because the unconscious Man has lost all freedom of action, because the work does not belong to him. It belongs to another worker. And when the work does not belong to you, you are not yourself in the work. You're someone else.

Discovering your work, what you have to do to live, is not easy. Because this activity is part of the vital interest of Man and only when the consciousness is awakened. May Man discover this vital interest, this activity which is an integral part of him and that satisfaction itself is the reward.

The work that a conscious Man undertakes can only come from himself. He can no longer be attached, fixed, to external conditions, because he builds from scratch the conditions that will allow him to work in such and such a way. It is he who ultimately becomes the project manager and decides what should be called "his work". But Man must work in the meantime, before he has reached this consciousness that directs and creates. And as he moves towards this consciousness, he realizes that the work he has been doing for many years is only a means that gives him the material basis of his existence. With the passage of time and the awareness of his bodies, this mechanical work becomes more and more difficult, both because of the work itself and the unconsciousness he must endure during its execution.

For the human ego to disengage from the psychological value of work, it must be sufficiently centered, sufficiently in its own skin. This is why it is only with time that the ego can psychologically dissociate itself from work and the strings that attach him to it, because the ego must learn, as it grows, not to measure the value of work according to its social rating, its social status, but according to whether he is well when he is in this activity. And this new vision of work implies that the ego has become free of the forms that give work its full value.

But the forms are not in the work itself, but in the mind of the one who performs it. That's why all kinds of work are good, as long as they are harmoniously suited to the ego. As soon as they stop agreeing to the ego, the latter loses energy and cannot work in peace and harmony, because he is not in harmony with himself. Obviously we explain the work to beings who ascend to the supramental, but much of what is presented here can serve Man in general.

A Man who does not know how to deal with himself according to what he feels, and who lets material life and its often foul conditions control him, cannot be filled with the energy of the soul, because the soul does not compromise with Man. As soon as the soul has power over the ego of Man, his life changes and his work is adjusted to the vibration of the soul in him. But Man is not conscious of the soul, and his work is not his own. There is excess, because of a myriad of circumstances that make the personality more involved in the choice of work than the conscious being.

When the soul is felt and the intelligence grows in Man, what he previously considered his work becomes something else. Man realizes that it is no longer this activity that he wants to live, but another one, which often has no relationship with the former. The consciousness of Man alters his life totally, and the work that was suitable before, no longer suits, because the sensitivity has been altered, the real meaning of life regained. Then, the work presents itself in a new form, completely detached from the false personality and the insecure ego.

From that moment on, Man can no longer worry about his work, because it is no longer a condition of life, but the expression of his creative life. Finally, being in harmony with himself, the work he does brings him both creatively and materially. Because the intelligence in the worker works for his real well-being. As long as Man has not suffered enough from the unconsciousness attached to his work, he cannot discover his true work, because it will be shaped according to the progression towards the center of himself. It is then that he will discover in life opportunities that will perfectly coincide with his vibration and on which he will base his new and personal activity.

Work is one of the great fields of human activity and man cannot afford to be a slave to it. He must live it and to live it, he must know himself. For it is from his own knowledge that a talent will emerge, a natural tendency that had previously been trapped between the bark and the tree, between personality and the unconscious ego.

For Man to do what is in harmony with himself, he must first be in harmony with himself, otherwise he will believe that what he does is in harmony with himself. There is a subtle nuance here, because the Man who becomes aware becomes so centered, that everything he does eventually coincides with an inner harmony. But until he reaches this centrality, the work that suits him perfectly will escape him, because his personality will interfere with the soul, and the ego will not be creative enough to achieve it.

Whatever man does when he is conscious, his act, the energy of the act, takes its origin on higher planes of his consciousness and manifests itself through the conscious ego and the real personality. But as long as he is not at this stage of its evolution, energy cannot manifest itself perfectly and then the choice of work cannot be perfect. For the choice to be perfect, the soul must adjust to the ego, and the ego must be able to impose on the personality the vibration that forms its action. Then the ego is free to work or not to work. This allows him to live at a different pace than the one he had known before, where his whole life was focused on mechanical work and without any real return for the soul.

Work must be a creative way for the ego to channel its intelligence, regardless of the nature of the work. If the ego can channel its creative energy by doing as it pleases, this energy will elevate its vibration and form a bridge between its mind and its emotions. So that Man can benefit from his work, can benefit from the pleasure of the act, and the intelligence that creates pleasure.

A Man cannot always work for eight or ten hours because it is predetermined. The energy in Man must be constantly balanced. That is why, moreover, rest periods have been set up that you call "the break". But the break is not enough, because if the energy requires the worker to go for a walk away from his activity, the present conditions do not allow it. The major problem of unconscious work is that energy in Man does not circulate freely, working conditions prevent energy from swinging back into the centers and it is this condition that creates alienation in Man.

Should we change Man and adapt him to the mechanical conditions of work, or should we change work and free Man? It's up to you to answer.

This is not to misunderstand what is presented in this instruction. It's not about ruining everything tomorrow morning! It is a question of understanding that with the awareness of the ego, the nature of work gradually adjusts itself, and the discovery of work for oneself becomes, with time, more and more obvious. When the subtle bodies are adjusted, when the personality becomes more real, when the ego opens up to the internal energy, Man discovers his work naturally and the working life becomes pleasant and creative.

The remuneration is commensurate with and according to the real needs of Man. The latter is in fact in material security, because he has discovered internal security based as it must be on an ego conscious of the creative forces in him. As long as work hinders the energies of the soul, Man cannot live from it in a healthy way and to his advantage. The energies of the soul cannot be indefinitely blocked in their balance, without the worker paying the price. However, it is not holidays, nor break time, nor pleasure after work, that can ensure the compensation of a large quantity of energy unconsciously used during forty or fifty years of labor, slavery.

Work is the great and major activity of Man. It must be perfectly harmonized with the vibration of Man. The conscious Man, because of his very great sensitivity, could no longer, at a certain stage of his evolution, work for the simple necessity of working. He will have to live his work and live in the vibration of his work. Any other condition will be impossible for him, because not only will his personality be powerless in determining the kind of work, but he will be totally under the control of the ego, which in turn will be in the vibratory intelligence of the soul in him, which will make him discover his vital interest.

This is very important, because it is at this point in the life of Man that he begins to creatively control the forces of life and apply these creative forces in order to free himself once and for all from the heavy and stormy veil of the feeling of existence. From this point on, Man no longer exists because he is free from the greatest obstacle to his real life, which is, mechanical work.

When mechanical work - or work resulting from unconsciousness and past links between personality and ego - is no longer possible, a new energy penetrates the personality and generates in the ego a new breath that prepares him for the future experience that is still hidden from it because it does not have enough power over himself, to transform its material life and elevate it on the atomic plane of its morontia body.

But all this comes in time, and the first phase of the New Man is completed. The ego that becomes conscious will realize more and more that everything is energy in Man, and that mechanical work blocks this energy because it forces the personality to control the ego, instead of seeing its personality controlled by the ego that is nourished by the soul in it. Perfect life requires that everything be in order, and order can only be dictated by the soul, when it has finally succeeded in making itself recognized and felt vibratory.

The work in the life of the conscious man must be perfect. Which means, perfectly adjusted to its vibration. And as long as it is not, which can take years, any work activity, however important it may seem, is only transitory. When the soul is strongly felt in Man, it is possible for it to disenchant the personality of Man from a work that he would have considered in the past as ultimate.

Thus, even if a Man, during his unconscious life, had become any professional, the vibration of the soul once realized in him can very well reduce him to a socially less important work activity. This is only one way of explaining that where personality boasts, the soul has other strings to its bow, according to its designs. Naturally, this must be understood in the context of the evolution of Man from the fifth to the sixth race. The transition period is a period of penetration of the energies of supramental consciousness and everything in its path is subject to transformation.

Nothing remains as it was before, work is not the least of its aspects of human life, affected by this transmutation of human principles. As long as Man is unconscious, work is a job, but when he becomes aware, work becomes a living part of his life. Part as pleasant as rest and as important as sleep. Stress no longer exists in Man's life then, because he knows what he needs, because his life is under the gaze of the consciousness in him. The greater the consciousness, the more piercing his gaze in the life of Man is, the better the Man is in his skin, happy according to the old term.

To live a life where work coincides with the individual's state of mind, transforms this life and makes it ideal in the most complete sense of the word. Man may make efforts to humanize work in modern society, but all he does is apply the law of pills (medication). The evils of the modern worker are great, and to these evils can only be applied the great means that only universal consciousness can provide, because it is not subject to the influence of personality. When she knocks on the door of the ego, he has no choice but to open it, otherwise she kicks in because she alone makes the ego that refuses to open it base its refusal on ignorance of what she can offer him. But the ego is the ego, the beast in Man until he is conscious.

The unconscious Man does not realize to what extent his vital energies are undermined by work that is not in conformity with him. He does not realize how much his physical health, let alone his mental and emotional health, is affected.

But the unconscious Man does not have power over his life, because he does not have the consciousness to direct it. The conscious Man, on the other hand, enters an inner force field that can no longer leave it, and it is from this intelligent force that he learns. It is from this strength that his real work takes shape in the long run, the one that will make him healthy, while providing him with what every job must do: material security and mental and emotional gratification. What he must realize, however, is that these things of the spirit come in their time. Because it is in time that he becomes aware to discover himself by vibration. Man cannot discover himself by desire, because his desire is part of his illusion. He discovers himself in contact with his vibratory consciousness, and it is from the energy of this presence that he feels and understands, and that he knows what he must do.

Time may seem long at first, because his ego does not understand, and his emotions are mixed with his mind, but this is natural because he is not yet ready. When he is ready, everything falls roasted in his mouth, because he has the will, the intelligence, that work within him to force him to open his jaws.

The Man of tomorrow will increasingly direct his gaze towards his own life, he will see to live his life more and more in conformity with his person, his little person, but his great inner person. He will seek calm, withdraw from the crowds, and befriend those who understand him. His work will be within his living conditions because he will no longer need the psychological support of his unconscious personality to feel equal to himself. He will no longer need social status.

The unconscious Man relies with all his weight on the psychological value of his work to give himself a false personal value. But he cannot discover his true inner self, regardless of the social value of his work. Work must be the result of human consciousness and not the other way around.

Modern man bases his existential value on the social status of his work or his economic value. But at some point in his evolution, if he ever evolves, he must rise above this illusion and enter into himself.

The conscious Man can only work in a field that he will perfectly embrace, because his inner sensitivity will prevent him from doing so. Its internal evolution will clarify its position with regard to work to such an extent that anxiety will be totally eliminated. Man cannot live in anxiety, because his creative forces are blocked by it. He must feel perfectly comfortable at all levels of his experience.

Work is a growing source of anguish for modern man, both in terms of safety and creativity. However, this loss of energy must be stopped, because the conscious man would suffer excessively from it. As long as the bodies are not adjusted to the vibration of the soul, unconscious work is not an unbearable source of suffering. But as soon as the bodies are adjusted and the ego is sensitized, and the real personality manifests itself, Man can no longer live from any job, because it is no longer just a work problem, it also becomes a problem of the human environment.

Often the work itself is good, but the ones we work with become unbearable because of unconscious vibrations in the human environment. This is why many, over time, will seek to work either in the business of friends with whom they will be on the same wavelength, or that they will seek to set up a small business of which they themselves will be the owners. Others will isolate themselves on farms later, in order to ensure a more independent material survival.

Whatever kind of work comes to the increasingly conscious Man, this work will be measured by his vibratory sensitivity and not by his social or ideological status. The conscious worker will no longer have any place in himself for the suffering resulting from the unconsciousness around him, because his sensitivity will be such that any attack on his inner calm, his vibratory calm, will have to be repelled. The years before him will increasingly become the great years of his life, in the sense that he will understand, see and grasp, to what extent he will have changed. And this change will be more and more profound, more and more perfect. Such a worker will no longer be able, at that point, to interfere with his real well-being because of his personality. He can no longer be under the domination of work.

Thus the conscious Man will understand all these things, he will live all these things, for the sons of light will no longer be able to separate themselves into two, into true and false. Their life will be integral and the work that is part of their life will have to be adjusted to their inner life and not vice versa.

This is why, while many today are active in high positions, they will in a few years' time be forced to retire, and effectively retire from big and important positions to take up simple careers that will be enough for them because their real needs will be different and the illusions of their personality will be destroyed. Disengaged from work that they had believed in the past to be essential to the vanity of their intellect and personality, they will slowly, gradually move towards the undergrowth of work, towards the undergrowth of human activity, happy and calm. The real work will finally be understood and the outside world will continue without them.

As long as Man is unconscious, he is totally blind and his intelligence is also blind. But when he grows into a vision, he changes everything in his life, because he discovers forces in himself that he didn't know existed before. His life is so altered that he feels like he has wasted his time for X number of years. It is not that he had wasted his time, but that his time had not arrived.

But when the time comes, even the ego is surprised because he realizes that there is no longer any half-measure, that there is no longer any philosophy and rationalization. It is pure intelligence that is felt. And all the intellectual and emotional inflation that had given his work a false value is dissipating before his eyes.

It is at this moment that he begins to realize the deep dilemma of the Man who is trapped by himself. It is at this moment that he begins to be able to vibrate with his real will and put his life in order, an order so subtle, so vibratory, that the others around him, his former friends, often cannot understand the reasons. And yet everything is clear and unambiguous for him. Everything is obvious to him. Where he used to enter, today he leaves. Where he was having fun, today the noise is disturbing him. Where he worked in the unhealthy euphoria of a blind and blinding condition, today he slams the door.

Your work must be what you have chosen out of intelligence rather than habit, depending on the opportunities that the labor market offers you, or offered you, where the company has become synonymous with a tomb, mass graves where thousands of workers are buried for years before being sent back to a forced retirement from which they suffer unconscious anxiety when they are young, and indeed at retirement age.

Before you retire because you have been poorly educated in life, turn on your headlights because the night is thick and misty. With the help of your internal intelligence from your headlights, you can then move freely as much as you want and under your conditions.

031 - Human Rights

Can Man defend all his human rights on an experimental planet? This is a question of great importance, first for Man as an individual and then for humanity in general. The answer is yes and its affirmation is imperative. Man can and must defend his human rights, because all his human rights must coincide with the role that the soul of Man must play on Earth. His profound rights are dictated by the universal intelligence in him who seeks to merge with the soul of Man, in order to free him from the forces that seek to dominate him and delay his evolution.

But human rights can no longer be measured when humans have reached their internal maturity against the rights allowed by society. Because the rights of society are at the level of society, and not at the level of the real Man, of the universal individual. If society is sufficiently advanced in its evolution, if the individual is sufficiently respected as a social unit, the rights granted by society will coincide with human rights. But if society is too shaken by opposing forces, its rights will be withheld and the individual will suffer in one way or another.

For Man to live at the level of his real rights, at the level of his individual and universal consciousness, society must be constituted by Men who are of the same consciousness, otherwise it is impossible for Man to live totally on his rights. For his rights are no longer in their entirety the same as those of society, whose members are not of the same universal consciousness. That is why Men of universal conscience must and will one day form a universal society in order to live by their universal rights.

But when Man must live by his universal rights, the conscience that animates him must raise his vibratory rate, so that he can free himself from the spirit of the non-universal society, to enter the spirit of the universal society and exercise his right, which is essentially a right of passage from one life plan to another, in order to exercise on the new plan his creative right, his right to the manifestation of the evolving universal intelligence.

As long as Man is not on this universal level, he continues to enjoy the rights granted to him by society, with the difference that he advances, over time, towards greater autonomy. For he has already surpassed the psychological limits of his existence within this society, in order to be able to live a freer life, in a social context that has less and less control over his mind, a social context that he has been able to create as he has advanced towards universal consciousness. Until universal consciousness is fully established, he cannot move from one plane to another and is obliged to exercise his right, according to the latitude offered to him by society.

As soon as he has sufficiently focused his attention on himself, on his increasingly realized right as an individual, he can begin to withdraw from the social forces that seek to connect him to the social form of his time and to impose on him some condition of rights that can more or less coincide with his universal right.

When the evolving society can no longer coincide with the evolution of the individual, because its development rather coincides with that of the mass of individuals, the universal Man can no longer establish a relationship with this society because it is no longer the well-being of the universalized individual that counts, but that of the mass individual, the conforming Man, the influenced and influenceable Man.

It is here that an inner partition is formed, anonymous, invisible, between universal man and mass society. And as this same Man grows in his universality and society grows in its uniformity, he must withdraw psychically, he can no longer play the game and withdraws partially, he commits himself by all means at his disposal to live in his own calm, his own space, covering an ever smaller surface of the mass society.

But Man only accesses the spirit of himself when he has been sufficiently shaken in the form of the social from which he has grown and from which he has drawn the material necessary for the formation of his false personality. When he begins to live with his own spirit, he can no longer live with the social spirit and begins to exercise his right as an individual on a small scale, until the day he can exercise it on a total scale when he occultly creates the universal society of Man.

But the period between his awakening to his universal right and the perfect realization of this universal right coincides with the period of transformation of his bodies. So the time that must be used for this transformation must also be used to bring him closer to himself. But Man is not used to living by his universal right since he is only beginning to discover it. And when Man discovers himself universally, he fears losing his social right, because it constitutes for him a great security. And indeed this security is great, because Man is still dominated by his material body.

But when he is no longer dominated by his material body and his mind is free, his universal right is total and his life no longer coincides with that of his society. It is then that he gathers his strength and generates a new condition of life according to the power he possesses. And from this power, he creates a universal society whose power is based on the active consciousness of all those who live it. The progression of the universal Man is underpinned by the power of cosmic consciousness on the planet and by the time it chooses to abolish the relationships between old and new Men.

The Man of law is by virtue of his relationship with the creative forces of life in him and ultimately in power, can only deteriorate according to the extent of his involution, of the influence of the outside on the inside. As soon as he has sufficiently understood his role as an individualized creative force, and has realized the conditions for such individuality, he no longer seeks to extinguish his relations with the mass society, but simply to distance himself more and more from them, in order not to lose too much energy that he needs to raise his vibratory rate.

There is a profound difference between the search for a better life and the movement towards another life. Many Men seek a better life, because they suffer from their present life and seek to transform it, while there are other Men who wait for the other life and move every day towards this other life.

In some we find a considerable effort to change ourselves internally and externally, while in others we see a vibratory change that perfects the bodies and gradually prepares them for the reception of higher vibrations, until the day when the passage will be discreetly without noise and fanfare to another life.

The right of the conscious man is determined by the intelligence in him, and this right has nothing to do with what he can do in the mass society. However, if he exercises this right, if the vibration of this intelligence is felt during his social experience, it is only discernment and resistance that can serve as a barometer in the experience of this right. If there is discernment, he will understand that his universal right must be temporarily suspended, in order not to create living conditions around him that cannot be understood.

It is then that inner resistance comes to his aid to help him to bear a condition that is not in conformity with the reality of a universal society. It is then that gradually the intelligence in him leads him to create a condition of life where, with time, he will no longer have to exercise his resistance because the condition will be more and more under his control. He will have less and less to suffer from the surrounding society, since he will be more and more independent, since he will have withdrawn. From that point on, even social life will be bearable, because its universal right will not be so much in conflict with the social right granted in the past.

But Man cannot live alone, because he needs to communicate. Then he will be able to talk to other Men who, like him, are waiting and moving away from the difficult conditions of a mass society. Since it cannot yet benefit from a universal society, it will benefit from universal alliances with Men who are more and more aware of the universal bond in them. Any violation of universal human rights at some point in its evolution becomes unbearable despite discernment and developed resistance. It is then that Man has no choice but to break, to break his racial bonds and to deal only with those who are of the same intelligence.

Since work is increasingly a right granted by mass society, it will no longer be able to coincide, at some point in evolution, with the universal right of the individual. This is why the individual will discover in himself a greater tendency to separate from work granted, by its nature, by social law, in order to embark on work that is more detached from that law, if only in terms of taxation. Apart from taxation, work will depend only on the individual and will be totally under his control, i.e. under his right.

The individual will then be able to experience a freer work that is more in line with his internal insulation and external distance. Recognizing other individuals of the same intelligence, he will seek to maintain links with them that can also serve as a basis for the fruitfulness of free work. Increasingly obvious polarization - real within - will give rise to a way of life that can only be understood when individuals, through their vibration, know where they stand and where they are going.

Knowing perfectly well, they will experience an open-mindedness that they cannot live today, which will totally alter their work psychology and allow them to constitute new forms of activity that only time can make comprehensible to them. Although this period will not yet coincide with the transition from one life plan to another, because the future life cycle will not yet be complete, they will be able, with great ease, to live from material life under the conditions dictated by their vibration, by common and universal intelligence.

Farther and farther from their past, they will live more and more in a present that they cannot understand today, but that some may already sense. Freed from the life dictated by social law, they will live a life of free transition, a life that is more real and more equal to their growing realization. Even material life will suffice for them during the waiting period, because at this period of life, they will no longer wait, since, already, they will benefit a little from their universal right, free, as they will be then, from social law which will only cover a small area of their activity.

It is from this period that the global consciousness having reached a high level of perfection, that these individuals will be able to recognize their universal interests and will begin to plan their material life in such a way that it coincides with the maximum security. They will discover horizons that they could have foreseen as a dream in the past and never perfectly grasped.

As numbers and consciousness increase, these individuals will live a life more and more under their control, more and more in harmony with the cosmic intelligence that will direct it and be part of each of them. Free from any restrictive psychology, they will be able to decide on such or such projects and they will have the will and intelligence to grant them to themselves. And finally, it is on the basis of these projects created from scratch by themselves that they will finally live free from the work whose right is today a grant from unconscious society.

The balance between social law and universal law will become increasingly unstable, but increasingly imperceptible in its instability. Because these conscious individuals will have understood the need to harmonize what they know with what they can. And it is from this harmony, which is increasingly adjusted to their vibration, that they will be able to live according to their intelligence and their renewed capacity. Freed from the illusory factors that had previously tarnished their lives when their limited psychology tied them to a social right that only suits the unconscious man, willy-nilly.

Increasingly awakened consciousness will allow individuals to live in a world that is becoming increasingly extinct, but which will offer them the best of the worst, because they will have learned to live well. For their intelligence will no longer be shaded by emotions of all kinds that limit the quality of life and prevent Man from living up to his intelligence, despite the decadent conditions of a world where human rights are becoming increasingly threatened.

The transformation of Man into an integral individual will coincide with the discovery of a way of life that he could not have imagined possible before, for he will have in his life a growing number of individuals who will guarantee the same ideas and intentions, for these new ideas will be the product of universal consciousness whose value each one will share and exploit its fruit. It is from this new and restricted social consciousness at the beginning that alliances will be forged so real that temporary material life will be made pleasant and easy, and above all very different in its general character from the life that preceded this new consciousness.

Individuals will be able to create living conditions and organize themselves in order to exploit as much as possible their right as free men. This definition or expression of the near future will only be understood in a vibratory way, vibration will be the measure of everything, not the positive attitude or personal attitude. For those who will be in this vibration will understand things that will not be understood or assimilated psychologically because of the totally new character of this kind of life.

It is from this vibration that individuals will seek to concretize projects that they themselves can carry out, because they will be in the same vibratory atmosphere. The vibratory atmosphere will serve them to live outside the normal framework of social life, because its power will be such that it will create a powerful link between personalities, allowing these personalities to taste each other and enjoy its colour, beyond normal socially speaking relationships.

The link between personalities will be occult, i.e. vibratory, and individuals will be able to benefit from the creative intelligence that will animate them. Such a network of alliances, maintained by a common and universal vibration, will be a nucleus to which other layers will be added during the years that will lead the conscious Man towards the end of the cycle, where the Whole will be elevated in energy in order to pass from one standard of living to another, leaving behind a society fractured by the earthquakes that raise the foundations of a civilization, whose soil must be turned over to create a new Earth for new growth.

The universal right will be felt vibratorily and will change the pulse of temporary material life. Creative intelligence will become the manifestation of the individual and life projects will coincide with this intelligence. From the moment a certain number of individuals are attached to this vibration, the movements will serve all and everyone, because they will have been created according to the vibration of all and everyone. Man will no longer be linked to society. The Earth will be open ground, as places chosen as part of an occult vision will become meeting places and places of refuge at the end of the cycle. The individual will meet the individual, and from there the anonymous story of the New Man will begin. All these things will happen because they are known, but Man can only know them when he is in the vibration of universal consciousness.

The universal right of Man is a capacity to act, a capacity to function, a capacity to organize oneself in material life beyond the limits imposed by social law. This right is directly proportional to the individual's ability to perceive the vibration of universal intelligence in him. The more sensitive the individual is to vibration, the greater his right is, the more his right allows him to live a material life at the height of his reality.

The universal human right is part of the power of conscience in him. And when intelligence and will are linked in this Man, he has the power to exercise this right according to the contingencies of material life, according to the conditions of existing social law. Although this universal right, at first, is restricted by the fact that Man is still a prisoner of material plane, it allows him to live a life beyond his expectations, because he already possesses in him an intelligence, a will, free from the restrictions that previously limited his intelligence and his will.

And as he progresses in the transformation of his bodies, his universal right becomes more and more present. And of this universal right, he creates living conditions more and more in line with his conscious desire. It is then possible for him to extend the boundaries of his life, to discover aspects of life that would have been hidden from him if he had continued to live within social law.

The universal right of Man is an ability to establish increasingly extensive relationships with individuals who are part of the same consciousness as himself and who can develop plans and projects with him to live a softer, calmer, more withdrawn, more distant and more real life. It is not possible for Man to think about what he can do within universal law.

But it is possible for him to realize what he can do when the vibration is felt in him and he is already in this consciousness, in this energy.

From that moment on, he no longer has any limits, because he is free to go where he wants, to do what he wants and to live his life as he sees it at the very moment when that creative and powerful intelligence that links several individuals to a common energy is manifested in him. When a conscious Man manifests his universal right, he can change his life completely, because he is no longer restricted by his emotions and rational intelligence. It is easy, then, for him to conceive possibilities of material life that would be the envy of the unconscious Man, so great are they, so free are they and so much are they beyond social law.

And what allows this power, this universal right, is the power of interception. However, the power of interception is the power of man's intelligence when he has been shaken in the foundations of his rational intelligence. The power of interception is a quality of vibration that contains the very nature of Man's intelligence and provides him with the material necessary for the construction and elaboration of a planetary life that brings him closer and closer to the infinity of intelligence and the science of intelligence.

The science of intelligence is the vibratory power of interception in Man when he is sufficiently free of his intellect and emotions. This power of interception keeps him from life dangers at all levels because it constitutes the concentration of all his possibilities, whereas he is going through a period of life whose importance is based on the need to immortalize his material body.

The interception power of universal circuits allows Man to overcome the traps of life that are put in his path because of the blinding influence of his emotions and the limit of his rational intelligence. This power is directly the result of the penetration of the intelligence in him into the major center of the head. Whatever the external conditions of life, this power is so powerful that the Man who possesses the right to it can no longer be diverted from his destiny and can no longer be delayed in his ascent towards fusion with the ruling forces that govern the worlds and galaxies.

As long as Man is a prisoner of material plane, this power of interception is the result of an intelligent presence within him. But when he is free to move about in the invisible cosmos, this power becomes the very center of his life, because his consciousness is so totally outside the veils of the ego, that it is impossible for him to use his intellect. It is from this state of mind that he intercepts the intelligence of this vibration and becomes a free agent in the evolution of life, because he no longer has to worry about what he knows. All he has to do is realize it.

Interception in Man is a power that determines his ability to find at every moment of his life a chain of circumstances that accumulate and become a force, an organizational power that challenges the human intellect and supplants the occult secret and makes it anonymous, freeing the creative forces from the influence of the ego and personality.

This power of interception is the mental quality of the sixth race of Man. And its major quality lies in its universality, in its intelligence common to all those who possess it. Any vibratory interception is a power, a link between Man and the invisible cosmos, allowing Man to claim himself on the plane where he is the same value of life that he would know on another plane, taking into account the limitations of matter.

In order to contribute to the elaboration of a life plan that holds the keys to material evolution, Man must intercept the vibrations of intelligence and organize his life according to this vibration. Whatever the condition of life of the individual who possesses the power of interception, he will be able to focus his life according to the data of this intelligence and enter the world plan of the sixth race, without being forced, as an individual, to lose energy and submit to spiritual feelings of promotion that are only illusions.

The power of interception is the cosmic vibration of the planet Earth, which is perceived by Man as being subject to an original impulse emitted by a creative force totally derived from the mind, and not constrained in any way by emotion or intellect. When Man perceives this vibration, he aligns himself on a scale of life that no longer has any limits and that leads him over time to concentrate all his energies with the maximum intelligence.

It is the constant and maximum concentration of his intelligence that opens the new paths of material life and launches him into the time of his own mind. The power of interception is a dimension of intelligence that is totally free of personality and perfectly harmonized with the forces of life. As Man must harmonize his material life with pure intelligence, this power of interception incorporates him more and more into material life, in conjunction with his occult future, his anonymous future which is the quality of life of the new Man.

The power of interception, once adjusted in Man, becomes his creative consciousness and power of action. Escaping psychological influence, this power allows him to focus his life and life forces according to a plan whose execution coincides with the creativity of his intelligence. Man must do so, he must set in motion the forces that penetrate him and that constitute his life plan.

Man will use his power of interception to create in his material life maximum conditions of existence, in order to free himself from the vibratory tensions that diminish the activity of the spirit in him and subject him to the constant pulsation of his astral body and intellect. The perception of universal circuits is a vibratory contact with light, and it is this energy that must direct Man's activity. And as long as his life is not directed by this vibration, it can never rise above the conditions of the surrounding society, which prevents Man from living his life to the maximum, beyond social law.

The secret of vibratory intelligence lies in its power. And its power lies in its power of penetration and recording in human consciousness. As long as Man bases his life on his emotions and intellect, this interception is reduced. As soon as these obstacles disappear, interception increases so that intelligence increases, and life takes a turn that the intellect could not have imagined because the intellect generates its own limits.

As soon as Man begins to live according to the law of interception, he withdraws from the limits of unconscious life and begins to rise to a life that dominates with its quality all that he could have contemplated during his unconscious period. The interception of the vibration shakes the ego of Man, as long as he is not sufficiently liberated to be able to accept the plan of action of the intelligence that opens in him. As long as he is not sufficiently mental or perceptive, this intelligence cannot serve him perfectly, because it exceeds his current psychological possibilities. When he is sufficiently conscious, this interception coincides with his possibilities, because he then possesses the intelligence and will that constitute his power of life.

When Man has reached the ability to intercept vibration, it develops more and more, so that the day comes when his life is totally built according to this vibration. It is from this vibration that Man will be able to build a totally isolated life, totally under his control. It is on this condition that Man will be protected from end-of-cycle events that will cover the entire planet, but will go unnoticed in the lives of new Men.

As long as Man is subject to living conditions, he cannot live his life. Because his life cannot be determined from the outside, but must be totally determined from the inside. This is why the power of interception, the inner sensitivity of Man to the vibration of light, is a fundamental condition for the exercise of his universal right. As soon as he can exercise this universal right, he can build a life totally different from what he might have thought possible in the past. He can build a life within a framework delimited by his internal intelligence and which will in the future constitute his circle of protection.

Too many people believe that life forces will protect them from future events. Now, future events will be experienced by all the Men of the Earth, and it is the inner intelligence of these Men, or these few Men, that will allow them to pass through the events without being affected.

That is why the power of interception is so important and so mysterious, because it does not stem from intelligence, attitude or desire, but from Man's sensitivity to the energy of the soul, his one and only protection. That is why the veils of the ego, the intellect and the emotion must gradually fade, so that this sensitivity may develop in him, which increases in him the power of interception of the intelligence he will need to live during a certain period of transition on the material level.

032 - The world status

I reserve this side of the tape in order to present some ideas, some ideas that can make you think about the current or future state of things.

- On the flooding of consumer value markets, aimed at making exorbitant profits on behalf of financial powers.

The world's masses are buried under the growing floods of a super-production of products, which risks destroying the market value of money and creating dead ends on the world money market that will only be broken through by a redistribution of monetary flows, until the day when the most economically privileged peoples are crushed by spiralling interests, and unimaginable withholdings of funds will be forced to freeze banks in order to prevent a global credit crisis.

Credit is a positive force in the acceleration of monetary flows, but easily becomes a sliding knot, when it forces industries to regain free markets for old products in order to meet their own needs for emancipation and growth. The great danger of credit can only be avoided by increasing the participation of the workforce worldwide, and by reactivating the purchasing potential of members of the human community.

The interest of the people cannot be perpetually a trap created by big finance. People are the primary support of civilization, and the world's ruling powers must, at some point in time, realize that the world can only be self-sufficient through just collaboration between these powers and the productive and hard-working members of nations.

The imbalance, created by the exclusive desire of political financial power, can only worsen the social situation in all regions of the world, until the day when the forces of the left and the forces of the right will have to confront each other to assert their position vis-à-vis the peoples. The governing forces of the major financial monopolies have a political responsibility to seek to raise the popular consciousness of underdeveloped countries, in order to give these peoples the pride they lack.

Any subversion of the natural desire of peoples can only lead to war, for peoples are like waters whose waves rise in the direction of the winds that blow.

- On the exclusion of popular forces from political and economic control, which threatens to create a vacuum that can only be filled by war.

War is a condition of life that threatens the survival of nations, when the creative and technological power of nations is sufficiently advanced to subjugate the forces of fire that constitute the destructive power of the military arsenal. As long as nations have not discovered the power to spread fire over the entire surface of the planet, the survival of peoples is not totally in danger. But as soon as they have the power to spread fire all over the planet, it is high time that heads of government took up the task of seeking the deep balance that must serve nations and peoples. If the effort is not total and integral, nations will be destroyed by fire.

Governments must understand that Man unconsciously participates in the laws of evolution that govern him, and no nation, no matter how strong, can escape these laws. It is not Man who makes history, Man suffers it; and any intervention by Man is made according to the power of his will to direct the currents that determine the direction of his destiny. Governments will have to learn, willy-nilly, that violations of the law of evolution must be restored by evolving nations, and that any sharing between the forces of the left and the right represents the battlefields where the great evolutionary battle is fought.

- The new race is the power of sound.

The new race will possess the power of sound. This power will allow its members to vibrate the matter and raise the atom's natural frequency. The power of sound will facilitate the destruction of the barriers that separate man from matter, and allow him to undertake work that was once considered to come from magical acts. The science of sound will gradually be spread on Earth, so that shortly after the material descent, the mutants will be recognizable by their extraordinary faculties. Mentalities will have been so changed by the events of the end of the cycle that such wonders can be done in the daylight, without those who have the privilege being viewed with an evil eye.

The elevation of the natural frequency of the atom will give Man power over matter, and will make him superior to the human kingdom of the ancient modern period. This power will now be vested in the human race and the human race will no longer lose it.

- On eternity and its material counterpart.

Man is destined to understand everything, to penetrate the spheres of the invisible worlds and to traverse the vast fields of energy that govern the planetary systems of the galaxy. The laws of eternity will be revealed to him as he progresses in these spheres and as he is able to understand the material laws that prevent undesirable elements from disturbing the calm and harmonious worlds in evolution. Then, the understanding of the laws of eternity will be essential to Man.

Eternity can be contaminated in its perfection if beings who are not concerned about the order that reigns there do not comply with the demands imposed on them by the regents of these eternal worlds. We do not want at this stage to penetrate too much into the enunciation of the principles that govern eternity, but we want to make those who are destined for a real life realize that matter as we know it has no connection with the worlds of eternity, since this matter does not contain the magnetic sufficiency that must be applied to it so that it is once and for all luminous.

Matter must be able to be sustained in magnetic light, so that it can be used to generate a fund of energy powerful enough to keep the new Man in a new planetary attraction that will serve both as protection and earth, or magnetic terrain, to be self-sufficient, when anti-Human forces try to stifle it in its new life.

The counterpart of eternity is the lack of light found on the material globe of the planet. However, the increase in light can only be provided by Man, once he himself has been elevated in the light. From that moment on, in the history of Man, he will have power over matter, he will be able to transmute it, so that the latter will no longer be subject to planetary laws, but to the laws of eternity.

Planetary light is only used to increase the material life forms necessary for the life of the planet in all its forms. But the light of eternity has no connection in itself with the forms of life we find on the planet today, because this light serves to build new forms and project them into a dimension of life that has no connection with the material cosmos we know.

Once Man has acquired his powers, the planet Earth will be important to him, insofar as he will be in a place invisible to the physical place of the material planet. This is not to say that the New Man will not come on the material level, but rather that he will be governed by other laws and will understand the forces at play in the cosmos. And all its interest will be to advance in the understanding and exploitation of these natural forces.

- On the immortals and the New Man.

The Man of the twentieth century, from the end of the twentieth century, will be admitted into the great brotherhood of inter-global and universal societies. This event is the first step in the interpenetration of the different energy spheres that form the integral cosmos of light and ocean rivers in our galaxy. The Man of the twentieth century will be the first to have group access to these worlds, which have always aroused the spiritual and scientific desire of a certain number of sensitive but unprepared people for this new stage of evolution.

The first thing to notice in Man, concerning what some have called "the sixth human race", is the total absence of a certain mental energy, which I would call for the need of the cause "blue energy", the energy that does not remember.

This energy is so important that it has only been given to Man through what is called "vibratory shock". And those who have received this energy can only use it in special cases where they must correct a misdirected action against them in order to instantly re-establish any exchange that takes place between them and other people who will not be part of the society of the immortals.

This energy I am talking about must still be fixed in the mental body of a precise number of individuals over the next five years, in order to form a sufficiently powerful and vibrant layer so that these same individuals can increase the frequency of their vibration during the great adjustment period they will experience after the conclusion of this first time.

This resonant energy, once seized by Man, gradually allows him to begin to isolate himself psychically from the society of Men in general, without affecting this society in a civil way. In other words, the individual becomes more and more resonant towards those with whom he knows this resonance, and assonant with the wider society whose values no longer represent for him creative and conscious intelligence.

This phenomenon is irreducible and irreversible, once work has begun. The accumulation of this powerful energy is then done in a completely natural and fanfare-free way, until its vibratory sufficiency allows the total and instantaneous opening of the frontal energy center, which will allow the individual to pass from one level of the planetary consciousness to the other.

"The New Man" means: the one who has the understanding and wisdom of universal laws, as telepathically transmitted by those whom history will not be able to trace, for they will have been raised in all their principles to a frequency giving them power over matter and their physical body.

The new Man will differ, in his psychic unity, from the immortal by his power of vibratory ascension which will not yet have been elevated by the Adjuster of thought, for the latter will still have to work with the soul in order to trace all previous memories and extract only those aspects likely to serve in the determination of future life plans.

Those with whom this work has been completed, will be able to complete the last vibratory ascension and retain in themselves their memory, so that the total fusion is accepted and acceptable to the bodies that they must use for purposes of universal construction and known only to themselves and their thought adjuster, with whom they will work together in the infinite complexity of evolution.

It is therefore wise to understand the difference between the new man and the immortal. The latter will reject any attraction for matter, while the other will tend towards total immersion in the profound study of cosmic laws in a different way than today. For these laws will be transmitted telepathically, so that the mind can no longer make it a philosophical science.

The study of cosmic laws by the intellect creates in the individual a spiralling energy too weak to cross all layers of the mind, because the faculty of thought remains. And as long as this faculty has not been totally readjusted by the thought adjuster himself, the individual colors all acquired knowledge with astral energy and then destroys the power of this knowledge over his mind.

- On eternity, and human consciousness.

Eternity, contrary to what is believed, is a place in time and not a period of time. Man will have access to eternity once he has understood that human consciousness is in itself a power that allows him to penetrate the consciousness of time. This natural power of Man will be restored to him when he has been impregnated with the forces of light during the contact he will undergo with Man from space and the vessel into which he will be sucked. At the same time, Man will cease to be Man - in the historical sense that we know him - and become the Earthly Superman, equal in all measures to the Man of space, but unequal in experience.

Eternity was for a long time a mystery to Man, for he could not perceive enough light to remove from his inner view the veils of time that hide any understanding of what is real; and very easy to understand provided that one has enough energy in the higher mind to be able to perceive what is known only by the spirit. The human intellect is so limited when it comes to understanding reality that it tends to mystify what is beyond human intelligence, and to rationalize everything that is not in the realm of pure intelligence, only to be lost on both sides.

Man will be able, with his new understanding and mental capacity, to create a new world on the scale of universal laws, without endangering the survival of the planet or surrounding systems. The new understanding of Man will make him a typically earthly being, in the sense that the planetary consciousness will be renewed, and Man will finally be satisfied.

Know that eternity is a place in time, and that this place is determined by the very consciousness of Man. According to the elevation of Man's consciousness, it is appropriate for him to be in such and such a place in time. Man's penetration into time will allow him to be very close to all aspects of himself since he was on Earth, because his memory will be totally restored to him. So that he will be able to meet all the challenges of his past lives and at the same time reclaim everything he has always wanted to do but could not complete because of an impotent past.

- The end of mechanical technology.

The glory of modern science will quickly fade away, since new inventions cannot be explained or created by the means at the disposal of current science. Today's complex high technology will be replaced by a simplified technology, and consolidated by a new science whose wonders will glorify the new society. Men will be few in number on the new Earth, and contacts between nations and peoples will be rapid. All Men will benefit from the extraordinary means of transportation and teleportation.

The institutional power of the new science will be so powerful that the new society will be reorganized within, a few years after the end of the so-called "modern" civilization. The peoples will be equal to each other and will keep their national and regional colour. Politics, as it is known today, will no longer exist. People will love each other and seek to fraternize.

People will benefit from the power of dematerialization and materialization allowing them to quickly travel anywhere on the planet. Special centres will exercise control over space-time, i.e. movements by dematerialization. These centres will be run by men of science who are fully aware of the importance of their work.

Man's domination will no longer exist, and the latter will understand the importance of life, beyond the human personality and the physical body.

Man will no longer fear death, for he will have understood that at a certain stage of evolution, death as known and feared by the Man of old world was only the result of his ignorance.

- On the distress of peoples.

It is only just beginning, it will continue without a cure, because Man does not yet have power over the forces of destruction. The generous efforts of individuals and humanitarian organizations towards oppressed peoples, who have been overwhelmed by all kinds of ills, represent only a bitter drop of water in an ocean of powerlessness.

Governments do not have the political power, nor the conscience, to stop the scourges in the world. The years that followed would mark the impotence of humanity. From this powerlessness, peoples will feel the inevitability of a shift in values at all levels of human experience. What is far away does not make us tremble yet, because we do not feel it closely. It is history repeating itself.

- On the scientific revolution.

The scientific revolution will be like a love at first sight. Modern science will be hit in the face without warning. The contact between modern science and new science will not take place in the scientific conclaves of yesteryear, but through a system of personal communication between new initiates and doctors of ancient science.

The revelations will be resounding and overwhelming. And science will no longer be able to use its old methods. From that moment on, scientists from all over the world will rally around the initiates and learn from them the new techniques of a total and perfect science. Science will proceed at such a rapid pace that vast computer systems will be made available to new science. The giant wave will create a culture shock never known to science in the past. Man can only interpret this vast movement of the mind in science as coming from the supernatural contact of the invisible with the world of matter.

- On social injustice.

Social injustice will become blatant in your eyes, because you will see that it will be impossible for any Man of good will to do anything worthwhile to redress the toll of human errors.

The show will cleanse your mind and make you understand that the point is not outside of Man, but inside himself. You will clearly see that all good intentions in the world are easily defeated by the unwillingness of Men, and that everything must be called into question, sooner or later.

We will tell you: "If we do nothing, nothing will change? È. This formula will be issued by people of good will who do not understand that unconscious Man has no will, but that he is driven by feelings that have their own limits, since the evolution of humanity is subject to laws that govern the entire planet. Only consciousness can change something, and this consciousness only appears on the surface of the planet, it is still much lower than the unconsciousness of humanity. We have to face facts.

- The power of the planets over Men.

Men do not know the secret of matter, and for this reason cannot understand the balance of forces that emanate from globes and the systems to which they belong. A planet is a progression of energy that proceeds from what is known as solid matter to the very subtle matters of intelligence. Each planet is a composition of energy that varies according to the nature of its role in any solar system. Thus, the planet Earth has 48 levels of energy and 27 dimensions of intelligence whose function is to manipulate these energies, in order to maintain on the physical surface of the planet the balance necessary for the evolution of life as we know it.

What Man calls "intelligence" is in fact only the close relationship that exists between different layers of energy that collide and produce a global effect, known on planet Earth as "intelligence". Man tends, through his ego, to understand in relation to himself, in an egocentric way. This is the greatest mistake of human intelligence. Intelligence in its greatest reality is not what you call "intelligence", but rather the support that these energies have on the plane where they are active.

Man believes in intelligence in a progressive way. And this conception creates a fatal barrier in the suprasensible development of his intelligence, the internal power he possesses to manipulate these so-called "cosmic" energies himself, the effect of which on the planet can make him a superior being, a supraconscious being.

The idea of intelligence progression only exists on planet Earth. Man has evolved according to bio-cultural laws, and has never become aware of life from its supra-material principles. So that any evolution on Earth has only fulfilled the material role of human intelligence. If Man had not lost contact with the other dimensions, his intelligence would not have been limited to the handling of the physical forms of matter, but would have penetrated into the secrets of physical and invisible matter, thereby liberating the human spirit, to give Man the prescience of the laws of invisible matter. This would have allowed Man to work directly with the different layers of intelligent energy in the cosmos, and to use the planet Earth as a paradisiacal refuge, instead of making the Earth a planetary hell where all possible and imaginable evils are raging today.

Man will know the fundamental difference between the word "intelligence" and the word "knowledge". Memory will be recognized as a cursed element of all human evolution. Man's interest in the past will be destroyed, because Man will have lost his personal memory, in order to belong to this new race whose main quality will be the instant understanding of the laws of matter. Memory will only be used to mechanically reproduce the life functions necessary to reproduce the activities known as "essential" to the survival of the breed.

- On the second coming of Christ.

The second coming of Christ will be known in time as the sharing on Earth of man's innate powers and his return to universal evolution through his reconstituted spirit and liberated etheric body. Christ will be known in the universal awareness of Man, in relation to the cosmic forces that will emanate from him and enable him to establish for the first time on our planet, the full control of Man over atomic consciousness.

Christ, as interpreted by modern man, will be revealed in a context of incredible experiences for those who will be counted and who will have to know the secrets of the great wheel that will overlook the entire planet for some three days, before disappearing in the eyes of men.

Christ is a cosmic phenomenon, human power is high and meets the scale of the power of the spirit over matter. To understand Christ, we must above all understand the laws of the galaxy and see how great man can become when he is touched by the forces of the invisible. Christ in Man is the father, the cosmic will of Man in action in the cosmos, the spirit, the universal intelligence of Man, and the link between Man and Christ, the power of the human soul, beyond the restrictions of its astral body, its subtle animal body, from which all human tendencies towards the decline of the spirit and its power over the human brain originate.

Men expect Christ, because they do not understand the phenomenon of life and do not yet grasp the realm of the spirit, the energy that passes from one plane of the universe to another and is built with or without human collaboration. Christ's return will be more and more expected as the condition of life on Earth disintegrates.

The expectation of Christ will serve Men, for they will have hope that all is not finished. And when the time comes, those who have to move on to the other side of time will begin the greatest cosmic adventure experienced on this planet. Whether Man lives one belief or another in Christ, nothing will change his situation at the end of the cycle, because those who will have to move to the other side are already counted. The others will have to experience the phenomenon of physical death and continue their evolution on other planets.

- On quietness.

With time, without effort, you will seek calmness. Your sensitivity will no longer allow you to live with noise. You will no longer need the rush, because you will no longer know the boredom that is a disease of the human mind. The noise destroys in you some of the lines of force that emanate from your mind. These lines of force are related to your higher mind. And when they are broken, it is very difficult to reconstruct them, because they have been replaced by other lines of force that emanate from your astral body and flee the mind. Man is built of very powerful, but destructible force fields. Today's civilization is anti-Human. Look for calm and relaxing music. Noise is the greatest enemy of the higher mind.

- On psychological waste.

The degree of mental and emotional pollution to which modern man is subjected is beyond imagination. Man today is so conditioned by the irrational spirit of his environment that it is impossible for him to see through this grey mass that envelops his life, and reduces him to an existence that can no longer be self-sufficient, that by the external infusion of a host of stimuli, to which he has become totally subjugated and subjected. Life has become for Man a prison from which he cannot escape, for he has lost all trace towards the centre of himself. No longer able to measure himself, he has to measure himself against others who have the same problem as him. It is the story of the blind man who leads the other blind man. All of you are in the same situation, whether you know it or not. The fact that you are at a stage of spiritual development does not free you from this situation. Only the quality of the waste has been changed.

Material illusions or spiritual illusions are, in fact, illusions. That you feel spiritual does not make you conscious beings, centered beings. A spiritual Man is as susceptible to influence as a materialist Man. The only difference is in the nature of the influence. As long as a Man has not succeeded in living his life according to his own conscience, he cannot speak of centricity and personal consciousness. Spiritual beings all suffer from the same unease, that of not understanding the illusions of spirituality.

Spirituality is a form of obsession for the pure, for the perfection of morals, for a purpose that is in fact only a beginning in the cosmic experience of Man. Spirituality is a field of varied experiences for the exploitation of human feelings, concerning the invisible and the forces that direct the evolution of the universe. It is not an end point in the experience of Man, but a turning point in his life, where he will be allowed to absorb new knowledge and live new experiences, in order to decondition him to materialism. Once this phase is completed, it must be deconditioned from spirituality.

Any form of thought generates in Man an energy called "emotional" energy. This energy has in itself the qualities of the personality that conveys it. For example, a person who would be aggressive and proud becomes spiritually aggressive and proud when spiritual forces penetrate his consciousness; a person of a calm and gentle nature becomes calmer and softer, under the influence and impression of spiritual forces. In other words, spiritual forces are energies that must be controlled by Man. And it is only when he has learned to control these energies that he is able to use these forces for the transition from the material to the etheric plane. The new age will be an age of universal science for those who have raised their vibration beyond the astral plane of the soul.

- On the spirit and the soul.

What you call "spirit" is in fact only the close relationship between the energy of the soul and the currents that bind it to the different planes of your being. When these currents are amplified by the creative presence of the thought adjuster, the mind in you becomes conscious, it allows you to manifest a tiny portion of the energies of the soul, where you need it.

For example, if you are hungry, the spirit in you, the energy in your stomach, communicates the need to your brain. And the thought adjuster, despite your unconsciousness of him, leads you to get food. The perfect harmony between the spirit and the thought adjuster greatly facilitates the life of Man. On the other hand, any weakening of this relationship between the thought adjuster and the spirit can create problems of all kinds in Man.

- How to recognize the spiritual status of your - or your contacts with the invisible?

Here are some ways to check them. In the case of negative beings, they will tell you negatively about the humans around you. They will lie to you about certain things, in order to hide their identity. They don't like to talk about Christ. They are unhappy. They don't see the light. They don't really want to help you. They have no interest in you knowing yourself. They will tell you your shortcomings, but they will not want you to know your qualities. They can suggest actions that go against the nature of your judgment, such as suicide, in some serious cases. They don't like your valuable spiritual activities. They will not like those who help you materially to understand the laws of their world - I, says Bernard of Montreal. You must stop all communication with them.

- Contact with an advanced spiritual being.

It will help you to understand yourself in life. He will make your life easier, if he can. He will make you feel the love he has for Christ. He will not speak ill of human beings, but will make you understand their faults and qualities. He will tell you that he is in the light, if you ask him. He will not seek to possess you or tell you that he possesses you.

He will not seek to dominate you. He will love those who work for the evolution of humanity. If you ask him to help you, he will answer you and help you.

- In the case of the thought adjuster.

You can't order him, he's perfect. It reaches you through the soul. The more evolved the soul is, the more it can be felt. If he communicates through the mind, it is because there will be, in this life, fusion with him. It cannot be turned off once contact has been made. You may not use it for your personal benefit in any way. Its ultimate goal is fusion, no other.

It is part of the forces of the mind, the forces of light. Any direct contact with it opens up an energy channel in you, which will become, over time, the corridor through which its energy will pass. It is power, so that over time, you will reach power in yourself, depending on your degree of fusion. Contact with him is the beginning of a real and total understanding of life and yourself. There is no human feeling in him, he is cosmic. He understands the limits of human nature, but will seek to bring you to your limits, the limits of which you ignore. Any fusion with it is equivalent to penetrating the mysteries of life on all levels.

033 - Identity crisis

The problem of identity in modern man is advanced enough to create a global crisis never before recorded in the annals of humanity. The identity problem is not only a personal problem, it is also a global problem.

At the global level, this problem is exacerbated by the destructive power of civilization. The more civilization tends towards the abyss, the more it in turn engenders in Man an inability to situate himself creatively towards himself. For the loss of civilizing values creates in him a kind of despair that severely entrenches him from the once fertile Earth, from his people, from his nation, to plunge him alone into chaos, where he, as a Man, no longer has a real reason to appreciate life, because it is no longer healthy as a whole, in a balanced psychological framework.

It is here that the identity crisis deepens and makes Man a slave to all external pressures that he cannot psychologically avoid, because he no longer has sufficient intelligence and will. We then observe the human drama. The slavery of Man by Man and the gradual disintegration of personality.

At the individual level, the problem is limited to personal suffering; at the global level, the problem no longer has restrictions, and a war of annihilation becomes more likely over time than a period of peace. But as we are interested in Man as an individual, we seek to define the nature of the mechanisms that can remove him from the immense wave of ground that risks sucking him in and attracting him to the abysses of a civilization whose reefs have already begun to pierce the surface of modern life.

The identity problem must be totally solved by Man before he can enjoy a full and pleasant life. As long as the individual seeks himself, or seeks to situate himself vis-à-vis society or other Men, instead of vis-à-vis himself, within that society, he is incapable of living on these creative and regenerative forces, for these forces must pierce the web that separates him from himself, before he can use them and thus live a life at his own level.

Man's true individuality derives from the struggle he can wage within himself to conquer his true self, his true ego, meaning that ego untouched by the filth created by unheard of external influences, imperceptible to the one who does not understand and realize the nature of Man. The ego of Man must be internally strengthened and not externally nourished. From this inner strength springs the creative power and regenerative forces he needs to be well. Man's identity, the true identity, is a perfect composition of what he is, of what he perceives and understands through the higher mind.

There is no other way out for Man, since it is, this way, linked to the universal in him. And it is from the universal that he must learn to live and not from society. This is where the identity problem lies. Man is so confused in his ideas that his identity fades more and more, as he produces new ideas whose intelligence is too imperfect to meet his deep needs.

When Man begins to live of intelligence, free from purely social ideas, his mind begins to function in a new mode, and gradually life in him changes, and his creative intelligence alters his external behaviour, so that the identity problem fades away. His true individuality takes shape, and Man discovers that he is truly everything he has ever been, everything he has ever felt, but refused to realize. For the ego preferred to live by habit rather than by pure intelligence and will is instantaneous.

The identity problem coincides with the lack of real, i.e. supramental intelligence. And this lack of intelligence is born of a lack of real will. As soon as these two forces in Man become active, the inferiority of the ego disappears and gives way to an ego consciousness whose center is above the lower mental consciousness of the ego, freeing the latter from the yoke of self-valorization, to generate in itself the peace of Man.

As long as the ego - the only one to face the multiple aspects of life generated by the soul for its evolution - has not grasped the importance of securing itself in the intelligence of the soul, the false security that it can create in its unconscious mind will turn against him, for no Man can be permanently happy if he is not truly intelligent and truly voluntary. For life will take away from him, in time, the false support he used to live it.

Life is only man's friend when he has learned to tame it, as the wild animal is tamed. And it is during this learning that Man learns one of the great secrets of this life: it is that it wants to be tamed, mated, in order to be able to serve Man instead of Man being at his service. It is the purpose of light to be at the service of Man, what we appropriately call "evolution".

But Man does not understand this, and does not know that it is so, because he has never spoken with light, intelligence, life in him. He never understood it. From there, his perpetual crisis of identity and existential suffering. Naturally, Man does not realize that life is not controlled according to his reason, but is controlled according to the development of his real intelligence and will. And these two principles grow in him over time, during the battle, until he has become the total and unconditional winner.

As long as Man suffers from identity, it is because he does not understand something essential in himself, it is because he does not have sufficient real intelligence. Only time can remedy this situation. But time is only to Man's advantage when he has begun to realize the true face of his ego. And this face only takes on a striking shape when he suffers from identity, when he seeks. But this suffering must stop, otherwise he cannot live his life to the full.

As much as existence is a constant series of disturbances, so much real life is the permanence of calm, both materially and etherally. But life must be perfect on the material before Man passes to the ether, that universal intelligence and will must be conscious, channeled by the ego, before Man continues to live in a dimension parallel to matter.

But it is not the continuous and infinite stages of life that interest us here at the moment, but material life within a material civilization. It is not the plane or the density of the plane that is the obstacle of Man, but his ego disturbed by forces whose influence he does not see on him that violates him of his true identity, of his true self. But Man no longer has an excuse, because Man today knows that there is more in him than he can realize. All the game is for him and all the game is in him.

The need to live according to the laws of a cosmic psychology, a psychology totally and perfectly independent of the human sensory system, will become more and more obvious to the Man who suffers from identity. For the future events of material life on earth will become more and more unbearable for a materialistic and planetary psychology.

By the end of this generation, Man will need an inner intelligence that cannot be provided by his intellect. For the latter will be shaken down to its foundations, since the time will come when beings who are not of our race, but superior to ours in intelligence and power, will come to Earth. Only the inner, universal cosmic intelligence of Man can solve this enigma of modern times that the intellect will have proudly pushed back towards the frontiers of the unknowable, the unknown, or science fiction.

But Man only learns by experience when he is not in intelligence. This form of learning can be very painful for Man and his false identity. It is better to know than to perish in the madness that such events generate in the primitive races.

The identity problem is equivalent to the absence of intelligence, and proportional to the lack of light illuminating the ego. The more the ego is in the light, in the intelligence, the less it suffers from identity and the more powerful it is in the world, that is, it is truly creative in its life.

It is important to ensure that you fully understand what "creativity" means. Creative is everything that leads Man and his civilization towards harmony. Even the constructive intelligence of Man is subject to this fundamental principle of life and intelligence. If Man builds a science that creates disharmony, this intelligence is not creative, it does not come from the soul but from the lower planes. This is why the Man whose intelligence is highly constructive is not immune from the problem of identity.

As long as Man has not overcome the problem of identity, he will remain convinced that his nature is subject to the way of life offered by the planet, i.e. a purely material, discontinuous and time-limited way of life, i.e. death.

The effort that Man puts into discovering his identity constitutes an enormous loss of energy, because his mind and emotions delay the passage of creative energy in his two centres of life. While its centres of intelligence and emotion should be used by creative forces, they have become the egocentric support of Man, providing him with the lower energies that are at the heart of the problem of his identity. Creative forces must be free to circulate in these centres of Man, without his ego interfering with his subjectivity. For it is the subjectivity of the ego that endangers the passage of cosmic energy into Man, according to a vibration that is not diminished by the lower emotionality or mind.

This is why the identity problem is a serious problem, both for the individual and for the entire planet. For neither man nor society evolve according to the laws of harmony that constitute cosmic forces. As long as the forces of evolution do not generate vibratory shocks in the ego, the latter suffers its identity problem on a personal scale. But when these cosmic forces penetrate the planetary consciousness by creating vibratory shocks on a planetary scale, Man is forced to suffer his identity problem on a planetary scale. Because the laws of Man are overthrown and his ego can no longer rationalize the value of his future, because he faces destruction by fire.

Only the Man who has discovered his real identity, who lives by a real intelligence that enlightens his ego, can survive such a conflagration without being affected. On the contrary, being in the understanding of events and understanding them, his life is not affected, because

he knows very well that a new cycle is about to be born where living conditions will mark a new age, where free Men will live a free life, an intelligent and creative life, rather than a constructive and destructive one.

Where Man lives his identity crisis most intensely is in the experience of his sexuality. For it is there that his inferior human nature seeks to dominate his superior nature, through the emotion and ideas that he builds from scratch to enhance himself. Man is a wholeness! The universal forces within him must harmonize his whole being. Even sexuality must be experienced according to these strengths. But Man does not realize that even sexuality is affected by these forces. And as soon as it does not coincide with his idea of it, he begins to rationalize his sexuality. So he suffers from it and there is an identity problem.

Likewise, in the field of love, he does not recognize the effect of creative forces in his life and does not see that his entire being can be transformed by the conditions that these forces can create for his experience. Ignoring their presence, he still suffers an identity crisis that is all too familiar to those who have experienced the pain of love.

In work, Man faces the same problem, because the goal, the success he has set for himself to value himself as an ego, escapes him somewhere during his experience... then, another identity crisis. And all life is lived in this way, outside of the reality that only real intelligence can enlighten and make people understand.

Man must, if he wants to develop a personality in conformity with his intelligent interior, overcome the absurdities of the fictitious personality. But his emotions and intellect do not make it easy for him. For the fundamental principle of every being is constantly violated during his experience : the one who dictates that every Man is what he must be, provided that he looks at himself and stops looking at others to compare himself to them. This is easy to say, of course, when we know it.

But whether it is easy or difficult to achieve is not the point here, since any Man, whatever he may be, can understand it on his own scale. Just because something is easy for the initiated and difficult for the profane does not mean that it is not accessible to the profane. If this were the case, there would be no reason for the insider to exist. While Man looks at what makes him insecure, inferior, unfit, and ceases to conceive himself according to this view. And that he begins to see himself secure through his real intelligence. He will discover himself as a beingness, he will not suffer from identity.

It is the beginning of this discovery that is important, not its improvement. Because time produces perfection, but time does not wait for Man, it is rather Man who is a prisoner of time.

The consciousness of psychological emptiness is the very measure of the Man who does not suffer from identity, of the supramental Man. This consciousness, apart from the role of intelligence in it, constitutes the foundation of the cosmic being, the universal being, the Man freed from the crisis of identity that hinders the operation of the three universal principles of intelligence, will and love.

Man cannot be full of himself and at the same time empty. One day or another, he must substitute the fullness, which is illusions of forms, hence his identity crisis, for the void, i. e. the absence of such illusions, such forms. But Man, filled as he is with himself, fears emptiness, because he does not understand it. He fears the void, because he is disturbed by it when it is felt, although the disturbance is only the result of the internal cleaning of his mechanical consciousness. Only emptiness forever eliminates the problem of identity in Man, because there are no longer any forms in him that he can use to build a false identity.

As long as emptiness is not enough, Man relentlessly pursues any ideal he has made - or has already made - of himself, to rediscover over the years that life is not what we want it to be. Obviously it is not, because we only know it through our illusions. So we are constantly disappointed in ourselves and life. And yet it's not life's fault! It is the problem of Man, of his identity that has ruined everything.

Man lives face-to-face with an idea he has, or would like to have, of himself. And this idea is never what he would have it be, because it is built on emotions. The emotional base is linked to his social role, and his social role is a psychological construct that he builds according to what the environment offers him. If the environment is healthy, the construction becomes more in accordance with its desires; otherwise, the construction gradually disintegrates, like the weak meshes of a poorly processed wool.

But what happens in the life of Man is an unexpected situation!..... And now even the construction in conformity with previous desires is being dismantled, the identity crisis is resurfacing again, and Man does not know where to put his head. Living by intelligence and will forces Man to overcome the psychological limits of the unconscious ego, of his emotions, and to incorporate into his consciousness the forces that make him an increasingly secure (secure) being, that is, a being who no longer needs to be absorbed by all kinds of problems that flow towards him and that he is forced to live.

Since all man's problems are the result of his unconsciousness, his emotional inability to see them face-to-face, it is obvious that his false identity is the greatest victim. And Man, not being secure in his life, constantly transposes his identity problem to his life problems and believes that it is the problems that are at the root of his misfortune, when in fact his misfortune is the product of his false identity, his weak personality, his emotions.

Let Man recognize that it is time for him to pierce the canvas of his intellect and emotions, to see its hue, its colours, because the canvas as it is can only cause him trouble in life. Because any false identity deprives the individual of years of pleasant life for the benefit of others, for the benefit of his emotions. For it is of course true that Man can only be happy if he lives his life according to himself, in all respects. And so it is when the forces of the soul in him force him to find a point of reference other than that of his neighbour.

The identity crisis cannot coexist with consciousness. This is absolute. And the identity crisis must be overcome so that consciousness can take root permanently in Man. And notice that consciousness means: real intelligence, will and love. When Man is stripped of false intelligence, false will and subjective love that is also false, he begins to live off his real identity, the light in him. And from the energy of this light, he transmutes his inferior principles to one day change his dimension, his life plan.

The fight against his false identity is felt as soon as he becomes aware of the fact that Man is really himself only when he has put aside the "himself" to which he cares, to which he clings. There are no two ways of life, there is only one: the real. True and false are not paths but paths. The real is a unique path, because all paths lead to it.

The identity crisis coincides with the time of man. And when Man comes out of Man's time, he enters the time of the Superman. And this time is not subject to the laws of the ego, it is subject to the laws of light in the ego. And it is the laws of light that generate in Man the energy that destroys his false personality, his false identity. It is very important to understand that the psychological crisis of the unconscious Man comes from his psychological absence, from his inability to understand what is happening to him in life.

When Man begins to live from the psychological presence, he begins to see the different manifestations of this energy and to understand them. And it is from this realization that he lives and that leads him to free himself from the identity crisis. We cannot escape the crisis of identity until we have penetrated into this psychological presence that instantly makes us realize the reason for any influence that tends to define the ego, to give him subjective material that it could use to colour its life and incite it to the crisis of identity.

The identity crisis is a cover that light cannot pierce, because it is stopped in its movement by emotion and intellect. But as soon as Man begins to move from the lower mind to the supramental, he begins to see that in fact everything he does coincides with what he can do in a given time of his evolution. As soon as its evolution accelerates, its evolutionary potential corresponds to this psychological presence. And it is from this presence that he emancipates himself egocentrically to open himself to his centricity, thus gradually weakening his identity crisis.

As long as Man is dissatisfied with himself, it is because he still suffers from the identity crisis. When he moves sufficiently into the supramental, his false identity can no longer harm him, because he no longer thinks "towards" himself as in the past, but "for" himself. And it is the fact of thinking "for" himself that brings down in him an energy that forces him to counter the influence of others. From the moment he thinks for himself, instead of against himself, the reflection in the ego fades, and the mind is strengthened at the expense of the subjective emotions that cultivate false identity. Any false identity leads to the isolation of the individual.

Real identity, centricity, offers no resistance to the outside of oneself, since there is no more effort, but creates a wall between oneself and the outside that prevents the latter from disrupting the individual's psychology. No longer disturbed, he no longer suffers from identity. But Man has never lived the cycle that is coming, he does not realize that this cycle is a complete cycle, that Man will be totally transformed by energy, and not gradually brought for centuries to a higher level of consciousness. That is why this century is the most difficult of all, the most difficult of all those that have gone before.

For, in the past, the great socio-cultural forces served to instruct Man, while in the future, Man will be instructed from within himself, and will have to bear the burden of this instruction alone. While inner instruction coincides with the intelligence of light in Man, it also coincides with the supramental psychology of Man. When Man questions this intelligence, he realizes that it is perfect, but above his ego, thus freeing the ego from any need to find or seek a personal identity towards himself.

The problem of identity is an illusion of the ego, because the ego alone in its interpretation of psychological reality, is unable to perfectly follow the lines of its thinking and to relate to the origin of its thoughts, because it is in the illusion that it thinks. But as soon as he begins to understand this illusion, it becomes easier and easier for him to go back to the open or objective thought at the origin of himself, and, in the process, realize that his "self" is only a way for his imagination to interpret psychological material according to a prepersonal principle that disengages him from the emotional value of his personality.

As soon as he is disengaged from the emotional value of his personality, he undertakes to understand himself in relation to his real intelligence, instead of understanding himself in relation to his intellect which is forced to accept the emotional conclusions of his personality. Conclusions that tend to conform with the Social Man, so that the ego feels good with himself in the Social Man. But the ego cannot be well with himself if he ends according to a scale outside of himself.

The identity crisis is always proportional to the distance of the ego from the center of himself. And this centre cannot be reached by emotional or intellectual conclusion, but by surpassing its subjective values. The ego must let himself be penetrated by the vibration of supramental intelligence, to see that what it is, and naturally what he must be, and that what he becomes, is

an extension in time and an improvement of what he is, for every Man is a being in potential. But potential can only be realized after perceiving the intelligence of light in it that moves the intellect and enlightens it.

The identity crisis is the forgetting of oneself under the debris of the false personality. And for Man to come out of oblivion of himself, he must be reminded of his cosmic memory, hence the need to communicate with the real, cosmic and universal intelligence in him. But it is not easy to break the web of false identity to communicate with an intelligence that risks destroying this subjective identity forever. And that's the ego problem.

This is why Man who goes towards the supramental, goes alone and discovers alone the true nature of Man's identity. And when he realizes it, he is no longer the same, he no longer seeks who he is, because what he discovers is everything he is. Being no more, no less, than what he discovers, he no longer lives without his knowledge, but from within himself. He is well in his own skin and no one can carry it for him, because he alone knows it and appreciates it, and he alone transforms it into a skin that is more and more real, more and more vast, more and more large, more and more in conformity with himself, that "himself" which is not under the yoke of emotional and mental subjectivity, fed by values external to himself. It is beginning to be free, that is, free from the problem of the identity crisis.

If Man makes an analysis of himself, it is not the true himself he discovers, but the one he would like to be. A serious mistake, because Man is only built of material that he is willing to let enter him freely, and not of ideas that he espouses because they seem to be shaped by his desire to see himself in such and such a way. Life is not a suit of clothing for the personality, but a force that penetrates the personality and inhabits it to perfection, if the latter is sufficiently robust and intelligent, if the ego is sufficiently strong in spirit and sensitive.

From this condition, the personality realizes that it does not have to break its head with the clothing that life will offer it in its own way and in a perfect way, as long as the ego commits itself to define itself well, to see itself well through the light that passes through it. If he succeeds in seeing himself through this light, the personality will be well dressed, because the ego will have channeled good fabrics used to wrap him.

The identity crisis disrupts the ego and diminishes the personality. When it has passed, the ego is calm and the personality radiant, because the two accomplices are finally united in a single tunic : the psychological reality of being, a reality that lives only from the inside and spreads creatively towards the outside. As long as the Man of the Earth continues to pervert his reality, he will generate his own suffering, for suffering is the interference of the ego with the vibratory shocks of the light of the soul that creates events for the ego building or for its evolution.

If the ego understands his place in life, light makes life easy for it, otherwise it makes life difficult for it, because unconscious life is anti-light. For life to be well lived, Man must detach himself from his smallness and perfectly connect himself to the universal nature of himself, his intelligence, his will, in order to one day live love that creates and harmonizes. But as long as he doubts himself, it is because he drags his feet to the bottom of his existential problem, the identity crisis.

And one day Man will have to realize that the crisis of identity, on a planetary scale, is the strain of great anxiety, great sadness, great and terrifying revelation. Times are marked and Man must know himself or die. It is not man as an unconscious ego that will dictate the evolution of his life tomorrow, but the spirit of the ego that will imprint in his memory the law of light. And this law will be the law of the new Man, the Superman. The identity crisis is over forever!

034 - The mental, overmental, supramental being

Man will experience three possible stages of intelligence. Three consecutive stages: the mental; the overmental, which is an interim period; and the supramental, the finalizing period. Man knows the mind, but does not know the overmental, nor the supramental. The overmental is the partial opening on the cosmic intelligence of Man towards a larger and more perfect consciousness, which is called "the supramental".

The overmental includes two major stages in the life of Man. The first is the realization of the illusion of subjective thought, and the elevation of this subjective thought to an impersonal and increasingly real mode of understanding, that is not subjective.

The overmental is the first step of Man towards the consciousness of his true intelligence. While the overmental allows Man to see further into his spirit, it is not powerful enough to give him the total and perfect vision of himself, for the light of the pure intelligence of the supramental has not yet reached him.

While the overmental indicates to Man an inner evolutionary movement, it cannot make him realize and know the nature of his movement, because only the perfection of intelligence allows Man to understand perfectly, without using any subjective support point. The overmental is not yet totally stripped of the subjectivity of being, so that emotions and the traps of personal thoughts can still, on occasion, interfere and create the partition between the overmental and the supramental, supreme consciousness.

The overmental knows how to recognize an aspect of reality, but cannot live from reality, because reality is still too difficult to live. While the supramental being possesses the perfect vision of the totality, the overmental being proceeds in stages towards the understanding of himself that will open the door to his perfect consciousness. It is necessary to see in the overmental being a quality of the ego sufficiently great to distinguish it from the rest of the Men who are still at the stage of the mental being. This quality coincides with the evolution of his psychic being, his soul, without allowing him a total integration.

While the supramental being instantly conscientizes the universal intelligence in him, without shade, without fault, which ensures him the total and perfect certainty: "sure to be sure", the supramental being always perceives a little weakness in his intelligence, a lack of clarity. Hesitation does not exist in the supramental being, whereas it can exist in the overmental being, because even if he no longer apprehends reality by the limited means of reason, he cannot yet act in a totally unified way, that is free of all emotion. The wall between supramental perfection and the imperfection of the overmental becomes thinner with time, while the ego of the overmental being learns to detach itself emotionally from itself.

While emotionality triggers a vibration in the overmental being that makes it suffer or enjoy emotionally, this phenomenon disappears in the supramental being to give way to a perfect void that constitutes the very nature of this great human and cosmic nature. While the overmental being is still tainted by spiritual desire, its eventual conversion to the supramental being once and for all establishes the illusion of spirituality, as conceived by Man during these mental and overmental stages.

The intelligence of the supramental being is so stable and perfect, that it no longer needs anything unsuitable to human nature to be manifested: it is sufficient for itself. The great quality of this intelligence, compared to the supernatural intelligence, comes from a total concentration of the being on itself, that is an infinite capacity to read perfectly its destiny and to study the properties of this destiny, at will, without any doubt, because the infinity of its intelligence is the mark of its power and its vision.

While the mental being, the unconscious Man, tries to understand life, the overmental being begins to see it without fully understanding it, while the supramental being sees and understands it. Although the unconscious mental Man is neither close to the truth nor far from lies, he has the sufficiency, by his intelligence, to reduce the gap between his mental intelligence and the overmental, provided that he examines his conscience and realizes that his mind is only an illusory rule of measurement offering him the possibility of believing that he is advancing towards knowledge.

The overmental being begins to see the illusion of this inferior mentality in him. And it is from this perception that he begins to achieve things that are still impossible for the mental being. The overmental is as imperfect as the soul of the one he inhabits. And it is precisely this condition that makes the transition from overmental to supramental so painful. In the overmental being, the soul does not yet possess full power. This limits its influence and allows the ego to invoke its natural tendencies, which prevents the soul from having total control over it. Hence a certain form of unconsciousness in the intelligence, a certain limit of understanding, even if the ego wishes to be supramental.

The ego is so proud of himself because of its emotions, that even at the overmental stage, he does not yet feel enough the energy of the soul or the psychic being in him. The supramental being, on the other hand, is so imbued with the psychic being that he cannot live without it, outside this permanent and unchanging consciousness. Time for him ceases, because his ego is no longer able to justify at the level of his emotions anything, even the most normal emotional act, such as the love of man for woman, according to the subjective human feeling of that love. While the supramental being has eyes only for a future where Man will be as he is, the overmental being still has to look towards a future where he himself will be supramental.

For the unconscious mind being, the material world is a life plan where the material offers possibilities of experience that are subject to strengthening (reinforcing) the ego, flattering him or making him cry. For the overmental being, a division begins to be defined between his vision of past and present life, which begins to be defined according to a mode of intelligence other than rational, but which he is not yet able to discern perfectly, but which nevertheless seems real to him.

The supramental being, on the other hand, lives only in pure intelligence, that is in understanding the limits of matter from all points of view, and conceives the value of human life only within the framework of mastering the laws of nature. He cannot, whatever the material value of life, attach to it any importance other than that of which he knows the real greatness, that is the descent of the spirit into matter, so that it may obey the laws of the perfect Man.

The overmental being must still obey certain natural instincts in him, such as fear, the pain of moral suffering, dissatisfaction with himself. This makes him suffer because he connects his experiences to his emotion, and he begins to see how emotion plays a big role in his life. On the other hand, he realizes that he is moving towards something that is still too intangible. But the soul, the psychic being, that is being felt more and more, so that at some point the overmental being feels good, but not good enough not to have to feel good. There is still a desire in him to be well, and this desire comes from the growing dissatisfaction he feels with life, as it is lived on Earth, although he himself is beginning to free himself from it internally.

The supramental being sees and knows life as it is on Earth. And it is only from within that he lives, that is to say, that he feeds himself, the outside being only a condition that he wants to live for the need of one cause or another, but it is no longer the life of the material Earth that fills him; it is he who gives material life the color it needs, so that it can be creatively executed on this plane for which he has no astral appetite.

For him material life is there, and he must live it according to the laws of his own spirit. So he doesn't suffer from it if he doesn't have to suffer from it. But questions about life no longer exist for him, because he instantly has the answers if he directs his gaze towards the infinity of the supramental intelligence in him. He no longer seeks to agree with life, it must agree with him, because he is now master of his life. And his life is under the control of his will and under the gaze of his intelligence, now that the soul and the ego are one.

The overmental being, on the other hand, has not understood one of the great laws of real life. The one of being totally at his disposal. Of course the ego is still there, who wants to control and rationalize from time to time, and it is here, at this point, that the overmental being is foreign to the supramental being. In the latter, the soul, by its presence manifest itself, and the message is received by the ego which instantly harmonizes with its desire.

In the overmental being, the soul cannot connect so perfectly to the ego. She must wait and experience it in order to raise her gaze to her and make her understand, once and for all, that she alone perfectly understands his life and his evolution.

But the ego of the overmental being is not sufficiently linked to the soul, to its vibration, so that its attention is constantly diminished by emotionality and worrying thought. And when thought is worried, it decreases in intelligence and Man suffers from his condition.

The energy of the soul can no longer nourish the mind of Man in power, and the bridge between the overmental and the supramental seems long and difficult, if not unattainable. Long it is, because Man has served the forces of the ego for too long; long it is, because Man has lost contact with himself; long it is, because Man is a dominated being but does not dominate. As soon as he has the opportunity to dominate in himself the illusion that cripples him, he fears, he doubts, he questions. His life is so far from reality that he does not dare to imagine that he alone can transform it, give it his direction, give it its colour.

The distance between the supramental being and the overmental being is calculated according to the emotional mileage (*distance counted in miles*) of the latter. It is through emotion that the distance between pure intelligence and the growing intelligence of the overmental being is calculated. This is why the latter cannot perfectly understand the dimension of the supramental being, even if the latter speaks to him perfectly.

It is in his approach alone through the forest of his emotions, his illusions, his still subjective thoughts, that he will understand that the supramental being watches him coming from afar, and knows if he is moving in the same direction, or stops somewhere between pure intelligence and growing, but not totally tested, intelligence.

The overmental being agrees with himself about many things he feels. But he does not yet know perfectly the laws of the soul, and for this reason, the laws of real life. He still lets himself be carried away by a host of impressions created by the soul but misunderstood by the ego for his evolution. Impressions that he cannot yet totally avoid at the level of experience, because he still needs to transform his subjective being and make it perfectly responsive to himself, and this is important, responsive to the true himself, the one who prevents him from suffering from what is external to himself.

But the overmental being must grow in intelligence, beyond the great spiritual wisdom, in order to be able to complete on the material plane what the soul can only begin on its own plane : the balance between the true and the false. As long as there is too much truth and falsehood in the life of the overmental being, he tends to rely on or distrust this duality, which delays his evolution towards the supramental. For the supramental being must be totally free of truth and falsehood, in order to be able to see the usefulness of one or the other in the work of the soul on its energy centers.

The great test of the overmental being is precisely this free ascension towards the high regions of supramental intelligence where the true and the false no longer have power over him, because they no longer have any form. As much as the mental being is a prisoner of this duality, thus reducing the power of his intelligence, so much the overmental being worries about it and is troubled by it, so much the supramental being is free from it.

The progression of a lower plane always requires a vibratory shock from the soul that inhabits Man. And yet this shock is not always understood, because the ambiguity of the supernatural intelligence is still too present for it to be projected into the solitude of its real self.

The Man of tomorrow, the one who will live the conscious life on Earth, will be master of nature, because he will have understood the laws of the spirit, the laws of life and death. This being will be supramental and will dominate from the top of his consciousness all that is inferior to him. That is why the transition from the overmental being to the supramental being is a condition of immortality. And this condition is set by the soul alone, not by any dream he may have about close contact with aliens, as some seem to want to believe.

The role of external beings towards the planet Earth is governed by the regent of this planet, and all those who gravitate towards the supramental will be part of this alliance between the Man of the Earth and those who come from elsewhere. But the condition always remains supramental consciousness. The overmental being is only the advanced outline of the supramental being, but this outline must be defined, and it can only be defined in himself and by himself.

Many overmental beings travel the solitary paths of the Earth, but few will leave these paths of experience to understand the purpose of this experience. Any experience is only lived outside the supramental. Within this intelligence, there is only light and fire, intelligence and will. The experience is no longer, since it has been raised to the level of real life, it is unconditional past or future.

As much as the supramental being lives in the present of his life, so much the supramental being lives in the present of his experience. One day, he will come out of the present of the experience and live only the present of life. As long as the overmental being needs experiences to understand, it is because he is not yet in the conscious life. He will have to live the experience until the day when it is no longer necessary, because he will know how to understand in the instantaneous nature of each action committed.

The psychological effect of the overmental being on the mental being often serves as a separation between the two, in order to allow the overmental being to evolve with fewer obstacles. This separation is important because it prevents the overmental being from relying on the past, in order to move more and more firmly towards the present where the old life is dissociated from the new life that is beginning to appear. This division is often painful at first, because it leaves deep emotional marks, but these marks are only surface marks that disappear over time.

The supramental being does not suffer from his wounds because he has no connection with the Mental Man. His only friend is truly the overmental being; and again here we see in him a kind of individuality so profound that even his friend, the overmental being, cannot offer him the friendship that could nourish him, because he is not sufficiently detached from the past of his emotions and feelings, however high they may be in quality. In other words, all Men are foreign to the supramental consciousness as long as they are not on the same level as it.

When Man enters the pure mental- the supramental, the power of light is such that it violates the laws of the lower mind, for these laws are only willing to diminish Man's power over nature. While the law of light, the law of pure intelligence, imposes itself on the lower nature in order to elevate it into vibration.

The single law of the supramental corresponds to the power of Man over the whole material domain used for the evolution of forms that evolve over time. As soon as Man has sufficiently overcome the illusions of his subjective emotions, he begins to realize that the supramental can only be lived in perfect harmony between Man and Man, or Man and matter, otherwise the energy of it will burst the matter and subject it to his intelligent and totally centred will.

It is not easy for the mental being to understand the overmental being, because the categories of thoughts become more and more disproportionate as one becomes the other. The same is true in the case of the overmental being versus the supramental being. The latter is totally governed by light, so that all the lower forces have no power over him.

Although the overmental being understands the aspects of this reality, according to his own mode of intelligence and growing will, he still possesses too many unconscious spiritual notions, notions of unconscious love, for the perfect execution of this energy that we call "cosmic consciousness". But time transforms everything, and the overmental being advances at his own pace and realizes, with time, that the conflict between himself and Man or matter can only be eliminated when the overmental being has totally exceeded the limits imposed by his emotions on his intelligence.

This overcoming only comes true in the conflict between the growing Man and the unconscious Man and matter. The events of life are the most perfect expression of this conflict, and it is within the framework of these events that the overmental being surpasses what once had chained him and created in him the existential problem of identity.

As long as a Man suffers from identity in front of himself, he is not yet in the light because his intelligence is still too weakened by his intellect, and his will too weakened by his fears, his emotions. It is enough to observe the nature of any emotion to discover that any emotion generates a vibration of fear, under specific conditions. Examples: the emotion of love generates the fear of losing this love; the emotion of charity generates the fear of not being generous; the emotion of chastity generates the fear of not being pure; etc... etc. Any emotion, whatever good it may be on the surface, generates in Man a vibration of fear, which results in a problem of identity in Man.

That is why only pure intelligence generates will, which destroys, in any action, the emotion that generates fear. Notice that fear is much more because of the powerlessness of intelligence and will than because of the intellect that rationalizes it. We can rationalize everything without knowing that we are rationalizing, because we are not in pure intelligence and will.

While the mental being attributes everything in life to biological forces or spiritual forces, depending on whether he is a believer or not, the overmental being sees more and more the influence of the forces of the soul on his life and knows over time the leading power. And the supramental being, on the other hand, lives consciously on this strength and has learned its secrets. He has learned the modes of expression and his intelligence and will are the result of this acute awareness that has made him a totally creative being in his possibility, in his personality, and totally voluntary in his ego.

The supramental being has exceeded the limits imposed by the energy of the soul. He has broken, mercilessly fractured the links with the emotion that energy generates when it passes through the lower part of Man, the astral body. So that the latter lives only by intelligence and will while he is in matter, in order to push back the wall that separates real life from unreal life, creative life from submissive life.

The conscious Man cannot be submissive, he must be free. He cannot be subjected to his emotions or his soul. He must transmit his emotions and use the energy of the soul. And it is only through the transmutation of the astral that he becomes free and can control the forces of the soul and put them at its service.

One of the greatest revelations that supramental man knows before the power of light is this: life must be at the service of the one who lives it. As long as it is not at his service, he is not in life, but experiences life. And as long as Man experiences life, he has not understood it. Hence his suffering, hence his sadness. The growing relationship between the overmental being and the supramental being depends only on the suffering of the former according to the scale of his illusions, and the absence of suffering of the latter according to whether he has fully understood.

But the supramental being can only instruct the supramental being by his science, so that the latter has recourse only to the final outcome of the planetary law on his bodies. Man is perfect in his material, he must become perfect in his emotional and mental. This is the law of evolution and this law is the law of light, of evolution. But light itself can only generate the law when Man is ready to execute it. That is why the law is to supramental intelligence what light is to the spirit.

Who says better than the one who is good in life, because he is good in what he says, and what he says is good, because what he does is good? Who says better than the one who knows that what he says, and what he does, is good, not because it is good, but because he is good when he does it and says it? We cannot be good and not say or do what is good, since good generates good. But you have to know the true good of the false good, to live the real good, which is neither true nor false.

The overmental being begins to understand the nuances of reality that are superimposed on the true of reality and the good of reality. And he realizes that everything is understood more and more clearly, without being able to understand each other clearly. And this understanding is no longer of his mind, but of that part of him that is supramental but not fully developed. He realizes that the mystery of the true and the false is a trap created by the ego to give himself the mental impression that he is intelligent, when in fact he is not intelligent, but in a compartment of intelligence within which he is a prisoner.

The overmental being can easily access the understanding of his emotions, because he already has the advantage over the mental being of knowing what he knows. But he does not yet have perfection in intelligence, because his emotions are still present and strong, but he can nevertheless realize that he is no longer the mental being he once was, that he is no longer bound to the past of his former desires, that he is no longer standing before the mirror of the former himself, but before the mirror of a "himself" of which he does not yet know all the outlines.

It is now easier for him to detach himself, in order to feel freer to live more simply, in order to decrease in him the power of subjective desire. Finally, the overmental being advances in front of the old one himself, he hardly looks at him anymore, because he gradually loses his memory of his face. This is a sign that Man enters his own energy and begins to vibrate this energy, so that it brings him back what he has always wanted: freedom.

The overmental being no longer covets the high peaks of spirituality, for he now sees the hidden lowlands where all possible forms of emotion are nourished. He is now beginning to stand on his own legs, because he has felt within himself this little something called "higher self". And it is from this perception, from this small and growing "higher self", that he gradually discovers that he is intelligent, that he goes towards intelligence and that intelligence enters him as he goes towards it, because it is discovered to him, after such and such an experience. He sees well that it is not revealed to him by the intellect, but in his own way, by vibration according to experience.

The overmental being is no longer a Man where nothing happens in him. Indeed there is always something, something somewhere inside him that happens, and that penetrates, and makes his presence felt. The overmental being is no longer alone, because he encounters day by day his increasingly real "self" who makes itself felt or speaks to him. While all this takes place in the life of the overmental being, his former friend, the mental being, moves away, because he no longer understands it, and the overmental being is satisfied, because it must be so. But he is not totally satisfied, because he still has some emotion that connects him from time to time to the past.

And the three Men, mental, overmental and supramental, are becoming more and more distinct, because they have more and more to live their lives. The first, in the world of his illusions; the second, between the world of the first and the last; and the last in peace, alone in his consciousness, but there somewhere among Men.

When Man begins to feel different from Men, because he knows that he is different, because he feels what he knows, and because he knows what he feels, he is overmental. And from there he must advance alone, more and more, in order not to build in him a bridge made of the stone of others, but of his own material. The further it goes, the more the bridge is built. The day will come when he will know exactly where this bridge leads to, but while he is on the bridge, the view gets bigger, because the bridge, like all bridges, leads somewhere. But this bridge is different, because this time it is he who is building it. He is the one who knows the strong points and the weak points. And as it progresses, it strengthens (reinforces) it.

One day the bridge will be overcome and the overmental being will have understood that where he sets foot is a new Earth, a new life, which the Mental Man cannot know, because nothing here is illusion, neither life, nor death, everything is real. And reality is no longer distinct from life, it is perfectly integrated. He adapts to everything, because everything adapts to him.

The overmental being is increasingly interacting with other beings of the same nature. But their maintenance is not yet perfect, because they are not yet in the supramental. They still need to be comforted, confirmed, reassured, they cannot yet live off anything, because they are still something. And when they meet, they still want something that can remind them that they are really who they feel they are, and this creates a little pain, a little reminder.

But time passes and one day they no longer suffer from the little reminder, because they no longer think for nothing, and no longer suffer for nothing, and no longer need to feed on others around them. Silence descends on them and they rest, because they have been moving forward for a long time, and they need rest, calm, because the battle is coming to an end. Finally the rest of the warrior, the rest of the supramental being.

As long as Man wants to decide his destiny, he cannot know it. But as soon as he raises his hands towards life in him, the intelligence in him, and learns to let it filter through himself, he sees that his destiny is written in fine letters on the wall of his intelligence. And from that moment on, his vibrations, his energies, are reconstituted so that one day he can know the parallel world. But as soon as he thinks of this world, something reminds him of the limit of his vision and a sadness sets in, and he is back to the being he was before: incredulous of himself, incredulous of the power of life in Man, incredulous... and that's it.

And the next day, he starts moving forward again, but the next day, the doubt will return, because it is given to the overmental being to feel, but not to know perfectly how he feels. And this is his suffering until the day he knows. And when he knows, he no longer cares to say it, because he has already suffered too much to know. He hides what he knows in the rest of his mind, and transmits what he knows, only to feed the few beings who have the right to learn something, for they are already great. But his suffering is such, his fatigue is such, that he cannot talk too much because he knows too well that what he says will only serve to set in motion a wheel that must discover its own path.

When the overmental being has become supramental, he looks behind him and sees nothing more, because his memory no longer contains the emotion of the past, it only serves to feed in the present what must be fed. He himself no longer needs it because he no longer has to learn from life, he knows it.

The distinction between these three beings serves to make us understand the progression of life, and to make us realize that everything that is will be different tomorrow, so that those who must live tomorrow are prepared. A new cycle generates new instruction, and those who live by themselves can only live by what is real. For it is from this food that they will live the rest of their lives, before moving on to freer, more glorious spaces.

The penalty of life is a death penalty; the joy of life is immortality. The greatest discovery of the overmental being is to realize how ignorant he was. And his biggest energy loss is to take care of what he will be tomorrow.

035 - Law of return - karma

Karma ceases with the development of pure intelligence - or supramental consciousness. Karma, or the law of return, ceases to have an influence on the life of Man when he begins to live from his real intelligence. The law of return is not eternal, it must stop sooner or later. As soon as Man is relieved from this law, he is no longer subject to the suffering associated with his previous lives.

But the fundamental condition is the use of his real intelligence, intelligence that allows him to stop living according to the laws of emotion and live according to the laws of the spirit. It is necessary for Man to understand that intelligence is the only force in him that can free him from the law of return. The law of return must be abolished on the planet, because it delays the evolution of Man and civilization. Although this law is in conformity with the nature of the soul's memory, its application, from one life to another, makes it difficult for Man and his real freedom to flourish.

The law of return must be abolished, as it contributes to the domination of the past over life. Man does not realize the negative aspect of the law of return, because he perceives it only through the principle of absolute justice of life. This point of view is right in the sense that we reap what we have sown, but seen from the point of view of the evolution of Man, it is also right and necessary that this law be abolished, and only Man can abolish it.

The return law underlines the past of Man. And as the Man of tomorrow will live only from his pure and present consciousness, the law will no longer have any effect on him, because Man will no longer act according to his inferior nature, but according to the superior intelligence in him.

The law of return began when the ego of Man began to interfere with the laws of the soul. As the ego separated from the soul, the law of return became more and more effective. So that the return of the ego in material world became inevitable, so that the accumulated experience could be used over time to conquer the soul on it.

The law of return served to promote human experience and the formation of the cycles that gave rise to the different civilizations on the planet. If the ego had not separated from the soul, the evolution of life on Earth would have been different, and Man today would be different, as would his civilization. But he could not be individualized.

However, the ego separated from the soul because the latter's experience was insufficient when he descended into the material plane. Its power over the material plane weakens with age, and the power of the ego on the contrary grows. So that with time, the soul became a prisoner of material world and could only free itself from it at the time of material death. Material death freed the soul but forced the ego to return to the spirit world, embellished by its increasingly discordant thoughts and emotions.

Over the ages, these astral worlds were to become real garbage cans, real reserves of energies of lower vibrations that coincided with the memory of selfish experiences. The ego was trapped in these worlds and sought to return to material world in order to correct its errors, in order to eventually renew its link with light - with the soul. When the ego incarnated, the soul was forced to join him, because it attracted him into the material world.

If the soul had not joined the ego that wanted to incarnate in order to evolve, the latter would have died before birth. That explains the premature deaths. They reflect the lack of desire of the soul to unite itself to the ego that wants to incarnate, in order to live a necessary experience for some time. In this case, the refusal of the soul comes from the fact that the ego seeks to reincarnate to add to its negative experience, rather than to raise its level of experience. The soul then does not want to bind itself to him, hoping that he will understand, during his evolution in the astral worlds, the illusion of his choice.

When he has understood, when he has studied his life plan carefully, he will seek a condition conducive to his evolution, and the soul will then connect to him, in order to help him to rise in vibration, so that one day, it can act through him. The soul seeks to dominate the ego, for it represents on Earth the most universal part of Man. As long as the ego is not sufficiently aware of this, the soul suffers, because it only makes its experience more difficult on the material level.

The soul is willing to descend into material world, provided that the ego will not blindly bend to material conditions, but seeks to see beyond them. As long as the soul does not have this certainty, it seeks to delay its entry into matter and the ego must remain on the plane of death. The law of return, because of this situation between the ego and the soul, can affect the latter for many centuries, which does not facilitate the task of the soul which must connect to him, under all kinds of conditions, when in fact, it could - if the ego was sufficiently evolved, if it was conscious of itself - provide him with all the necessary elements so that it can free itself from the law of return within a single life and enter the immortal life.

The law of return is a fixed law as long as it remains, in order to allow a readjustment of the vibration of the soul which is disturbed by the unconsciousness of the ego. The vibration of the soul must adjust itself during the ego's return to the material world, until the day when the soul, sufficiently adjusted, can enter into union with him, and prepare him for the penetration of universal intelligence. When the ego recognizes the vibration of the soul in him, it is because he has evolved sufficiently to participate in the domination of the form, under the eye of the real intelligence, within the absolute framework of that intelligence.

It is from this moment in the evolution of Man that he lives less and less under the law of return. It must be understood that the law of return can only be extinguished when the individual has reached a sufficient consciousness in him that allows him to live on a plane of intelligence free of veils, from that intelligence which results from the union between the soul, the ego and the adjuster of thought.

The law of return only affects Man when he accumulates false vibrations, when he does not understand the law of conscious action. Any conscious action serves to change Man and the society of Man. For it does not contain astrality, it is not self-centered and does not seek to confirm the ego in its primitive consciousness, but to situate it within a framework of creative actions considered perfect by the soul, and adjusted to the vibration of the soul in the ego.

The law of return is a monster barrier against man. This is why subjective memory must be weakened, increasingly replaced by pure and instantaneous consciousness. This instant consciousness does not care about the memory of the ego, because it is above it. However, instant consciousness is the perfect relationship between the ego and the soul. The more perfect this relationship is, the more egoistic, egocentric memory loses its power over Man, and the more the latter frees himself from the law of return.

But for Man to be totally free from this law, from the effect of his involutive memory, he must be able to absorb the strength of the soul in him, and never succumb to doubt and the machination of the emotional form, for doubt is part of Man's memory. If the ego is strong enough to support the action of the soul, he suffers in itself the subjective destruction of its memory, which is the seat of the law of return.

This is why it is so important for the ego to know that forms are traps linked to its lack of experience, i.e. linked to one form or another of unconsciousness. And it is in these forms that he is trapped and lives in actions likely to make him liable to the law of return. The law of return is not a cosmic law, but a planetary law. And every planetary law must eventually be abolished, so that Man can live cosmically, that is to say universally. As long as he is linked to the law of return, it is impossible for him to generate, on one level or another, enough energy to live by the strength of the soul, in its vibration.

Men believe, and because they believe, tend to accept their beliefs; and these same beliefs block their vision and understanding of reality. And these same Men then complain about their quality of life. This is not surprising, since they did not know, and could not, take responsibility for their knowledge on their own shoulders.

If the law of return has become such a rigid law, it is because Man has not been able to get rid of it. He did not understand the laws of memory. Subjective memory is a prison because it conditions life in the past. And it is this form of conditioning that prevents Man from knowing what he considers impossible. And as soon as Man is trapped in his powerlessness, he cannot generate in himself the real, which is the very manifestation of his power.

The law of return, subjective memory, subjective thoughts, the form that imprisons, are the walls of the ego, its limits, that lead him to certain death. The law of return stems from ignorance and fear of the ego. And as long as the latter hides in this filth of life, the law continues to operate against him, because it brings him back to his helplessness, because it does not allow him to make full use of the pure will and intelligence in him - or his intelligent will.

The law of return is a nocturnal law, which means that it is not powered by solar forces, but by lunar forces. And these forces are already anti-Human enough to delay an entire humanity for thousands and thousands of years, as long as they are not controlled by the conscious ego. But the ego is so weak of will that it has difficulty separating from its memory. And it is only during his evolution towards real intelligence that he is finally free in his will and can tear the veil of time, the veil that prevents him from knowing.

The ego must abolish the law of return, and only the ego can do so. The soul cannot do it for him, because the soul is not subject to planetary laws. Only the ego can increase in itself the vibratory power, to develop the mental and emotional resistance that allows him to destroy intellectual memory, and thereby neutralize astral memory, or the memory of emotions, because it is from the astral memory of Man that the conditions for his return are formed.

However, the astral actions of Man, the actions that are riddled with emotion, if they are positive, create a positive memory and if they are negative, create a negative memory. But whether memory is positive or negative, it remains a condition of involution, because any astral memory is nourished only by what is egocentric.

However, planetary memory must be replaced by universal memory, by universal intelligence and its creative action. Man, of course, in the past, considered good deeds as meritorious and others as bad. This allowed him to develop some value that he could do on his own. But this value nevertheless remained unconscious and astral, for the action was not intelligent, in the sense that it was not a vibratory impulse of the universal intelligence that unites the soul, the ego and the personality. This is why Man accumulated either an asset or a memorable liability, which became the foundation of the law of return on the material level.

But now that Man is preparing to come into contact with real intelligence, all the conditions of his life are changing. So that the liabilities or assets of his memory no longer have any influence on him, because he can no longer act astrally, with emotion. He will simply do. And when Man simply does, he no longer creates astral memory, because he no longer uses the astral body to act except under the vibratory control of the universal intelligence, thus reducing the planetary power over his growing human consciousness.

Although the astral body is the great responsible for the law of return, which is a law of memory, once man is conscious, no longer has power by himself, because the higher mind reigns in him or over him. The axis is then formed and it is said that the soul, the ego, and the personality are united.

Education, culture, and all forms of impressions received by the senses, create an emotional astral dependence in Man, and force him to constantly return to the past of human experience, to the memory of experience. But when Man becomes aware, these forces lose their power over him, and he begins to live differently, he begins to break the circle of forms that keep his memory alive, because it is through form that memory is maintained and developed.

Kill the forms, and the memory disappears. But Man does not yet understand what "memory" means. Subjective memory is a category of vibratory forces that imprison the mind and prevent Man from freely realizing himself in the instantaneous state of pure and universal intelligence. As soon as this memory is weakened, the spirit of Man grows, and the law of return loses its power over him, because Man acts in the instantaneous, what you call "the present".

One of the important aspects of the law of return is that the soul only seeks to evolve, and that everything serves it. But the ego, once conscious, is fed up with the evolution of the soul, because he no longer wants to suffer. This is where the struggle between the conscious ego and the soul that wants and only seeks to evolve lies. The only protection of the ego against suffering, at this stage, is the universal intelligence in him, and the universal will.

Man has difficulty understanding the role of his soul. He has the impression that the soul is major in him, and that he owes it everything, that his life depends unconditionally on it. His life, meaning the spirit of his life, depends on the soul, because it is the atomic support of Man, it is the soul that energizes Man atomically.

But Man is a being in the process of becoming, meaning his consciousness must and can rise above the atomic consciousness and become vitalized, become the expression of universal will, intelligence and love. However, these principles are cosmic and universal, and it is from these principles that Man must live.

When these principles are consciously lived, the atomic power of the soul is transferred from the universal plane to the human plane, and Man is no longer dominated by the soul, but dominates it, for he is in the light. That is why it is essential that Man understands the laws of form, because once he knows them, he can no longer be subject to the laws of energy and the laws of the soul. He is the law, and the energy obeys him.

The law of return stems from ignorance. It delays the evolution of humanity, because Man is the bearer of the past. However, the past is the memory of Man, conscious or unconscious, and this memory must be annihilated. But it can only be annihilated when he has begun to understand his ignorance and look beyond what emotionally connects him to the form.

However, this new consciousness does not depend on the ego at the beginning, but on the evolutionary stage of the soul. It is only when the ego has been put in resonance with it, that it begins to bring down to the plane of life, the three principles: love, will, intelligence, which constitute with time the essential elements of its real and perfect freedom, because from that moment on, it slowly and gradually begins to free him from its memory and to live more and more in the present of its real intelligence.

Since he no longer lives in the past, he diminishes in himself the restrictive power of the soul over his life, because the soul is nourished by experience. And any experience in the unconscious Man is coloured by the past thus it is not lived in the present of pure intelligence. As long as Man has not understood the restrictive power of the soul, he cannot imagine what freedom is, for freedom is precisely the impossibility for the soul to use the blind experience of the ego for its own evolution.

Thus Man discovers the need to abolish the law of return, not for philosophical reasons, but for real reasons of free life. But free life is only known as the conscious ego, intelligent and voluntary, categorically refuses to be a pawn in the game of life, and transforms the game of life of which it is only a victim, into power of life. It is the power of life that he must live, in order to extinguish forever the law of return in him.

The law of return is not contemplated philosophically. It is situated in the mind of Man and is understood only when his intelligence pierces the veils of personal and subjective thought, to continue further into the pure realms of unconditional and objective cosmic intelligence. Whether Man knows or not, is not the question here. That Man, one day, must have known, that is the purpose of his evolution.

For it is only in this movement of his mind towards the light that he can finally realize himself perfectly at the height of what he is, at the height of what he can, at the height of his creative and vital intelligence. Man has no limits. And it is only when he destroys his false limits that he enters the vast field of creative life and movement. Man is a being in power, and all Men have in them that power which gives them power over life and death.

Man's life is not contemplated from the balcony of his personal thought, it is contemplated from the movement of his real intelligence and will. It is here that the chains of life and death are broken, for then Man no longer belongs to the sons of Man, but to the sons of light. They are the sons of light who have given, in the past, to Man. And it will be these same sons who will give to Man in the future. For it is these beings who are constantly evolving towards perfection.

That is why, where the law of return applies, there can be no sufficient light. For this law is a reflection of darkness in Man, of ignoble and unperceived and perverse ignorance. It is only the growing energy in Man that can make him realize that the law of return is a bad dream, that it is a chain, and that only will and intelligence can break this chain.

But Man always waits before moving forward, because he always seems to need some experience before moving forward towards the centre of himself. Until he has smelled the tile, and understood the law of the tile, he does not seem willing to act in victory. He then always finds himself ''in the red'', in some kind of flow in front of life, instead of being on an equal footing with life. In other words, Man has no real will because his intelligence is not sufficiently real. And all this, because of his famous emotions.

The measure of everything is in the conquest of what does not suit us. But it is difficult for Man to see things in this way, because the life he has always lived has always been commensurate with his emotions. As long as the law of return lasts on Earth, the life of Man and the planet will be disrupted. For this law constantly generates actions that reflect Man's planetary unease, that his lack of perfect harmony with the light in him.

But Man is beginning to suffer on such a large scale the shock of this law, so the day will come when he will open his eyes and seek in himself the answer to this dilemma. Because the Earth is patient, but Man, because of his memory, reduces the patience of his planet. And the day must come when everything within these immeasurable forces will seek to transform itself. Man will be part of this rebirth and will be forced to face the reality of the planet. And reality is always greater, more merciless, than the intellectual, philosophical or spiritual imagination can project it. Because reality always takes into consideration, in its movement, the law of return.

However, if Man is a prisoner of this law, when reality falls on his globe, his life becomes unbearable, because his memory, which is the unconsciousness of his emotions, instantly fills his brain and madness is generated. Because madness is the relationship between Man and the memory of his emotions. It is triggered when Man can no longer move forward in life, because he can no longer absorb new emotional experiences.

The law of return seeks to contain man, to limit him. It is experientially progressive, but she is cosmically retarded. For one day or another, Man must dominate the energy of the spirit, in order to build a new world. It is obvious that Man can only act cosmically when his planetary life is transposed into a broader plan of evolution, where the experience of the ego, the egocentric experience, is no longer necessary, since all his actions are the product of the light in him who has become a channel. But the law of return is powerful, it is indomitable, as long as Man has not put his foot firmly in his intelligence.

The power of the law can only be rivalled and surpassed by the solar power in Man. And this solar power is located in his higher mind, where the emotion and the subjective thought that makes it pulsate in him, have no power, have no hold. Until mankind understands the need to destroy the chains of the law of return, he will not have understood why he is on Earth. For the material Earth is not the final place of the incarnate Man. It is simply the very long stepping stone to the ether, to a world, and to a way of life, which can only be known when the past no longer has an effect on human behaviour, when the past that is no longer recorded in human actions today.

The law of return is a very large law, in the sense that it holds the purse of all imperfectly materialized energy expenditures. This law represents the largest and most unimaginable construction of life plans in the universe. It determines in the smallest details the future relationship between Man and his planetary suffering. For Man to stop suffering on the earth, he must understand the laws of life so well that only this understanding is sufficient to counterbalance the weight of the law of return. But at what cost? At the cost of a fair and intelligent perception of the effect of one's emotions on one's behaviour.

Man is not only dreaded for Man because of his emotions, he is also dreaded for life. For the more material life has control over him through his subjectivity, the more he has control in return over Man, and the vicious circle is closed. And when the vicious circle is closed, it is only through the centre that it can be destroyed, because it is only through the centre that it can be reduced to zero, to be annihilated. And this center is Man, the real Man. But the movement towards the centre is not easy, because the wheel of death is constantly turning, and Man is projected onto his exterior where he clings to it.

Man wants to live. And since he knows no life other than the one he has known among other Men, he cannot see the center of the wheel. Everything is too quiet and veiled. And yet, he has the choice to die or to live, to move from the outside to the centre of the wheel. The law of return is centrifugal. But as long as Man has not felt his power over him, he does not realize it and remains trapped, clinging to the endless spinning wheel.

When we say that Man must live from himself, we are talking about this center of the wheel. But first he must discover it, this centre, realize its power. And this only happens when he comes out of his intellectual and emotional subjectivity and looks himself in the face, where what he sees what must be transformed, until the day when what he sees can be what it must be, what he wants to live.

In the process of destroying the law of return, we discover two essential elements: the centrality and action of intelligence and will through the channel-man. However, centricity makes Man discover the illusions of the form that his memory maintains, thus feeding the law of return. And the union of intelligence and will through Man leads him to pierce the veils of these forms, in order to neutralize the law of return for the benefit of a continuous consciousness and a life that goes beyond the limits of material death. As long as material death is not realized as an insult to the power of life in Man, it is obvious that the very nature of this experience cannot be grasped in its most concrete totality, which is the irrevocable effect of the law of life cycles.

If life cycles exist on Earth, it is because Man has not known in general, apart from the great insiders of the past, how to remember anything, how to live from the pure consciousness that enlightens, directs and creates through Man, in order to benefit him materially and benefit him immaterially, on the plane of the worlds of light that plunge the roots of their reality, where matter ceases to be maintained in balance by the planetary forces of gravity and the internal forces of the atom.

The law of return is similar to the law of the tax authorities, it is inviolable as long as Man is subject to it. What is most difficult about the experience of the ego is to realize that everything that he is mentally and emotionally is not from him, from his center, but from outside of him. And that he can change all this, if he stops at a given moment, to perceive that little point of light in him, who wants to talk to him, if he wants to hear it well.

But the ego is so passionate about his memory that he fears that the small point of light will make him lose it. So he lowers the curtain and stays in the dark. Everything is then over for him, because the law of return remains active in him. But if he keeps the curtain of his mind open and looks at the little point of light, that point will grow, and soon he will see that the little point is very intelligent, and he does not need his memory to create in him a real vision of things.

From that moment on, the law of return begins to retreat before him, and soon can no longer reach him because he loses the emotional and intellectual memory of his actions. So that instead of recording in the annals of its astral memory, it is recorded in the annals of cosmic memory. And he, as a being, no longer has an egocentric responsibility linked to his acts, because these acts are no longer his acts, but the action of the three principles united in him that now determine the curve of his evolution.

As long as Man does not tear the veil of his obsession with emotion, as long as suffering does not generate in him enough energy that he can use to coldly tear this veil, he is a prisoner and all his past is reflected in his present. If man's past is reflected in his present, it is not in the energy of life, but in the gradual instance of material death. He is born to die instead of being born for a world that is foreign to the law of life cycles. No one other than himself can bind and no one other than himself can untie.

Life is life, and nothing of life is found in the narrow corridor of existence. Life is energy; existence is the imagination of energy.

036 - Identity

Self-identity towards others is a universal problem in Man. And this problem increases when Man lives in a complex society such as modern society. The identity problem is the life suffering of the ego, suffering that follows him from the age when he sees itself compared to others. But the problem of identity is a false problem that stems from the fact that the ego, instead of realizing himself according to himself, according to its own measure, seeks to realize himself competitively against other egos that actually suffer from the same problem as he does.

While the ego looks beyond its fence on the other's property to admire its flowers, he does not see that the other is doing the same thing to himself. The identity, or identity crisis in today's Man is so acute that it results in a loss of self-confidence that degenerates over time into a total loss of personal consciousness. Dangerous situation, especially if the ego is already weak in character and prone to insecurity.

The problem of identity, meaning the characteristic of the ego not to see himself at its best, is in fact a problem of creativity. But when the ego is creative, the problem of identity is not, by the same token, eliminated, because the ego is never perfectly satisfied with himself until he has realized the illusion of his lower self. So that an ego of low status will experience the same identity problem as an ego of higher status, because the comparison between him and another will only change scale, but will always remain present, because the ego is always in power of improvement. And there are no terms for the improvement he seeks for himself.

But self-improvement is a cover under which the ego hides in order to give himself a certain reason to live happily. But doesn't he know that any improvement is already generated by a body of desire?

The identity problem stems from the lack of awareness of real intelligence in Man. As long as Man lives by his intellect, he is supported in his opinions only by sensory experience, it is difficult for him to substitute what he believes, knows or understands by an absolute value of intelligence not determined by the egocentric experience.

As long as Man wishes to manifest himself in life, in order to make his mark, he suffers from this desire. If he succeeds in fulfilling his desire, another will push him behind his back, and so on.... This is why, in Man, any form of defeat constitutes for him any form of identity crisis, whatever his status, because the identity problem is not a problem of success, but a problem of consciousness, i.e. a problem of real intelligence.

The Man who discovers during his life that real intelligence overhangs the intellect, is already beginning to suffer less from the problem of identity, although he may still suffer from a lack of real creativity, on a par with what he feels he can manifest. It is only as his identity conforms to the lifestyle that suits him that he will realize that creativity can take a myriad of forms, and that each Man has a form of creativity that suits him mentally. And from this form he can live in perfect harmony on the level of his body of desire and his creative intelligence.

Being creative does not mean changing the world, but doing it in a way that is perfect for oneself, so that the inner world is externalized. This is how the world changes : always from the inside to the outside, never in the opposite direction. The surmental being begins to realize the identity problem. He sees that what he is, is still a little bit what he was. But he also sees that as his bodies change, his consciousness grows and the identity problem slowly disappears, on the surface of what was once the unconscious ego.

The gradual elimination of the identity problem in the surmental being finally allows him to live his life as he really sees it, and to be better and better in his skin. There is nothing in Man that is so difficult as to suffer from identity. For he suffers in fact from illusory forms, i. e. for reasons that he creates himself from scratch, due precisely to the fact that he is not intelligent, i. e. conscious of the creative intelligence in him.

One of the side effects of identity is shame in some cases, embarrassment in others, insecurity in the majority. Why should a man of good morals experience shame when it is only a social reflection on his mind trapped in the nets of social thought? The same is true for the discomfort that comes from the inability of the ego to get rid of what others may think right away. If the embarrassed ego got rid of what others may think, its embarrassment would disappear and he could more quickly access its real identity, the state of mind that makes a Man always see himself in the light of his own day.

The identity problem stems from the lack of centricity in humans. And this absence reduces the penetrating power of intelligence, which makes Man a slave of his intellect, of that part of himself who does not know the laws of the mind or the mechanisms of the mind. So that Man, left to his experience, lacks light in his intelligence and is forced to accept the opinion of others regarding the nature of Man.

If Man wonders about himself, how is it possible for another Man to enlighten him, if this other Man is in the same situation as him? But Man does not realize this, and his identity problem worsens according to the pressure exerted against the ego by events.

The ego in the mind is undoubtedly trapped by its way of thinking that is not adjusted to its real intelligence. And this way of thinking contradicts the reality of his intelligence, because if he perceived the reality of his intelligence through his intuition, for example, he would be the first to refuse its reality, because the intellect does not have faith in intuition, he considers it as an irrational part of himself. And since the intellect is rational or supposedly rational, not everything that is opposed to is worth recognizing as intelligence. And yet, intuition is indeed a manifestation of real intelligence, but this manifestation is still too weak for the ego to grasp its importance and intelligence. He then withdraws to his rational and loses the opportunity to discover the subtle mechanisms of the mind that can shed light on his identity problem.

But the problem of identity must remain with Man, as long as the intellect has not let go and the ego has not listened to itself, internally. If the ego is made aware of the nature and form of the real intelligence in him, he adjusts himself little by little and becomes more and more a dwelling place in this intelligence. Over time, he goes more and more regularly, and his identity problem disappears, because he realizes that everything he thought about himself was just a psychological and mental distortion of his real intelligence, unable to overcome the high walls of his reasoning.

In a complex society, as we know it, only the inner strength of the ego, its real intelligence, can elevate him above the barking of opinions and ground it on the rock of its true identity. And the more society disintegrates, the more its traditional values collapse, the more the ego is in the process of being lost, because it no longer has the formal social scaffolding to stand up to the increasingly astonishing phenomenon of modern life.

But the ego is not always ready to listen to those who can give him the essential keys to understand its own mystery. Because already his psychological deformation leads him to question everything that is not in conformity with his subjective way of thinking. This is why we can only blame the ego too much for its refusal to see further, but we can make it realize that although it cannot see further today, tomorrow its vision will expand according to the degree of penetration of the energy in him.

For in fact, it is not the ego that surpasses by its own efforts the wall of its identity, but the soul that leads him by suffering, by the penetration of its light, to record, beyond the intellect, the vibration of intelligence. And this vibratory shock becomes the beginning of the end.

There are less proud egos that open themselves to reality, because already a kind of humility predisposes them to their own light. On the other hand, there are egos too proud for this light, this fine net to pass through. And it is these egos that are most subject to major turns, major setbacks that knock them out and make them more realistic.

The identity crisis is identified with the immaturity of Man. True identity demonstrates the development of true maturity.

The soul is independent of the ego in its actions, and the latter has no problem, as long as it does not make itself felt in strength at home. This is the moment that the ego does not know. And when he presents himself, he realizes that his vanity, his pride, the infatuation he has with himself, with his ideas, burst like an egg under pressure.

The suffering of the soul has its reasons that the ego cannot understand at the beginning, but neither can he prevent himself from living. It is the soul that works. It is time for him to move from one internship to another. The identity problem, which he experienced at the beginning, redirected himself, and his pride collapsed like a child's play. Whether the ego is more or less proud, everything comes down to insecurity. Often we meet so-called "solid", "strong" egos, for whom reality is a pure fantasy; it is these egos that suffer the most effect on their identity, when the soul makes the mind and the emotions vibrate, under the pressure of life events that the ego can no longer control.

It is there, during these difficult experiences, that the ego begins to see himself in the true light of its weakness. It is there that he sees that the security of his false identity, where the pride of his intellect prevailed, explodes under the vibratory pressure of light. We then say that he is changing, that he is no longer the same or that he is suffering. And this is only the beginning, because when the soul begins to break down the walls of false identity, it no longer stops its work. For the time has come for the descent of consciousness into Man, of intelligence and true will and love.

The ego, which feels strong from its false identity, feels weak like a reed when the vibratory shock is felt. And it is only later that he regains his strength, the strength of the soul, and not the false power of his body of desire, on the form that nourishes the emotion and the lower mind.

The crisis of identity in Man corresponds to the resistance of the ego to the light of the soul. This correspondence leads to suffering in the life of the ego proportional to this resistance. And all resistance is recorded, although it is perceived psychologically or symbolically or philosophically by the ego. For for the soul, everything is energy in Man, but for Man, everything is symbolical. This is why Man has so much difficulty in seeing, because what he will see, once free of these forms, will be through vibration, and not through the symbol of the form. This is why we say that reality is not understood by form, but is known by vibration, which generates and creates form to express itself.

The problem of identity always invokes an excess of symbology, i.e. subjective thought-forms in Man. This surplus, at a given moment, coincides with the soul's effort to come into contact with the ego through the symbol of thought-form, because it is the only way to make it evolve within the mind.

The ego realizes, without understanding the deep reasons, that he seeks to situate himself towards himself. But as he is still a prisoner of his thoughts, his emotions, he believes himself in his movement! He believes that this research process emanates only from him. And this is his Achilles heel, because the ego is in the illusion of the true and the false, in the illusion of free will.

When the energy of the soul penetrates and breaks down the barrier of false identity, the ego realizes that the point is no longer for him to be right, but to have access to his real intelligence. He then began to understand. And what he understands is not understood by those who are not in the same intelligence, however willing they may be. Because everything is outside the symbol, everything is vibratory.

The problem of identity is inconceivable when the ego and the soul adjust to each other, because the ego no longer pulls the blanket out of reality on its side, while the soul works on the other. There is a correspondence between the two, and the personality is the beneficiary. Because personality is always a victim of the gap between the soul and the ego.

As long as the problem of identity exists in Man, he cannot be happy. For there is division in his life, even if his material life on the surface seems to be going well. She can only really be well in proportion to the unity of herself.

The identity crisis in modern man only benefits those who have already suffered enough setbacks to generate in them a great desire for balance. But this desire for balance can only be perfectly realized when the ego has put aside its instruments of torture to manipulate the fine energy of the soul. In the field of human life where we find a great spirituality, the crisis of identity can be as acute, if not more so, than where we do not find this great sensitivity of the ego to this inner something that inexorably pushes it to an ever greater, ever more sought-after and ultimately ever more imperfect spirituality.

Those who are of this category of humanity have to see that all forms, even the highest, the most beautiful, veil the true face of the soul, for the soul is not of the plane of the ego; it sees infinitely, and when the ego attaches itself too much to the form, even the spiritual form, it interferes with the cosmic energy that must pass through the soul and raise the vibratory rate of all the lower principles of Man, so that the latter becomes master of life. When the supramental Man is master of life, he no longer needs to be spiritually drawn to the plane of the soul, for it is the soul, its energy, that descends towards him, and transmits to him its power of light.

The spiritual identity of Man is a presence within him, through the form of the energy of the soul. But this energy does not have the power of transmutation, although it has the power of transformation over the personality.

But the transformation of personality alone is not enough, because it is the last aspect of Man. And as long as the ego is not also united to the soul, the spiritual personality can easily lead Man into a rapid conversion of his morals, to such an extent that any lack of balance in the mind and the emotional, can lead him to the acute crisis of spirituality, religious fanaticism.

Thus, even the fiercely spiritual Man can harm himself and society. For fanaticism is a spiritual disease, and those who are its victims can easily, because of their particular exploitation of the spiritual form, create in others an attraction powerful enough to make them great believers, thus new slaves of the form, raised by fanaticism on the pedestal that only the spiritual patient can hold in place, if he is helped by the submissive belief of those who are as ignorant as himself, but more insensitive to this form of disease.

More and more Men, without becoming fanatically spiritual, are becoming too impressed with their spirituality and do not know its limits with the illusions of form. Sooner or later, they look back and realize that they have been victims of the illusion of their spirituality. Then they throw themselves into another spiritual form, and this circus can continue for many years, until the day when, sick of illusion, they leave it forever, and realize that consciousness is beyond form. These have the opportunity to go beyond the limits of form and finally discover the great laws of the higher mind.

The crisis of spiritual identity is no longer possible for them at that time. For they know, from their own experience, that everything serves the soul's experience against the ego, until the day when the ego comes out of the necessity of the experience to know only the supramental consciousness in it.

The crisis of spiritual identity is becoming more and more the crisis of modern times. For man can no longer live by technology and science alone. He needs something else closer to him, and science cannot give it to him. But neither does the old form of Orthodox religion. Then, he embarks on a myriad of spiritual, or esoteric-spiritual adventures, with the firm intention of finding what he is looking for, or seeking what he wants to find, and that he does not know precisely. Then, his experience takes him to the limits of all sects, all philosophical or esoteric schools, and now he discovers, if he is smarter than the average, that there are limits where he thought he could find answers.

He finally finds himself alone, and his spiritual identity crisis becomes more and more unbearable. Until the day he discovers that everything is in him intelligence, will and love, but that he does not yet know enough about the laws to discover the hidden and veiled mechanism in the eyes of the Seeker Man. What a surprise! When he realized that what he was looking for during his crisis was only a mechanism of the soul in him that served to move him forward so that he would wake up to himself, meaning to the soul.

And when this stage has finally begun, Man, the ego of Man, despiritualizes himself and begins to understand the nature of the supramental intelligence in him who awakens, and makes him recognize the illusion of all Men who seek outside themselves, with the best intentions in the world, and who have not yet realized that this whole process is part of the experience of the soul who uses the ego to prepare him to enter into vibratory contact with it.

Man is no longer in contact with the reality of his being. And this loss of contact is so widespread on the globe, that this Earth represents a ship filled with madmen who do not know where the ship is going. They are led by invisible forces, and no one has any idea of the origin of these forces or their intentions. Man has been separated from the invisible for so many centuries that he has totally lost the notion of reality. And this loss of consciousness is the reason behind which the wall of his existential problem stands: identity. And yet the solution is so close to him, and at the same time so far away. If only he could listen to what he doesn't want to hear.

The war of words and the battle of ideas is all he has left. What Man can be self-sufficient if he does not realize that one part of himself is great, while another is limited by his senses, and that the two can meet? If Man could one day realize that no one outside himself can for him, and that only he can for himself... But he is afraid to live for himself, because he fears what others will say about him... Poor him as he is!

Men are beings who constantly lose the fight against illusion, because they themselves keep it alive and powerful. Everyone is afraid to destroy what is harmful to them. A real nightmare! And the worst is yet to come! For the man of the twentieth century will see beings descend to him who move between the stars, and who were once gods to him.

The problem of personal identity continues on a global scale. Since this problem stems from the lack of connection between the lower and higher minds, its effect is felt both globally and personally, for only the higher mind can explain to Man the great mysteries of his planet and his ancient gods. As long as these gods are part of ancient history, Man is not disturbed by them. But when these same beings come back and make themselves known in a modern light, the shock on a global scale is reflected, and the Man who has not discovered his real identity is caught between his false identity - and what he thinks and believes - and the cyclical phenomenon.

If his mind is open to experience and he receives from the real intelligence in him, the necessary information concerning one of the most disturbing phenomena for a planet he does not know and that he does not know, Man does not live a crisis of planetary identity, because he has already solved the crisis of personal identity in himself.

Since humanity is making great strides towards a turning point in history and life, individuality, the increasingly sophisticated relationship between Man and the cosmos, must be established because it is from real individuality that the vibration found in Man who has discovered his true identity is manifested. And as long as this real identity is not stabilized, individuality is not totally accomplished, and we cannot say that Man is "mature", capable of facing any personal or global event without being disturbed, because he already knows it and knows why.

When we speak of identity crisis in general, we speak of it in a psychological way, in the sense that we seek to define the relationship between Man and society. But the identity crisis goes much further than that. It is no longer the Social Man who becomes the measuring stick, the normality we must reach. On the contrary, normality must be transposed, i.e. resituated towards oneself.

When Man begins to realize that his real identity is above the normal identity of the normal Man in brackets, he realizes two things. First, that what worries normal Man no longer worries him; and that what upsets a sub-normal planet, in brackets, is normal. Then the phenomenon of real identity, seen in this perspective, becomes more and more important, because it determines which Man can overcome the normal weaknesses of the normal or unconscious Man, and in addition, determines that the Man who is no longer normal - to the extent of the unconscious and relatively balanced Man - can support planetary pressures that risk disrupting a normal being and causing a culture that gives birth to such a Man to collapse.

A Man who has discovered his true identity is undoubtedly above all forms of psychological experiences that may disturb a Man who is simply the product of his culture, and who lives only on the values of his culture. Because in fact, a culture is a very thin and fragile web when external events disturb it and redefine it in relation to a reality that it does not know, or that it totally ignores. This is the danger in Man of the unresolved identity phenomenon.

For if he does not discover his true identity, he will be an emotional and mental slave to social psychology and its natural reactions when end-of-cycle events disrupt the normal course of his evolution. It is here that Man must be free from socio-individual reactions, in order to be able to live the experience in a way that is universally understood. Only the real identity corresponds with the real Man and the real intelligence. Only real identity can easily interpret cosmic events, according to an intelligence that is detached from the limiting emotions of Man.

The problem of the identity crisis in humans is much more a life problem than a simple psychological problem. The psychological categories that Man seeks to understand in search of himself no longer suit those who discover his true identity, because he no longer has the same interest in life as he did when he was struggling with himself. His real identity having filled every corner of his being, he finds himself faced with a himself who is housed in another dimension of his mind, dimension or energy plane that is not associable by imitation because he is totally independent of the psychological categories that form the emotional and mental structures of the unconscious Man without real identity.

The phenomenon of identity crisis is a suffering for Man, because he can never be perfectly happy in himself, with himself, with what he is constantly seeking. For him, being happy is an experience he wants to live permanently. But he does not realize that to be what he calls "happy", you have to be comfortable in your skin, you have to be able to feel in perfect inner harmony without the outside world disturbing that harmony. He does not realize that life does not distinguish itself from itself until he has the inner power to pierce the backdrop that gives it its colour.

A Man who has discovered his real identity no longer lives the same life as he did before. The colours have changed, life no longer has the same appeal, it is different at all levels. For it is distinguished from other previous life by the fact that it is the real individual who determines its possibilities, instead of these being categorically imposed on him by the culture in which he is rooted.

The life of the Man who has discovered his identity represents a continuity that is lost in time and no longer has any limit, that has no end. Already, this realization is part of the way of life and the way of creativity in life. As long as Man suffers from identity, that he has no contact with the real intelligence in him, he can only provide for himself. When he is in the light, he no longer has to provide for his needs, because he already knows, by vibration, the way of his life, and this knowledge allows him to generate the creative energy necessary for his needs. The psychological category of survival is fading away and giving way only to a creative energy that uses all of Man's resources and makes them available for his well-being.

For Man to overcome his identity problem, there must be a shift in values within him from the psychological plane to the plane of pure intelligence. While psychological values contribute to his crisis, because they are limited to his senses, to his intellect which interprets sensory material, he needs a measuring rule which is not subject to the approval of his intellect.

It is here that for the first time in him rises a kind of opposition to something that penetrates him and that he cannot prevent in his movement. When the movement has begun, it is the light of this intelligence that is independent of his ego and his dreams. It is here that this displacement of values begins to be felt, which results in an inner suffering, sufficient to make the intelligence of light penetrate according to what must be experienced by the awakening Man.

The displacement of values is done only gradually, in order to allow the ego to maintain a certain balance. But with time, a new balance is formed and the ego is no longer normal, socially speaking; it is conscious. He sees through the illusion of form and norm, and individualizes himself more and more in order to elevate the vibration of his subtle bodies, levels on which his individuality and real identity will be based.

The displacement of values is actually a collapse of values, but we call it "displacement", because the changes that take place correspond to a vibratory force that transforms the way of seeing, so that the way of thinking can adjust to the intelligence of a higher centre in Man. As long as the ego has not witnessed this collapse by vibration, it continues to talk about the categories of thoughts, of symbols, which constitute the walls of its false identity. But as soon as these walls begin to weaken, the displacement of values corresponds to a profound change, which cannot be rationalized by the ego. And not being able to be rationalized by him, he is finally struck by the light, that is to say, he is finally linked to it in a permanent and growing way.

His life, then, is transformed by cycle and soon, he no longer lives it in limits, but in potentials. Her identity is increasingly defined in relation to her, rather than in relation to her subjective desires. And he begins to realize what it means to be "the real and objective self".

When he realizes the real and objective self, he sees very well that this self is himself, more something else inside himself that he does not see, but that he feels present, there, somewhere in him. Something intelligent, permanent and constantly present. Something that watches through its eyes, and interprets the world as it is, not as the ego used to see it.

We no longer say that this Man is "mental", we say that he is "supramental", that is to say that he no longer needs to think to know. Suffering from identity is so far from him, from his experience, that he is surprised when he looks back at his past, and sees what he is now and compares it to what he was.

037 - Susceptibility

Susceptibility is the emotional perception of a form that makes the ego vibrate and attack it in its pride. Susceptibility always affects the ego in its pride, or pride, or vanity, in that part of himself that he considers unfairly attacked, whether voluntarily or involuntarily on the part of another.

Susceptibility is the daughter of insecurity. It is the sensitive wall of insecurity that vibrates because the mind is not pure, because there is still emotion in Man. Susceptibility causes reactions of all kinds in humans : deep reactions that remain hidden, surface reactions that indicate emotion, or strong reactions that generate too many emotions and can be unleashed in anger. Susceptibility is never valid, because it is never consistent with the reality of the situation. It is always self-inflicted.

It is the ego that inflicts the pain that susceptibility causes to himself, because he is insecure. He gets caught up in the game of form. If the ego experiences the form and undergoes its vibration, its susceptibility is proportional to its lack of centricity, to its insecurity. That his susceptibility is justifiable, it is only justifiable in his eyes, because it is he who suffers the opportunity.

As soon as the ego suffers from susceptibility, its real intelligence weakens, leaving room for emotionality. If, in the shock of the experience, his centricity were sufficiently great, it would be possible for him to neutralize the vibration that seeks to lodge itself in his emotional center and transform this energy in order to preserve the real consciousness in him. To suffer from susceptibility is to suffer from oneself, it is to lack objectivity in front of the form that penetrates you. Susceptibility can occur in any being, as long as they do not have complete control over their emotions. We can see then that this problem is congenital with the very nature of the 5th race Man.

Susceptibility falsely protects the sufferer, because it makes him feel something he doesn't want to admit the reality of. Susceptibility is an accurate measure of any affliction of the ego. It is not a question of believing that the arrow felt during the experiment of susceptibility is justifiable or not, it is a question of realizing that the vibration it generates must be neutralized at the level of the mind in order to leave the emotional free.

If the ego is centric, mental, in experience, whatever the nature of the arrow directed voluntarily or involuntarily towards him, he will not vibrate emotionally, he will not suffer in its emotional. If he is not, he will suffer in his emotional state and this suffering will result in an instant loss of consciousness.

Susceptibility is a venom that can destroy good human relationships, because the emotional often overreacts to a form that, in another moment, could go unnoticed. Since the ego, knowingly or unconsciously, is fed by the energies of the soul that is always on the lookout for the slightest experience that can serve it, it is important that it can recognize the need to transfer immediately to the mind any vibration that can affect it emotionally for nothing.

Susceptibility comes from the psychological impotence of the ego towards another ego. I mean here that psychological impotence is the weakening of one ego by another. As long as an ego is not centric, it is likely to be disturbed by the actions or words of another ego. And since the man at large is unconscious, it goes without saying that he risks suffering until the day when he has sufficiently transformed his emotional energy into mental energy.

As long as susceptibility does not reach an unreasonable peak, it is part of unconscious life and can serve as a barometer according to which the being who becomes conscious can measure the degree of affliction to which his off-centred ego is subject. But there are cases, many cases, where susceptibility reaches dangerous proportions that clearly indicate that the ego is gradually disintegrating, losing its balance.

People who experience a very high sensitivity, or too high a sensitivity, experience a sensitivity beyond reasonable. And from this experience come great difficulties in terms of communicating with less sensitive beings, more difficult. Then these sentient beings must understand that their sensitivity easily becomes a target against themselves.

Susceptibility can be devastating if it is not controlled. It is obvious that susceptibility comes from insecurity, but it is not obvious that it is linked to a kind of pride, vanity of mind. It is only in the pure mind that this affliction of the ego ceases to have any effect on Man. Susceptibility generates enough emotional discomfort for Man to be a victim of it, especially if he is in contact with beings who have a forked tongue and somewhat experienced morals. The more this Man is endowed with extreme sensitivity, the more painful the susceptibility will be, for no one can claim immunity from the word if he is not above the form that reaches him, with or without bad intention.

It is no longer the outside world that must be changed, but the inner world of the individual. It is he who must build his bodies in such a way that he no longer suffers from the outside world. Not because the outside world has changed in relation to him, but because he has been transformed to be free from it.

Man always has the impression, the false impression, that society improves, when in fact it declines, although its material progress is an indicator that favours the qualification of social progress. He will one day realize that everything in him must change so that he can survive decadence. If he is susceptible, he will suffer more and more, because the hearts of Men harden with the years. What will happen to the sensitive people who suffer from others, because they are not sufficiently centred, sufficient towards themselves?

Susceptibility can be sickly stupid, when Man imagines too much of what he says or does that seems to be directed against him. Such a Man suffers from his own fault and deserves to suffer, because his stupidity exceeds the acceptable limits of unconsciousness. Whatever actions or words he feels are directed against himself, Man must be able to let the venom pass without being dizzy. This clearly shows maturity, an internal force strong enough to withstand the dullness to which it is subjected.

Otherwise, pride, pride, gets involved and the ego loses out, because neither pride nor pride can give Man anything real, although they can temporarily relieve evil, in the event that a person likely to revenge himself on the verbal or active aggression of which he believes he is a victim by intention.

Susceptibility infects friendships between two Men, because the one who is a victim is always about to compromise his friendship for reasons that are most often misleading. Since susceptibility is not obvious to the one who does not realize its content, it contributes to reducing its centrality, because it gnaws at its essential material, its mind. It takes away from his mind the strength to resist external bad weather, she constantly makes him follow the curve of his emotions. And it is from emotion that he feeds, instead of his mind from which all the force necessary for the transformation of the emotional is born.

Susceptibility triggers an emotion that covers the pure, mental intelligence of Man. And it is precisely at the manifestation of this emotion that he must adjust his vision and not let himself be carried away by the form that the emotion in him arouses. He must uproot it at birth. From there, he gradually builds his superior mental body.

An ego can easily absorb a vibratory shock from a being he knows to be fair and just. But it can hardly do the same with a being who is not in the same intelligence, and it is precisely with this unconscious being that the work can best be done. When we know that a person speaks objectively, we do not suffer from them, but when we are dealing with Men in general, our reaction is often overloaded by our emotional; from there, susceptibility.

Many people wonder why a word or action is directed at them. Here too, there is a loss of energy, because what has been said and done is already in the past, and everything that is in the past must remain in the past and never be brought back to the present for emotional reasons, because emotion is a force in Man that relates him to the suffering already experienced.

Susceptibility projects two main facets. First, the insecurity of the ego towards himself, which makes him sensitive to intentional or unintentional attack. And secondly, pride, pride or vanity of personality.

If the ego and personality formed a perfect wholeness, Man could not suffer from susceptibility, because the force that would unite these two interdependent parts of himself would be the strength of the soul, the psychological being by excellence within which the three principles flow. Linked at the level of the ego and personality, Man cannot be emotionally disturbed, because the three principles coordinate his mental and emotional activity, so that he, as an individual, can no longer be afflicted by another ego, since he is no longer impressionable. It is remarkable to recognize that susceptible people are very susceptible to influence, even if they do not realize it or do not want to admit it.

Whether the influence is good or bad does not change the situation, because any influence is less than the supramental, since it comes from the outside. But susceptibility, often, will create a climate of distrust in the individual, because his psychological form is distrust. From susceptibility one becomes suspicious, and from mistrust one becomes extremely, paranoid. It is infinitely more reassuring to be suspicious than paranoid, and more normal to be susceptible than suspicious. However, a curve here indicates the deterioration of communication between people.

Where susceptibility has over time widened an ever-widening gap between the real and the insecure, we see the spectre of mistrust emerging. The eye hardens, the Man withdraws from the dialogue, because he no longer has the richness of mind that the well supported and well lived interview creates. Distrust is the beginning of the disease of emotion. An emotionally healthy man does not know mistrust, although he is not fooled by falsehood. Distrust cannot settle in his home, because he is comfortable in himself, he is well in himself. But when Man is no longer well in himself, when his emotional plays on almost all the strings of his being, mistrust progresses, and the day comes when it can be seen written on his face. Such a Man is destined to live alone, because no one can fill the void he has made around him.

Susceptibility resembles a germ that can, if allowed to develop, become a small being, mistrust, which in turn can, if allowed to develop, become a monster: paranoia. Mistrust is all the more harmful for Man because it destroys within him the natural need to dialogue with Man for his personal well-being. It cultivates a kind of inner solitude, and gives birth to it by cutting the cord that binds Man to Man socially. Mistrust is sickly, because it is not justifiable at any level. You can be suspicious of everything when you're not sure of yourself. Distrust is a subtle form of pride in the mind, pride sleeps in it.

The distrustful Man is a double-walled being: one wall opens towards the outside world and the other towards himself. And his unconsciousness prevents the outside world from passing through the other wall of himself, because that wall is weak. And we always find in the distrustful Man a background of weakness that he does not recognize, because he is too full of himself. He's not watching himself, he's watching the others. And while he watches others, he doesn't realize that his inner wall is gnawing away and losing its flexibility. Little by little this wall collapses, and the last phase of susceptibility manifests itself: the disturbing effigy of the death of the creative mind in Man, paranoia or fear of everything.

Then, from a small germ occasionally felt by all egos, more often by sensitive egos, gushes forth an awful plant that disfigures the personality, encloses the ego, and breaks the possibility for the soul to make itself felt. Real intelligence, universal will and love can no longer, despite all the efforts of the soul, be established on the material level of Man.

Paranoia is undoubtedly the worst mental illness. Because it only appears gradually, and its appearance often remains unsuspected by those around the victim, until the day she presents herself as a great lady of dementia. As long as she is inspired by the sick inside of human thoughts and emotions, she remains calm. But as soon as she shows her face and the stranger can feel it, she is waging war on all Men of good or evil will, for she can no longer discern the true from the false, the plausible from the opposite. She opposes everything.

Creativity then dies in Man, because to live creatively you have to love Man, at least a little, even if that Man is not perfect. We must love Man in the sense that we must be able to see in him good intentions. But the paranoid being does not love Man, he only sees Man as a lie, because he is himself a lie. Creativity, even the most minimal creativity, cannot make its way through such a dense swamp of mists of all kinds.

The spirit dies. And when the spirit dies in Man, all the planes of his being begin to fill with mould. The mind loses its clarity, the little clarity that an inferior or unconscious mind can have, and the emotional becomes nervous, jumping at the slightest ill-perceived intention... what a life! And yet, everything begins somewhere at some point, where Man begins to live from what he has badly lived in the past, the past of his evolution. Man's subtle bodies are provided to him for the experience! It remains for him to develop them, to strengthen them, to unleash them from the past of his experience.

Susceptibility is not only an aspect of present life, it goes back in time and bleeds Man into a future life, that is today. But nothing is lost to Man, because Man is a being in power. This means that every Man can turn the tide in his life, if he is ready, because life is only discovered to the extent that one wants to discover it. From that moment on, there is a cure for all ills.

Susceptibility is minor, mistrust is major, paranoia is terminal. The three aspects of the same condition are explained by the same principle. The ego that meets another ego must be able to immediately give the benefit of the doubt to the other ego. Otherwise, he risks undermining in himself the principle of love that acts subtly, and withdraws when the ego ceases to be reasonable, thus intelligent in its sensitivity. And when love withdraws into Man - I am talking about the principle of love, its creative energy and not human love - Man begins to lean towards mistrust, and then sinks into paranoia.

For Man knows human love, but not the principle of love. And as soon as this principle ceases to nourish Man without his knowledge, human love disappears because it flows from the principle, although its manifestation is unconscious. At the stage of mistrust, the loss of love is felt and in the case of paranoia, it no longer exists. When Man loses the activity of the principle of love in him, his intelligence and will are weakened because the three principles are one.

This is why we emphasize that Man has an advantage in understanding himself well, in realizing himself in his being, in order not to lose contact with the higher principles in him that fade when he sinks too deeply into bad habits of the mind, which risk increasing if he does not keep the right measure.

But Man does not see himself, because he does not know himself. He doesn't know himself, because he doesn't see himself. Again the vicious circle, and only - as has been said elsewhere in these recorded conversations for you - the centre of Man, the real Man, the awareness of the ego, can erase those bursts of personality that diminish human performance, and prevent Man from being well in his own skin.

Susceptibility is somewhat normal as long as Man cannot know Man's deep thoughts. But its normality cannot be excused, because Man must pass from the subjective stage to the objective stage, from the mental stage to the supramental stage, via the transition period that we can call "the surmental".

During the interim phase, Man begins to see through his susceptibility, and realize that it is himself who jumps too high, for nothing. On the other hand, those who have reached the stage of distrust are at the limit of their creative capacity, they still have the choice to understand what is being said. And this choice is a matter of their good will, of the fact that they are still nourished by the principle of love, even if they do not know its mystery.

As for those who have already entered the court of paranoia, they may not be able to grasp the reality behind their illusions, for already the walls of the court are tightening against them, and little or nothing of the principle of love can feed their minds enough for such words to fall on a ground conducive to the culture of the reasonable.

Susceptibility affects the ego in its insecurity, mistrust destroys security in the ego, paranoia generates insecurity in the ego and finally the terrace by permanent fear. If we shed some light on an almost generalized aspect in Man, such as susceptibility, it is to reveal the veiled mechanics that can be unleashed, if Man does not see continuity in his weaknesses. Continuity that results from the fact that a small flaw in a crystal, over time, breaks it. Mistrust as such does not lead to anything else, if the ego is already fuelled by sufficient spiritual strength. But even this force is not immune to paranoia, especially if the ego is very sensitive. It is precisely the very sensitive ego that risks sinking into the final act, because its too great sensitivity carries another seed: weakness of character, in other words, lack of will.

If one principle is weakened, the other two can feed Man. But when love is weakened and will is weakened by spiritual or character sensitivity, the ego risks losing the game. For although love is essential as a principle in Man, in order to raise him above the dust of personality, the absence of the principle of will, if it is too marked, risks generating the great illusion of all those who suffer from paranoia, that is fear. It is the fear that becomes irreversible when it takes root deeply, because the lack of will allows the ego to let itself be carried into the depths of its imagination where the principle of intelligence is totally blocked.

Susceptibility can be controlled when the ego stops in its customary reaction to the word or interpretable action of Man. Let him stop at the level of interpretation and immediately stop believing that his reaction is right. Whether it is right or not, is not the point, but whether it stops, is the whole point.

The susceptible ego always wants to be satisfied with the intention of others towards himself, because he wants, without realizing it, to overthrow its insecurity, whereas the latter cannot be overthrown but destroyed. And for it to be destroyed, it must be understood in its illusion and not fuelled by the reversed disturbance.

It is obvious that Man must learn to know himself again. And it is not by reacting to the outside that he will relearn, but by neutralizing the vibration of the form that makes him vibrate. Then he will bring down within himself the energy of the principle of love and will, and his unblocked intelligence will illuminate the situation and all susceptibility will end.

With regard to mistrust, the problem is similar but different. It is similar in the sense that Man must learn to open himself to the other, but different in the sense that it is more difficult for him to do so, because there is less activity in him of the principle of love. Then he must be subjected to the other's word or action, and learn to recognize his mistake. This requires patience with others, that is learning not to jump to conclusions presented to him by his suffering intelligence and feelings. For already his intelligence is weakened by the lack of love.

And when Man fully understands the nature of susceptibility in himself, he begins to fully understand the very nature of his subjective state. He begins to understand why it is impossible for him to serve Man well, to be well with Man, he begins to understand why it is impossible for him to be totally well in his own skin, he begins to understand why it is impossible for Man to be well in his own skin, if he does not have enough energy in himself of the principle of love to see himself in close relationship with Man.

Susceptibility is a state of mind that comes from the fact that Man is proud. Where there is pride, there is susceptibility; where there is susceptibility, there is a lack of communication between Men, there is a lack of service between Men. Therefore, susceptibility seen from the supramental point of view is a fundamental error of human psychology, and must be abolished, because it prevents the energy of intelligence, love and the will to be well formed in the higher mind of Man.

Susceptibility is a force that delays the evolution of Man, although it draws the very nature of his motivation from the extreme sensitivity of the ego. Although the ego is sensitive, although the ego is delicate in its feelings, in its perceptions, susceptibility kills in him the possibility of reaching another level of consciousness, that is another level of intelligence, love and will.

Susceptibility has no reason to exist, but it is! And it is, because Man has too much pride, too much pride or too much vanity in him. But if Man does not see the sequence of his states of mind that lead to excesses, personality abuses, how can he have access, with the greatest of spiritual desires, to the cosmic consciousness that is totally above the blunders, above the foolishness, above human nature as we know it today?

Susceptibility is a form of childishness, it is a form of immaturity, it is immaturity. The ego is always looking, I am talking about the susceptible ego, always looking to prove itself right. He always thinks that others are trying, above him, to take away his reason. And yet, this is not the case, because Men are much larger in their inner depths - even if they are unconscious, than we can imagine. That there are people who are really negative, really late, is normal. But there are also many people, many good people. And often, in the relationships between the susceptible ego and these good people, there is still excess on the part of the latter.

The susceptible person must get to know himself, to see himself in his susceptibility. He must learn to recognize it, and must jump out at it when he vibrates to form. As long as he does not have the ability to realize immediately, that he vibrates on an occasion of susceptibility, he delays his evolution. It prevents the intelligence from blossoming in him. He prevents love from making him discover his true self, he prevents the will to exercise on his ego, the power of the soul.

Susceptibility is a form of ego corrosion. It is a form of corrosion that prevents the ego from seeing at the mental level, at the emotional level, the perfect clarity of its reaction in front of the outside. Susceptibility generates in the ego, over time, especially if it passes from the stage of susceptibility to the stage of mistrust, not to mention the stage of paranoia, a kind of becoming that prevents Man from entering into a close relationship with Man.

The susceptible person must realize that his or her susceptibility is fundamentally a product of his or her insecurity. He must realize that susceptibility is built with the mental material of his pride. And seeing these two aspects of the problem, he can gradually begin to control this mental illness of Man, which affects the relationships between Men, and which forces the individual likely to become more and more alone, not to be able to communicate easily with others. And Man needs to communicate with others, because others have a lot to say to Man.

All Men have something to say. But often, unfortunately, they do not say it well because they do not yet have the floor. But when Men have the right to speak and they start to speak, we then realize that the susceptible being is still suspicious. Because susceptibility is the other side of mistrust, it is the least painful aspect of mistrust.

Man has much to learn from Man, even from the unconscious Man, because in the word of the unconscious, misspoken, misspoken Man, there is always a point, something that indicates something. And if a susceptible being does not see through his susceptibility, he can never reach this point in what the other says. He will never see, in what the other says, anything that can serve him, that can help him, because his sensitivity will always be a mistrust of the value of what the other says.

Often people make us recognize aspects of ourselves without them being aware of it, it is the word to action. And if Man is subjective, if Man is susceptible, automatically that intelligence, which they do not realize, is lost to us. This is why susceptibility is a gap between Man and Man. It is a gap that prevents creative intelligence, in the least of Men, from enlightening the least of Men.

Susceptibility generates anxiety over time, because it destroys peace of mind. It forces the mind to withdraw into itself, and to embroider all kinds of chimeras that do not coincide with the psychological reality of a human situation. It invades the mind with its excesses, and takes away its rest. And yet, God knows if the spirit of Man needs rest to enter into the intelligence of reality. Reasonable trust is necessary between Men, otherwise it is useless to meet them. And yet susceptibility destroys this trust, because mistrust, of which she is the mother, characterizes her natural movement, especially in beings of very great sensitivity.

The susceptible person will tend to wonder about everything and nothing, because nothing suits him perfectly. He always feels out of touch with what he thinks he feels or achieves. One step forward, two steps back. These are the symptoms. He never has enough solid foot on the ground of the mind, because the mind for him is a delicate thing not to be overwhelmed. Otherwise how can he go further, towards a possible chaos that he only sees because he himself is not in peace of mind?

One of the great remedies for susceptibility is the realization that you are not always right, even if you are strong of your own reason. It is important for us to see that for one reason, so many others can be added. Once free of susceptibility, the ego becomes more secure, more secure, and confident. He begins to live a little and to realize himself really, to see himself as he is in his true light. Pride weakens, pride fades, and vanity hides behind the increasingly penetrating gaze of real light.

When the ego has understood, grasped, the stupidity of its susceptibility, it begins to see the Men around it in a more engaging way. And this leads him to meet and communicate not only with those who secure him, but with everyone, because he no longer feels distrust in him. He realizes that many Men are worth hearing, as long as he is willing to open himself to them, unconditionally, without restriction.

Susceptibility, mistrust, paranoia, are the parameters of the same equation. There is no need to talk about one without understanding and seeing the possibilities of the other. In this way, we can understand those who suffer from it and prevent ourselves from joining them.

To be susceptible is to suffer from the truth and to be able to see the lie only through the truth that one suffers.

038 - Madness

Madness is a state of the ego that fails to get rid of the thick layers of its astral imagination, and that succumbs with time to the pressure of this feverish imagination on its mental center, because of an emotionality detached from any psychological support sufficient to maintain the balance between the ego and the astrality of its memory.

The astrality of the memory of the ego comes from the accumulation of subjective and emotional experiences which, instead of increasing the power of the ego, delays it and chains it into the astral layers of its lower consciousness. Madness is a step towards darkness, towards those layers of consciousness that prevent the ego from living in light, in real intelligence.

Madness on the material level disappears when the ego changes plane upon death. It is precisely at this moment, however, that he becomes dangerous, for it is after death, because of the lack of light on the plane where he finds himself, that he will seek to lead other Men towards madness. Madness, in fact, is a circle that links life and death. For the ego, when it has left the material plane, only recognizes what it is, what it is as memory. However, in the case of an experience where memory is negative, the latter can only exert a negative influence on the minds of emotionally weak Men. You can only do what you are, dead or alive.

Madness, as Man lives it, always depends on his past. Madness, as Man understands it, depends only on his emotions affecting his intelligence. As long as madness is only a temporary retention of real intelligence in Man, it is not dangerous for him, because it only emphasizes too much sensitivity to the forces of the soul, to the psychic being.

Often, a Man who passes from one level of consciousness to another, temporarily experiences a state of madness, a temporary incompatibility between what he knows internally and what he must connect with the outside. But as soon as the forces of the soul have stabilized the emotional, this same Man returns to a balanced external and internal state, that is stable, without irreconcilable conflicts with his psychological reality as an individual and a citizen.

Many men suffer from madness. They could very well be liberated from it, if psychology would one day admit that Man is a multidimensional being and that the astral part of himself is linked to a dimension of the mind that governs his emotionality and can lead him to his loss, if his will is too weak and his intelligence uninformed. Whatever the nature of madness, its principle is always the same : the mental and emotional weakening of Man. It is only by opening up the real intelligence of Man that this drama can be brought to an end.

While madness attests to the impotence of Man's will, it attests to the vibratory power of the astral spirit in Man. Now, the astral spirit is a world in itself, a dimension of human consciousness planetary attached to everything that perverts consciousness and blocks its real intelligence.

Most Men do not suffer alienatingly from this astral consciousness, because they have enough emotional and mental balance to overcome its influence. But those who are weak of will, below a certain sufficiency, those who are endowed with a very great sensitivity and who do not manage to understand and grasp it well, can easily fall prey to influences coming, without their knowledge, from a world, from a dimension of their nature, which does not correspond to the laws of harmony, beauty and order. So that Man, afflicted by the strong influences of these worlds, gradually loses the battle between the true himself and the one falsely presented to him by forces that seek only to make him similar to themselves, that is destructive and backward.

Madness is not only the result of the decrease in human intelligence, but also of the growth of spiritualist forces that are lagging behind towards and against Man.

The phenomenon of madness is a twofold phenomenon, i.e. it originates in the weak Man and grows in the Man as its weakening increases. We believe that the world we inhabit is made up only of matter, while the latter is made up of force elements, part of invisible planes. Those who suffer from madness are unconsciously or consciously linked to these force elements, which work through the supernatural world of their imagination, through images and symbols or subjective thoughts that raise fears and false aspirations in those who are moving more and more towards madness.

Although madness is only a tacit common ground between the spiritual world and the psychological plane of the weakened Man, this same common ground coincides with the very nature of weakness and constitutes the plane behind which these force elements work, seeking to destroy the psychological harmony of Man. Man is unconscious of the force elements, because he does not suffer from them when his mental and emotional state is sufficiently balanced. But these force elements begin to manifest themselves in his mind when a sufficiently advanced deterioration of his balance puts at risk order in his mind, allowing them to disturb the balance of his psychological reality.

While a normally balanced Man seeks peace of mind, this same peace cannot coincide with the activity of the force elements that work beyond his creative and constructive imagination. This is why Man always needs in his life a point of reference, a religion, a philosophy, a balance of some kind, according to which he can live on a security, but on a subjective and fragile security. And if he loses this landmark, it is easy for him to fall prey to the force elements that constitute the ultimate dimension of spiritual energy, the despiritualized energy.

All despiritualized energy comes from the memory of the human experience and coincides with the attachment of this memory to the spirit of Man. Man does not need this despiritualized, i. e. dead, energy to live. And when he becomes prey to this energy, control of his material life becomes more and more difficult, because this energy is opposed to his creative and instantaneous intelligence. While spiritualized energy is a living and creative energy, its opposite, despiritualized energy, is dead and destructive.

However, the weakened, i. e. despiritualized, Man becomes more and more in harmony with these force elements. And there comes a time in his life when some kind of shock will make him lean towards madness, because madness is the very bottom of the abyss where these elements live and work.

Man must consider madness as the extension of his weaknesses, of his despiritualization. This is why it is so important for him to know himself, to realize his weaknesses in order to eliminate them, to spiritualize in the energetic sense of the term, and not in the spiritual sense of the term his being.

The further away from the centre of man is from the centre of himself, the more likely he is to succumb to madness, conditions helping. For he can no longer, at some point, live by the forces of his own spirit, spiritual forces that preserve him from a kind of gradual alienation from his creative intelligence power.

Although it is in the centre of himself that he is most comfortable, most confident of himself, although it is there that he discovers more and more his intelligence and learns to use it, Man often finds this movement towards the centre of himself difficult, because he feels alone and accustomed such as he is to the opinion of everyone, or to the energies despiritualized from the outside. This movement often seems to him at first to be immensely difficult and radical, and since his strength is not at its maximum, he finds it hard to believe that he can, alone and by himself, judge his own thoughts and feelings, according to a rule of measurement that can only come from himself.

Thus, as much as Man's movement towards madness is painful, so much so can the movement towards the centre of himself. Because in both cases, the ego is confronted with an aspect of reality that goes beyond the ego. As much as madness is imperative on the weakened mind, so much the great inner maturity, the great centricity, the great vision of things can be painful at first, because the ego has not yet found its place in a definitive way. In the case of madness, he gradually discovers the power of the inner impulse; in the case of maturity, he discovers the weight of wisdom, discernment and pure intelligence.

The elders knew that madness was the work of anti-Man forces, but they never succeeded in building a psychological science sufficient to deal with these forces. With the advent of materialistic science, psychologists succumbed to psychoanalytical pleadings, without understanding the hidden background of the disease, although they developed interesting techniques to somewhat hinder the dynamics of force elements, but without understanding their laws.

With psychiatry, biochemistry entered into the service of science by shaking the innumerable bridges of which the mental circuit of Man is made, his mind, making Man more and more vegetative, but allowing him, at least often, to continue his material existence without too many jolts. In both cases, however, the madness kept increasing the number of his victims.

These laws being eternal, must be understood according to the laws of creative intelligence, and not of the mechanical and subjective or symbolic intelligence of the intellect. But madness has its reasons that reason does not know, and that only creative intelligence can detect. One of these reasons is the link between the madman and the spirit of a being who is no longer on the material plane, and who already knows death. Life is a passage between matter and the invisible. This passage is the perfect opportunity for a disembodied person to communicate with a living being and pass on ideas, feelings, which can depress him.

The Man who helps to relieve a person struggling with madness must understand the whole game of madness, the whole game that is created in the mind of the patient, to make him sicker or to keep him in his illness. Since the force element that constitutes the intelligence of the madman must be discerned and neutralized, the one who helps him must have discernment. That is to say, this unshakeable faculty of creative intelligence which allows him never to be caught, trapped, by false intelligence, and which constantly allows him to trap this false intelligence, in order to force him to let go of the mind of the one who suffers, but who does not have the discernment sufficient to see behind the veils which constitute the lie of this fantasy and faulty intelligence of the element - force.

Man is not yet in perfect intelligence because of his emotionality, it is difficult for him to generate this intelligence when he faces the darkness of the madman's intelligence. The darkness of the madman's intelligence is a component of his emotionality weakened or reinforced by the lack of integration of the real personality within which the real intelligence sits, and of the false personality, the seat of the distorted intelligence by an electrical disorganization of the force field that constitutes the astral body.

If he is to be treated, brought to his real intelligence, the one who watches over the madman must perfectly understand the weakened intelligence, be totally free of it in terms of influence, which leads the treating person to constantly thwart the smallest nuances of the weakened intelligence, by reinforcing it with words derived from a stable and perfectly self-assured intelligence.

Madness is a negative condition of reality. It requires the sufferer not to be able to see the illusion that creates it. However, to see the condition that creates it requires that an intelligent external element can force its clear vision on it, in order to break the power of the negative force element that has no power over the real intelligence of the one who helps. But the madman, on the other hand, has a hard head, he wants to get out of his condition, but he does not always want or can't follow to the letter what is transmitted to him by the intelligent external element, because the force element in him constantly works against the intelligence of the one who comes to his aid.

Therefore, the higher the vibration of the intelligent element, the greater the power of effect, and the shorter the duration of mental illness. If the weakening of intelligence is delayed by an intelligent external element, madness may persist a little, but cannot be reinforced, because everything being vibratory, the highest vibration must dominate the lowest. But this implies that there must be contact between the patient and the person who can help him. This contact can be physical or occult but it must be present in the experience.

The major problem of mentally unbalanced people comes from the very nature of the patient's thinking. Not being aware of his real intelligence, not being able by himself to excite his real intelligence and impose it on his troubled thoughts, there occurs in the affected person an intoxication with his subjective thoughts that traps him between his true self and his false self.

When the false personality of the one who is affected by the negative force element comes into contact with the true self whose personality increasingly coincides with the occult intelligence, the true self must be firm in its consciousness, in its occult or real intelligence, in order to be able to guard against the abuses of the madness of the unbalanced. For it is precisely this firmness, this mental calm, that allows the intelligence of the true self to constitute itself into a very great force that will serve to disengage the false personality from its link with the false intelligence.

False intelligence is a component of false emotion and personality that cultivates false emotion. The false personality is the product of an accumulation of influences that over the years cover the true self and disengage it from true intelligence.

True intelligence has no power over Man, it cannot overcome influences, because it requires a minimum of subjective emotionality, and Man's false education nourishes his emotionality. And as long as the latter has not reached a sufficient stage of evolution allowing him to put an end to influence, his true intelligence is powerless.

Madness is not always desperate, it is not always terminal. Like any other disease, it can be stopped in time. But it must be understood, realized as a painful stage of transition between the development of the true and the false self, the true and the false personality, the true and the false intelligence. But like everything in the realm of the mind, time is an important factor, and it must be considered in any transaction between the sufferer and the helper. The one who suffers does not have the capacity to decide his reality clearly, and the one who helps must follow him by the word, until the one who is suffering admits that he begins to see the game of false intelligence in him.

What is true or false intelligence?

An important, very important question. First of all, what is intelligence? Intelligence is a well-being that manifests itself in the balance between the true self and the true personality. We have a tendency, a false tendency to say it better, to believe or think that intelligence is an intellectual faculty, what a mistake! Intellectual faculty is the product of education; intelligence is an opening to the mind, to the power of energy to transform Man. It is this intelligence that constitutes the framework of the true self and aligns it so that the true personality can be lived.

Madness is a connection between the sensitivity created by the energy of true intelligence, and the inability of the false self to absorb this energy. However, this powerful energy, as it is, destroys, because it cannot be repelled. This is why the false self and the false personality are increasingly bogged down in the false, because the true cannot be perceived because of the subjective emotion that makes it too arid, too difficult to live, alone, without external help. On the other hand, if the sufferer is helped by an external element that has enough real intelligence, he will get away with it.

In the case of the Man who advances with a fast pace, the true self must make way for the false self in a radical way. The false personality is then jostled, it is confronted with all the possible lies it can absorb in order to force it to overcome them. Very important point. It is here that Man's imagination is subjected to strong pressures that can cause him to experience a state of temporary madness.

Lie is as important as truth in Man, because one or the other is part of the false personality. Faced with the truth, the false personality does not suffer, because the truth is the measure of what he believes, of what he is ready to accept as being right in his eyes. No work is done then, because there is a balance between the emotional and the lower mind.

But in the face of falsehood, the imbalance is growing. And if the suffering person succeeds in destroying its causes, if he succeeds in overcoming the emotionality that binds him or allows the false to manifest itself, he emerges victorious from the struggle and discovers the true self, the true personality, and lives off the true intelligence, freed once and for all from the false and also the true. Mental calm is established and subjective thought disappears, giving way to objective thought, creative thought, true intelligence not based on the duality of lies and truth.

Madness is generated in the astral consciousness and interpreted by imagination, so that the true self can only assert itself after the astral imagination has been replaced by the creative mental imagination. But mental imagination can only be firmly the product of true intelligence when the emotional is under the control of the mind, that is, of the higher mind. As long as imagination is the prerogative of the ego, subjective emotion colors it and renders this imagination powerless, it will only serve the astral instead of serving the mind.

Madness is at the service of the astral and not at the service of the higher mind. He who goes to the higher mind finds himself obliged to cross the desert of astral imagination to climb the high peaks of pure imagination, thus the perfect mind, where the image coincides with the movement of the spirit, and not with the appetites of the ego.

The ego must learn to use its imagination, it must be intelligent, it must know by vibration the value of its imagination and the function in its life. Otherwise he will be rather embarrassed, because imagination has no value for the ego only when he understands the laws of his real self.

Now the real self is a condition of the spirit, and not some value of the ego. The ego is always subject to its real self, that is why as long as it is not sufficiently in the real intelligence, its true self is not in perfect balance with it.

And that is why he must always be on the lookout for his imagination, which conveys, according to the emotion and subjective thought of the ego, until the day when the latter is in balance with the true self. Then imagination is safe and sound, it can no longer be astral, the danger of madness is impossible, Man is free to advance then towards the infinite limits of pure intelligence.

Madness is the continuity of the unconsciousness of the mind through the experience of the ego. As long as the ego seeks to balance its life experience within the framework of its unconscious or astral memory, it is subject to being disturbed by this memory, because it represents all the negative tendencies accumulated since the first descents into matter. The spirit, the real intelligence of the ego, can only coincide with it when it is free of this memory. For it is the unconscious memory of the ego, its astral consciousness, that makes it deviate from its eventual appointment with real intelligence or spirit.

While madness is the imperfect relationship between the ego and the spirit, the latter must be monitored, for madness can strike the ego anywhere and at any time, depending on the state of its emotional and inferior mind, on the influence it receives during such and such incarnation.

But the last incarnation is always subject to the historical conditions of its time. And these conditions today do not always coincide with the best of all worlds. That is why, today, as living conditions become more and more difficult for Man, the ego is in greater danger of being damaged, because its unconscious memory, or its astral nature, has already been impregnated to the maximum by the cumulative influences that have determined the curve of civilization. At this point of involution, the traditional factors of stability that ensured a certain serenity to the ego, such as religion, philosophy, morality, stable society, are no longer there. The ego then becomes in this time an easier prey of madness.

To fully understand the basic mechanisms of madness, we must above all look in the direction of the excessive interference of symbolism in the mental life of the ego. Symbolism is one of the great restrictions on real intelligence in human life. For it is based on the emotional value it generates in Man and only serves to educate his inferior intelligence, to make him recognize the astral or emotional effect of the energy of reality that builds and makes evolve.

But symbolism itself is only a temporary form allowing the ego to follow an increasingly progressive line of evolution, but also increasingly restrictive with regard to real intelligence, or the intelligence of reality. Madness is the nourishing land of symbolism, a true garden where all possible symbolism can be cultivated to the advantage of the false self and the advantage of the false personality, under the pretences of the true. So that the true self and personality cannot be used to channel real intelligence. This can be called "involution".

And naturally, imagination becomes the spokesperson or image of madness, so that the one who, by his sensitivity or his astral unbalanced by an unstable emotionality, nourishes this imagination, instead of understanding its laws, is then easily in danger, when the ego undergoes some shock during the course of life. This is why the best tool that the ego, which tends towards a greater inner sensitivity, can use its ability to recognize the importance of symbolism and to monitor it, because the value of symbolism is provided by the astral or astralizing imagination. Thus his great security is built, because he prevents his memory from taking control or veiling the intelligence of the true self and the true personality.

By monitoring the importance of symbolism, the ego disengages itself from all psychological responsibility towards the false self, and then undertakes the ascent to supramental consciousness, the seat of real intelligence.

But this rise towards the supramental often generates in its movement a kind of temporary alienation, due to the fact that the false self is with his pants down, it is no longer fed by the forms that previously provided its false security. But this temporary little madness is not severe, as long as the ego is emotionally stable and mentally robust. Otherwise, the astral consciousness of the ego can go beyond natural limits and inflict a loss of reason, an emotional inability to deal with the power of the astral consciousness that refuses to withdraw. The struggle between astral memory and real intelligence varies according to each being. But the principle is the same in all cases : the abnegation of the astral value of symbolism.

When the ego has discovered the true self and is more and more aware of the true intelligence, symbolism will no longer have any emotional value in itself for him, since the true intelligence does not use emotionality to enlighten the ego in its journey towards reality.

If madness uses emotion to conquer Man, it is obvious that the astral symbolism he uses must be strictly monitored, regardless of its apparent value. It is here, moreover, that the struggle between false intelligence and real intelligence is located, and the ego must be awakened to this danger. I have already given as an example the cases where certain individuals, in the name of certain religious figures, such as Christ for example, will go into the world and destroy paintings, works of art, because Christ told them that these works of art must be destroyed. It is a precise example of the game of madness in Man, where madness uses astral symbolism to awaken in Man a power of intention and lead him to acts that are downright anti-Men.

The more man advances in modern time, the more he sinks into the probability of madness, for the more his astral consciousness takes place in his everyday consciousness, so that the less real intelligence there is in his life. Madness does not have to be total for Man to be a victim, it is enough if it goes a little too far beyond the frameworks of harmony required by his person to live a sufficiently balanced life. From this point on, the slightest shock can generate enough anxiety for the madness to begin its insidious movement of inner destruction.

Men tend to believe. And it is precisely this habit that opens the doors to madness, because madness uses this human habit. It knows that Man is fooled by everything that suits him. And where madness is most effective, it is where it can make Man believe that God or Christ or some sublime being encourages him to do this or that. If we look at the sensational annals of dementia, we find more and more this triangularity between the force elements that use the spiritual symbol against Man. And Man, weak of his real intelligence, that is to say influenceable in his mind, becomes an easy prey of madness.

This is why the role of the one who helps the sufferer must coincide with his real intelligence. This intelligence that knows the laws of lies and truth, and that knows that the force elements exchange for each other, in order to trap Man and make him impotent.

As long as madness will be considered from a materialistic point of view, it will continue to ravage the spirit of the Earth and of Man. For it comes from the depths of false intelligence, that is, from those worlds where the vibration of light is weakened by the darkness of the astral experience.

As long as Man will not sufficiently understand the laws of intelligence and realize the function of symbolism, it will be difficult for him to see that the false is true, and that the true is false, in astral consciousness. And that the two are interchangeable according to the intelligence action plan that constitutes the law of that plan.

Man is an extremely delicate being in his mind, because his emotional replaces the disturbing action of consciousness. It is easy to be emotional, it is even pleasant, but difficult to live above it, to see the mechanisms that weaken true intelligence. There is much to say about madness because it is vast in its machinations, but it is simple in its fundamental mechanism.

First, it comes from the influence on the mind of Man of subtle intelligences hidden behind the veil of subjective thought and evolving in the astral world.

Second, it uses emotionality to maintain its power over the mind of Man.

Third, the lie is true and the truth is false for it, and both are interchangeable.

Fourth, it uses sacred symbolism in the Judeo-Christian world to force Man to actions that defy the established order.

Fifth, it is the perfect illusion within which evil forces or lagging forces manifest themselves.

Sixth, it is powerless in its false intelligence against real intelligence.

Seventh, it is absolute in its approach against Man, it has no reasonable limit in its action, because the astral intelligence is in the darkness of death.

Eighth, madness is the intelligence of death. And only those who understand the intelligence of life can dominate it and fight it. Notice that in death, there are those who gravitate towards the light and those who remain trapped in the illusions of their past lives. And it is precisely these beings, who constitute the formative elements that seek to dominate Man and impose their will on him, which can only generate disorder, disharmony and hatred on a material level. Madness is to death what intelligence is to life.

This is why the intelligence of reality, alone, can destroy it, can neutralize it, because the intelligence of reality is the intelligence of life.

039 - Interference

The phenomenon of interference in human life is totally misunderstood by man. For as long as Man is not conscious of the energy of the spirit, of the energy that passes through him, he cannot realize the interferences of the spirit, the problems that the spirit creates for him in order to transmute the subtle bodies.

The ego suffers in life in two ways: unconsciously or consciously. In unconscious suffering, there are also interferences of the spirit, but the ego not realizing the presence of the spirit, the creative intelligence in it, does not suffer from it. And if the ego does not have the consciousness of the spirit, he does not suffer from it; its will and intelligence cannot increase, because the vibration of the energy of the spirit only serves to record, for the benefit of the soul, the experiences lived by the ego unconsciously.

But if the ego is conscious of the spirit, of its vibratory power within him, the suffering of the ego will create over time a certain sensitivity to energy, so that Man, eventually, when his astral body has suffered enough vibratory shocks because of the interferences of the spirit, will react to the energy, and his reaction will be strong enough to increase the vibratory rate of his mental body, thus creating his supramental body, from which he will draw the will and energy from the powerful intelligence of the conscious being.

As long as Man is unconscious, his sufferings do not serve him, it serve the soul, but as soon as he becomes conscious, his sufferings are realized within the framework of the penetration of the energy in him. And this realization makes him more and more centric, because he develops more and more a great intelligence and a great will, which he will use to put an end to these vibratory shocks of the spirit in him, in order to come one day to suffer no more from anything.

That the conscious man suffers from interference is normal. For cosmic energy enters him and the penetration of this energy increases the vibratory rate of his bodies, which gives Man, more and more, a very great sensitivity to life events that can affect him emotionally and mentally.

But interference is always unfair to Man, because it results from his lack of free will. And this condition, one day, must be abolished so that Man no longer suffers, meaning that he is free. To be free means not to suffer anymore. But how can Man stop suffering on the material level when we know that Man suffers only in matter? Man can stop suffering if he has discovered that suffering is amplified in him by emotion and thought. And that if these two subjective elements were balanced, Man would not suffer, because he would not be trapped in his thoughts or emotions that create suffering.

Why is it impossible for the spirit to penetrate Man without the triggering suffering?

Because the energy of light is so powerful and subtle that when it penetrates the subtle and dense bodies of Man, a vibratory shock is created in him that changes the vibration of his bodies and makes Man, therefore, more conscious. But the vibratory shock is not always enough to change the vibratory rate in Man, unless the energy is recorded, unless Man is aware of the work that is done in him.

Man must realize that the shock, after the lull, has changed something in him. And he realizes it when he realizes that he has more easily endured the emotional and mental vibratory shock than he could have before. If he realizes that he no longer vibrates, or almost no longer, at incidents that previously made him vibrate, it is a clear indication that consciousness is growing in him, that real will and intelligence are growing, because his resistance to interference is growing.

Since everything is energy, the conscious ego learns with time to be able to pass over certain events that would have, in similar conditions before, knocked him down. When the ego realizes that he has taken a step forward, he realizes two things: that he has more emotional and mental resistance, and that he can see more clearly through what happens to him, because its intelligence aligns with the intelligence of the spirit that moves him towards a state of supramental consciousness.

Interference is always created according to our weaknesses, and it always attacks us where we are most vulnerable, weakest. But they also serve to strengthen our whole being, because although Man can overcome his natural weaknesses, which makes him more and more surmental, energy reinforces more and more subtle bodies, until Man is sufficiently in the energy of the spirit for him to be able to use it to create, eventually.

As long as Man is in matter, he must suffer interference, because the world of light is opposed in polarity to the material world. It is only when Man has penetrated the world of the ether that he has power over matter and is no longer subject to the interference of the spirit on the material level. But the more he moves towards his supreme state, the freer he is from interference, because the less it affects him, the less power they have over his emotional and mental state.

The surmental being develops more and more his nervous system, because of the vibratory shocks created by the energy of the mind which make his nervous system more and more active, more and more reactive. This change in the tone of the nervous system comes from the realization on the part of the surmental being that there are intelligent and active forces in his life that can only be understood when this being communicates with them, or feels them internally. It is this realization that makes interference more painful, because the surmental being sees an intelligence, a will, behind the interference, and it is this concrete consciousness that makes him more and more active in his nervous system and gives him the intelligence and the will to escape from these interferences in order to live his life in peace, eventually.

But Man needs a lot of vigilance on the material level, because this plan is difficult, but surmountable by the strongest and most robust of beings.

The law of interference comes from the need to make Man evolve. If this law did not exist, Man could not evolve, because his astral body, his animal nature, would take control of him, and Man would eventually take the easiest path, and this path would lead him to loss. For he would lose all real will and intelligence, for his inferior animal, or astral, nature would reduce his life to the pleasures of the senses. This is precisely what caused the loss of Atlantis. The destruction was violent and the flood remains today, engraved in the memory of humanity.

As long as Man remains unconscious, interference is for him only events in his life that have nothing to do with invisible forces.

But when he comes out of his unconsciousness, out of his ignorance, he knows that forces act behind the event, creating the conditions for it, and it is these forces that he must learn to neutralize. As his subtle bodies adjust, centering themselves, he increasingly understands why this or that thing happens, and eventually changes the conditions that gave birth to him. Then he no longer suffers from this thing, until he has done the same for everything that causes him suffering.

But the spirit is vast, and the field of vision of the narrow Man, that is why the spirit has no problem. But Man has the power to destroy the game of the spirit, when he has grown in intelligence and will. The spirit behind him creates interference and always has an intelligent reason in his action. From there, Man develops intelligence to thwart the energy of the spirit. It must be understood that the word spirit means intelligent energy, and that the passage of energy is vibratory. This is why only the conscious Man understands the reality of a vibration.

Interferences coincide with planetary cycles, because planets are vast networks of radiant energies that the spirit uses to interfere with man. When Man enters any cycle, he realizes that everything goes bad for him, because these radiant energies affect some of his bodies, and this assignment is communicated to humanity, so that all Men whose vibration coincides with this cycle, are affected, each according to his measure.

But Man must free himself from these mechanical laws. And the only way is to be in the real intelligence and will, because at this stage, his will will have reduced the conditions that make him suffer, and intelligence will illuminate these conditions so that Man will know how to protect himself from these interferences. As long as Man does not have access to the ether, that is to say to this dimension of energy that allows him to perfectly understand the laws of light, he is in a learning stage on the material level. And the interference coincides with this learning when he becomes aware.

If Man protects himself too much from these interferences while he is unconscious, he will evolve very slowly. For example, wealth makes it difficult to work on the evolution of the ego, because he can control everything with money. Money buys everything. But if Man does not have this protection and becomes aware of it, the interferences become more demanding of his life, because he cannot easily get away from it, because wealth cannot be used as a protection. And even if he has no psychological problem, interference can easily fall on him and make him suffer, because his awakened consciousness suffers from a will and an intelligence superior to his own, until the day when he is in total harmony with these two principles and no longer suffers.

The planetary laws are rigid, because they derive from the perfection of the spirit that animates them, and Man, important as he is, suffers from them, because these laws represent the measure of his possible evolution in a given time.

The planetary laws are contrary to the balance between Man and nature, because they are created to make Man evolve, so that one day he will become master of nature. This is why, although the esoteric sciences that study them are valid, they have no other purpose than to demonstrate them. But Man must go beyond demonstration to master these forces, which constitute the wall between the joy of life and the suffering of life.

Man alone must be the force that determines his evolution. But before he can reach this stage, he must have total control over his emotional body, and see perfectly through the illusions of the lower mind.

The planetary laws conceal the true power of Man, because the spiritual energy of which they are composed comes from the density of the spirit. And when the spirit becomes too dense, it no longer has love, it no longer reflects the perfection of light, but the perfection of matter. And all siderals systems reflect the perfection of the material of the spirit.

That is why Man is a prisoner of these forces. And that is why the spirit in Man has no choice, he is forced to create interference in Man, because the light must pass through the siderals systems to reach Man. But by creating interferences in the life of Man, he liberates him, provided that he is aware of himself and the love he has for him.

One of the great reasons why Man suffers from planetary influences, which results in interference for him, comes from the fact that his lower subtle planes are made of sidereal matter, systemic matter, denser than light. That is why the ego of Man, the highest plane of the unconscious Man, despite his intelligence, cannot be in pure intelligence until he has been transmuted into spirit, into energy of pure light.

Then, Man being made of systemic matter, is obliged to undergo the cyclic pulsations of the system in which he evolves, and the spirit in him, which must grow so that he becomes light, is forced to make his lower bodies vibrate, so that Man undergoes an increase in the vibratory rate of his subtle bodies, to be light, i. e. the ether of light.

The ego must become spirit, supramental, in order to be perfectly free from the denser radiations of the spirit of the planets. And as long as the ego is not spirit, little light enters into him, because its matter does not allow its passage. The passage of light through the ego must be through the soul, as long as the mortal is not fused with the light. That is why it is said that Man suffers from his soul, because instead of being in the light, he must be fed by the energy of the soul, and this situation is the reason why Man has no free will.

If Men were light, if there were fusion between soul and light, the ego would be spirit and a free Man. But as the ego of Man is not spirit, the energy of the soul is the temporary link between Man and light. And this bond must be destroyed, so that the "ego-spirit" can use the energy of the soul and transmutes matter, for matter is made of energy, which generates in Man the abyss between spirit and light. And this abyss is death.

This is why Man must immortalize his being, maintain continuity in his creative consciousness. For creative consciousness is the light that has solved the problem of systemic influence on Man. That is why, seen from the cosmic point of view, immortality is the essential condition for any planetary evolution, because it represents the descent of light on all levels of systemic matter, including Man. And without Man, this descent is impossible, because the matter is too perfect in its density.

Only Man can help the evolution, the descent of energy on the lower planes, because he alone is made in potential of lower or systemic energy, and of higher energy when the ego has become spirit. The bridge between light and matter is supramental man.

This is why the interferences that the conscious man experiences are important. They create suffering, but one day Man is perfected, and the suffering due to interference disappears. Evolution begins and life grows on Earth, real life, life on Paradise Earth. But we tend to measure everything in terms of time, and this discourages us, because we are nourished by emotion. Because in the consciousness of time, there is emotion. Man must not take care of tomorrow, he must live consciously today more and more, tomorrow will come in his time.

Interferences undermine the energy, emotional and mental forces of the conscious Man, because they tire his ego, because his ego is still in the lower matter of the spirit. But as soon as he enters the spirit, his fatigue gradually fades, because he is no longer in the suffering of interference, because the mind and the emotional are more stable, the spirit of Man is greater than his mind and his emotional. This fatigue increases the emotional and mental resistance of Man and allows him to undertake, to discover himself in his emotional and mental weaknesses, increasing the resistance of his nervous system, which benefits him in terms of the balance of vital forces allowing him to live a good health.

Interference always has a purpose. And Man must know the purpose of them, in order to see why they are intended for him. When he understands it, he increases his internal power, meaning he perceives more and more. The more he perceives, the more he really lives and the more he becomes aware of his consciousness. So that over time, he feels immune to the fallout from our civilization that destroys Man in favor of the gigantic mechanical forces that violate life and the planet.

The Man who becomes aware enters a path whose final outcome is the ether. He knows that he no longer has anything to do on the planet that is simply material. He knows that the life of tomorrow is the result of a long period of involution and mechanical progression that must open up the mysteries of Man and life.

Without this vision, material life no longer has any reason to exist, because its illusions are already outdated. And when Man no longer lives under illusions, he can only feed on what the spirit offers him: light. The path between material life and death fades away, and Man no longer envisages anything that is limited by planetary forces. The interferences to which the conscious Man is subjected defy his reason at first, for he has the impression that consciousness should make his task easier, give him the free gift of the intelligence of life.

And this is part of his spiritual illusions, of his ignorance, because he does not realize that the intelligence of light can only grow and refine in him with the vibratory change of the channel that serves as a passage to this energy, since everything is energy. And the laws of energy are laws of energy and not laws of desire.

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Energy cannot pass through where the subtle matter is too dense. But the conscious Man has both his feet in the ego, and at the same time in the mind. The little spirit he has, that understanding, gives him the impression that everything should be roasted in his beak. And this is impossible, because he must create everything he wants, he must create the conditions for it. And as long as he cannot create the conditions, he is subject to the planetary conditions of his life plan. And this leads him to destroy in himself the servitude through the suffering of interference.

We have nothing for nothing. Life has nothing to do with the books we've read. The unconscious Man can only be happy in his material life if he has increased the power of his intelligence and will. It is no longer a question of self-centered desire, but of centred desire, and centred desire comes with the power of intelligence and will.

That the conscious Man shouts against the conscience or the spirit that interferes in his life will change nothing but the vibratory rate of his bodies, and that is precisely what must happen in him. Everything else is a release of the ego. Then the vibration changes, events settle down, calm down, a little more order enters into life, and one continues to evolve until one is centered enough to no longer suffer from interference.

The Man of tomorrow will understand many things about the power of the spirit over the material of the ego. And he will realize that when you enter the mind, you are no longer subject to rationalizing life, but to living it in a robust way mentally and emotionally.

But Man has an almost natural tendency to become discouraged, because he does not have enough resistance to the shocks of interference. And nothing can help him in this situation, except experience. Because experience generates another vibration in him. Pain is rationalized because it is abnormal, but we are abnormal, so we must overcome it in order to be normal, to be conscious.

If Man suffers too much interference, let him readjust his activities! And he'll see the interference disappear. Let him apply the law of intelligence and will! But we live our lives according to our body of desire, and cannot live it according to the intelligence in us: from there, interference. If Man lived his life according to intelligence, he would avoid interference, because he would no longer have to undergo it to transmute his inferior matter.

How many people say, "I'm tired of conscience, I want peace!"? They are right. But they cannot see that what is being done in them today, which is painful, is the bread they will eat tomorrow. Today they only see the dough and the salt. If this is the case, let them stop looking in this direction, let them get bored... but no! They can't do it anymore! Why? Why? Because they can't go back. But they can shout, they can shout! It's good for the mind and the emotional, it strengthens them. Until you yell, you don't understand, you're still too spiritual.

The human being has two main weaknesses in him. The first: the one that prevents him from realizing that he can do what he wants in life. And the second: the inability to realize that he must be the only one to decide what he wants to do. And from these two weaknesses, which stem from his social bond with Man, which influences his opinions and prevents him from realizing himself as an autonomous being, he develops a dependence, a submission to the outside world. And this dependence begins in the cradle, and remains with it until it is penetrated by forces independent of subjective human life. Such powerful forces, that the Man who is master of them becomes master, free of any power over him that does not come from him.

Interferences must be understood in this context. And it is only up to us to transform them to our advantage, by building bodies powerful enough so that these same influences are no longer able to tarnish our lives. That is why everything that comes to Man and harms him must be eliminated from his life, by himself. But this implies that he knows what is hurting him, and how to eliminate it. This is where the battle between the Old Man and the New Man is located. And as long as the ancient Man lives in us, we cannot be well in our skin, because the ancient Man is not us, but what others have done to us.

What we believe we are, and what we believe we are from our past, must be abolished. The more energy Man lives on, the freer he is, but the more alone he is, the better he is. Because he no longer needs external support, because he knows that everything outside causes him disappointment, a tension, because what is outside is not in the same energy as him. He realizes that he can only live with those who are of the same energy, because it is only with them that he really feels comfortable, that he can live. And the more people perfect their principles, the more perfect their relationships are.

But living on energy requires a great awareness of the ego, a great awareness of emotion, a great awareness of the vital. A great consciousness, because the energy awakens Man to himself, it makes him realize in the moment that he is no longer the ego that lives, but the spirit of the ego that attracts life into the ego, the emotional and the vital. Human nature is transformed, the animal principle is no longer permanent, it has been replaced by the principle of the spirit. And when the principle of the spirit is established in Man, he already realizes that he is no longer totally on the material level and that a part of him is in the ether. And it is from this moment in his life that he knows with certainty that he is immortal.

When Man begins to feel immortality in him, he realizes that he cannot be attached to anything that is the experience of the material plane. Attached, in the sense that all that is material experience is only temporary and only serves temporarily. The immortal has eyes only for the light of another plane, and his material eyes see only what they must see for their temporary well-being, no more, no less.

This is why understanding the nature and reasons of interference in relation to oneself is essential, because it is there that Man discovers his supramental potential on the lower mental matter, and his supramental potential on the lower emotional matter. And until he is in that supramental consciousness and can see the difference between the supramental state and the lower mental and emotional state, he cannot understand anything perfectly.

Man's ego is made of inferior matter and so is his emotional one. These two lower energy planes constitute the partition between him and his higher consciousness. This is why the awareness of interferences and the understanding to overcome them emotionally and mentally, through intelligence and real will, increase in Man his vital interest, his ability to discover what he needs in life to be well.

The vital interest is the net result of this increase in consciousness created by interferences, which results in a greater confrontation between human and cosmic will, human and cosmic intelligence, until there is balance between the two. And for there to be a balance between the forces in Man and the bodies that constitute him, he must learn to constantly correct his life line, until it is equal to what he wants, until it is in conformity with what he wants.

Man must understand things through his own vision, and no longer be subject for any reason to external influences created by life, which pass through the unconscious beings or the systems they create. This seems impossible to the unconscious Man at first sight, because one cannot see what one does not see. But as soon as you start to see, you can see that it is by seeing that you see. If a Man who sees says to a Man who begins to see, it is inevitable that this Man will see, because when we begin to see, we begin to be intelligent.

Will comes next, because of the suffering created by conscious interference. It is there that Man sees, and that what he sees is universal and belongs to all Men. But few Men will see, because to see, one must already be great in the soul, and Men are not very great in the soul. The ego in Man is powerful and the soul weak. A Man who begins to see is already happier than he was, because he no longer suffers so much from the darkness of life, from ignorance. He may suffer from consciousness, from the work that is done in him, but this only lasts for a short time.

040 - Money

Money is as old as the world, but Man has never known how to use it. The proof is that it led to the power of Man over Man. Money itself is only matter, but its representation is energetic, and it is at the level of its representation that all Men are slaves to it, and make other slaves. Money should only serve the personal interests of Man, interests linked to his vital interest. But Man does not know his vital interest, because of his insecure ego. Then any manipulation of money by the unconscious ego generates insecurity, because the ego is without material security if it does not seek to grab money.

The vicious circle is so powerful that money will exist on Earth, in one form or another, as long as Man has not passed to the etheric. The psychological power of money is so powerful that a Man without money is unable to live on Earth. Because the whole Earth is divided into regions controlled by money.

So, the one who has no money must work for the one who has it, in order to have access to a plot of land in this region. This is the case for rent. But rent is not the only necessity created by the money empire. Clothing and food are two other equally important aspects. Then Man on Earth is forced to make money to evolve on this globe, otherwise he dies, unless he is helped voluntarily, and then he dies too, but in his personality, because it no longer serves him.

We are interested in the problem of money in relation to the Man who goes towards consciousness, because this Man also, like all Men, needs money. But there is a particular phenomenon that happens to this Man when he enters the spiritual phase of his consciousness: money is no longer so important to him, because he has replaced it with another value: spirituality.

This is good, in the sense that it puts less emphasis on material life and the security of material life. But he makes the same parallel in spirituality as he did with money in its new state. Where money used to be one before all, now spirituality is one before all. And then he loses the money he had, because his intention has been moved to another level, but he quickly realizes that spirituality cannot accommodate, clothe or feed him, unless he does some service to spirituality, as in the case of religious, priests or sectarians, who bind themselves body and soul to one form or another of religion or philosophy.

But a certain number of years pass during which this Man suffers from money, because he has replaced the laws of money with the laws of spirituality. One day he wakes up and realizes that spirituality, too, cannot offer him real security, because it too is form. So he gets discouraged, he looks for it. His vibrations, his personality being now altered because he is no longer in the material world, but spiritual, he finds himself with nothing in front of him that is really profitable to him, because he has given back to the devil his share and to God his own. He has nothing left. He is now poor.

But when he becomes a little more aware, when he comes out of his spiritual illusions, he realizes that it is really now that he can do something worthwhile with money. And to use it for the sole purpose of relaxing from the tensions of life that he is beginning to understand in the context of its inner evolution.

When Man becomes aware, and his bodies give him an ever greater sensitivity, comes the day when, according to the conditions of the planet and his way of life, this Man learns to use his intelligence and will to use money, so that his life corresponds vibratorily with what he needs, in order to live it consciously on all levels: mental, emotional, vital and material.

But he must use money more and more creatively, according to the vibration of his creative consciousness. Money then no longer has any power over him, because he put it at his service. Being then aware of life more and more genuinely, he can use money more and more genuinely, according to the need of his life, and not according to the endless desires of his ego. Money then becomes a powerful tool that he uses to put his material life in order, in other words, to harmonize it, since he no longer has any internal problems. He is well in his mental and emotional skin, and from there he manages to be well in his earthly skin, his material body. Everything in his life is in order : spirit and matter.

Man is well and his well-being is assured, because the interior can no longer regress, and the exterior is under the supervision of the intelligence and creative will in him. When Man is conscious, it is no longer money that is important, but his creative way of using it, and if he puts his creative intelligence in charge of his material life, he can live according to what he needs. And his children, his family and his entourage will be able to benefit from what he has created for them, in other words, a material framework in which they can better and more easily exploit the talents and skills they have, and which must serve them to channel their own creative energies.

Money is misunderstood by Man, because he does not understand himself. The Man who knows himself, understands himself, and understands everything he does, and knows that what he does is good for himself and his family, because what he does suits the spirit in him, does not suffer from the form of the value of money. But as long as his inner life is not fully developed according to the laws of the spirit, the spirit cannot be at the service of Man materially, for the material must be, like everything else, at the service of the spirit, of creative intelligence.

Money belongs to the father of man, it is governed on Earth by the forces of darkness. And for it to be governed by the spirit, the Man, his ego, must be totally detached from it in terms of form. But being detached from the form of money does not mean being stupid. When the conscious Man is free from the form of money, the link with the father is no longer possible, because Man is in the mind, and the mind agrees with everything. Thus the spirit brings to Man what he needs, so that he deals with something other than the problem resulting from the power of money over Man and from Man's slavery to the form of money.

The conscious Man learns with time not to worry about money, because he realizes that the shortage of money, if any, is simply an interference, so that he develops the consciousness of the spirit in him who watches over his well-being, but who must descend and adjust his bodies so that his material life is harmonized with him later.

Many spiritual beings go astray in their experience with money, because they identify money with the powers of evil. This is true in principle, because Man is unconscious, and makes money a tool at the service of the lagging forces. But he must also understand that material well-being is a condition of life, and that this condition can easily escape him if he does not realize that his spiritual zeal is a temporary stage in his life, which will lead to a more complete vision of things when creative intelligence and creative will are manifested in him. And his spiritual experience, if it spills over onto the vast plains of creative intelligence, will be transformed, in order to produce the great supramental maturity of Man, where everything, even money, is seen from a purely creative angle and essential to the present condition of life on Earth.

Money as a tool, the complex development of its movement and dynamism, reflects a great intelligence in Man. But the passion with which Man seeks to appropriate it is one of the serious dangers that Man faces, because money can serve and destroy. If he serves, it is no longer Man who suffers from it, but Man who benefits from it, but if he destroys it, it is Man who is the victim.

The planet is vast, and money is not available to everyone, so there is great pressure around the world for control. But money cannot be controlled, because it does not belong to Man but to the father of Man. But Man does not realize it and believes that he can control it. This creates in Man the anguish that comes with money, whether you are rich or poor, because there is no spirit there. There is only human nature, and human nature cannot by itself, even if its intentions are good, control what is under the veiled but obvious control of the father of Man.

Money generates, because of the vibration attached to it, a little pain when it decreases, because it is trapped, it is absorbed by a material thing, and Man knows that after this material thing, there will be others, and others. And this creates an anguish in Man, because he knows then that he will have to continue working to make money, when in fact Man must not work, but create. That is why there is always sadness attached to money, after the joy it brings to acquisition.

This is why the Man who becomes aware enters into creative intelligence and realizes that his material life, his vital interest, is directly the product of his ability to use money creatively, so that one day he can work creatively, and thus make money creatively, to build himself more and more a fixed material environment and under his creative control.

When Man is sufficiently in creative consciousness, he realizes that money is powerfully linked to interferences that serve to raise his level of consciousness, and that once this consciousness is raised, the human problem of money no longer exists, because intelligence creatively directs Man, and takes care of harmonizing his material with his voluntary and intelligent interior.

If Man used money creatively, there would be no poverty on Earth, because creative intelligence is infinite and would create a balance among all Men, but this is impossible today. For the Men of the Earth are part of the cycle of involution, the cycle where the ego is master, not the light.

The conscious Man, on the other hand, quickly realizes the illusion of money, but he must also realize the illusion of the illusion of money. And it is from this moment that he begins to use money creatively, and that his links with conscious beings are no longer a matter of money, but a matter of conscience. Money then no longer divides, and no longer creates envy, but helps to form a solid foundation for a solid material life, so that the conscious being can focus on living rather than working with the sweat of his brow to live.

As long as the conscious man works to make money, work must be at its vibration, because harmony must exist between the quality of work and its remuneration. For without it, Man only does a mechanical work, and cannot love it. And if Man does not like his work, he cannot love the money he makes from his work, because there is no longer any real wealth in his money, there is only one purchasing power that disappears with the purchase. From there, the sadness associated with money and the false joy after the acquisition that lasts only a moment.

Everything in life is vibratory, and everything must be in vibratory harmony, because everything is part of life. But if life is not conscious, this cannot be understood.

Money is like the water in the river, it is man who pollutes it. But if Man is clean, water is clean and serves Man. We always tend to blame the object, so as not to attack the subject, and that's false! Because it is the subject who devalues the object. There are spiritual beings who are the first to denigrate spiritually against the representative matter of money. And they do not realize that it is they, like so many others, who do not understand the role and function of the mind within the form of money. And it is this ignorance that makes us want beings to devote themselves for nothing, gratuitously, daily, for them, because they are precisely unaware of their illusions that result from the fact that they themselves pollute the representative value of money, because they are linked to its form.

The illusion of form goes a long way. And the biggest, the most powerful, is linked to money.

As long as the conscious Man does not free himself from the illusion of form vis-à-vis money, he will be unable to use it creatively, for he will believe that money is important, when in fact money is necessary, and from this he draws his mind. For there is spirit in money, and Man does not know the spirit of money, because he does not know his own spirit. And to understand the mind of something, you have to be yourself in the mind.

If we want to understand the spirit of a shoe, a pair of pants, a car, a house, a job, we must be in the spirit, because the spirit knows, and it is the spirit of everything, the atom or money, the shoe or the marriage. Everything must be understood according to the spirit in order to live well, and live according to the laws of the spirit. And so it is with money. This famous money deflates everyone, because everyone is deflated. There is no longer a spirit in Man, only the ego.

When the conscious Man understands the laws of the mind because creative intelligence enlightens his ego, money is no longer a spiritual problem for him, because he is no longer on the spiritual impression that does not understand the role and function of money in the present civilization.

The spiritual identity of Man is a push of imagination towards an imaginary condition of Man; an imaginary condition because it does not coincide with reality, but the feeling that we have of reality and that comes from our emotional being, of which spirituality is the quality. The reality is graspable by the intelligence of the mind, and not by the spiritual feeling of the unconscious Man. As long as the spiritual being in Man does not know how to align himself with the supramental intelligence in him, his attitude towards money cannot be clarified,

because his spiritual feeling will delay this clarification. That is why, in the experience of the spiritual being, there is a period of life in which Man lives a rather miserable life, because his spiritual astrality has taken away the necessary strength he needs to go out into the world and make money.

Temporary poverty serves to spiritualize Man, as long as he has been sufficiently humiliated in his station of Man, and has realized by himself that he needs to live and appreciate the good things of the material world for his material well-being. But the Spiritual Man cannot understand his illusion until he has emerged from it through his own experience. Creative intelligence has nothing to do with the spiritual feeling of Man against money, it is his illusion, and he must overcome it.

As long as Man is on the material plane, he must live within the planetary laws that govern money. It is his consciousness that allows him not to be a slave to the form of money, and to use it in order to live properly. To live properly means to live in a certain order, and this order is determined by one's creative intelligence, not by the ego. When the ego is in vibratory harmony with creative intelligence, the ego creatively uses money and generates good vibrations in its environment, because it is no longer attached to money.

A conscious Man is not attached to nothing, because the astral bond on the form has been broken, which gives him total freedom of action with regard to any form, whatever the form. There it is, the principle of creative intelligence in action. Since creative intelligence is beyond form, it is obvious that the conscious Man is beyond form, that he cannot be a prisoner of it. Then only then can it be used by him. This is what unconscious materialistic, or spiritual, Men must understand. Money belongs to the being who is not a slave to it, otherwise it is the being who is subject to it.

During the involution, spiritual values were formed and led to the conflict between the power of money and the spirituality of Man. And this conflict was born of the duality of Man: the material and the spiritual. At the end of the cycle, this duality will be destroyed, because Man will no longer be influenced by money or spirituality. Then the money will be released and will become again a tool, in order to give back to all the comfort worthy of an intelligent and creative race. But much poverty will be experienced and suffered before these times come. And when these times have come, Man will use everything, he will no longer be a slave. I am naturally talking about Men who will enter the supramental consciousness. For the supramental consciousness descends on the Earth, and upsets everything, even the most stable force of involution, a form whose connection with power excludes the majority. But as long as consciousness has not governed the intelligence of Man, there will be poverty on Earth.

But those who understand because they have been raised in intelligence and will, will not suffer from poverty, because poverty is karmic, and only intelligence and will can destroy this condition of Man.

Money today destroys the feeling of good grace, of good life. For life is a grace, it is the passage of an infinite energy. And this passage, in order not to be disturbed by money, must be perfect, meaning Man must understand that everything that comes to him, even money, is part of this grace of life, and he must appreciate it at its true value.

And as long as he is not in the intelligence of life, and does not understand its laws, he cannot appreciate money as such, because his spiritual feeling, which is not part of the intelligence of life but of the feeling of life, is unable to divide himself between himself and life.

Only the intelligence of life allows Man to divide himself between himself and life, for only creative intelligence builds Man through life, while the feeling of life elevates Man to life. But he raises Man towards life because he is not yet in the intelligence of life. And the survival of the planetary man depends only on his intelligence of life, for it is this intelligence that is his light. While the feeling of life is not the light of life, but life in the astral light of Man.

Man easily says: "Thank you, my God, for giving us bread on the table", but he is too ignorant of the laws of creative intelligence to say: "Thank you, my God, for giving us money to put bread on the table". Money comes before bread! This remark seems simplistic, but you will notice that everything is simple in creative intelligence, and everything becomes more complex in spiritual feeling. In other words, we are full of shit and we tell each other stories, because we are not really intelligent, but we are ignorantly spiritual.

Man's spiritual illusions are so deep that the entire planet is trapped in a huge net. And we find inside this net all kinds of fish, big fish, people who have money and who use it unconsciously, who eat a multitude of small fish, all the poor people. But the small fish are not smart enough to go back through the small openings of the net, to return to the grace of the sea, to the grace of life.

As long as the spiritual Man is not in the creative intelligence and prevents this intelligence from crossing the intellect, he will not be able to benefit to his fullest extent from the abundance that the Earth can offer him, for he will depend on his false feelings, even if they are sincere and drawn from an elevating spiritual philosophy. The spiritual Man must be realistic. He must understand more and more perfectly, less and less with his feelings, and more and more with neutral creative intelligence, free of any duality.

Money is in itself neither good nor bad, but Man gives it its representation, depending on whether he is intelligent or ignorant. And ignorance has done more than any other force to make Man poor. It is not money that is the problem of Man, but Man vis-à-vis money. And from the condition of Man flows the image of money, which is built from scratch.

Man is not yet evolved enough for money to disappear from the face of the earth. And while it serves as an exchange between Men, those who become aware will learn to use it wisely. They will learn that evil is in Man, not in metal, and that abuse is in Man, that idolatry arises from the depths of Man who does not know the laws of the spirit and cannot live by these laws. No conscious Man can live in poverty, because it is representative of the absence of creative consciousness.

But it is not easy to move from habit to an intelligent state, because many prejudices work against real intelligence, because prejudices arise from ignorance and spread like fire.

Money is a negative power when you want to selfishly share it against others. But it becomes a measure of independence when it is appropriated in a way that is commensurate with our efforts and the value of our efforts. It is then inconceivable that the Spiritual Man should base his spiritual philosophy on a decrease in the grace of life, which is given to us according to the material necessity of our lives, and according to what we can do with what is given to us.

As long as Man is unaware of the forces at work in his life, money is an egocentric necessity. Because there is no other point of view than that of appropriation. But when Man begins to see the action of the creative forces in his life, it is increasingly evident to him that these forces control the monetary aspect of his life. And as long as the forces have not crossed his consciousness sufficiently, money can be a problem, because the forces use interference to reduce access to money, because they use material tension to increase psychological, mental and emotional dependence on money.

But when the work is finished and the higher mental body becomes a centre of perception of the creative intelligence, this same intelligence straightens out the material condition of Man so that he can increase his level of creative energy. For when Man has no material tension and his creative intelligence is active in him, this intelligence will use the material condition to facilitate the updating of his evolution plan. For Man cannot be creative, engaged in supramental creative consciousness, and suffer in his material condition, for his emotional center blocks the higher mental center, in the same way that the lower mind blocks the energy that feeds the emotional.

Then the problem of the spiritual being with regard to money must be understood and solved, because this being cannot access the true plan of his intelligence if he is connected to the cord of poverty. The Earth is the only planet in the galaxy where poverty exists, and the Earth is the only planet in the galaxy where materialistic and spiritual ignorance exists.

Without money, nothing can be done on Earth, because money is the very measure of the energy that constitutes the progressive power of civilization. As long as the spiritual Man cannot enter into the course of life and see, and see, how society works, he will remain a sad individual, unable to act, because his intelligence, being blurred by feeling, will not serve. For intelligence to serve, it must be present, and for it to be present, Man must be free from the veils that blind him and keep him in this state.

If spiritual beings understood the function and role of money and used it creatively, materialistic beings would find a life lesson that would bring them closer to themselves. But Man has not yet reached this point, for the spiritual being is still the laughing stock of the materialist being, and he will be the laughing stock of the materialist being as long as money has not passed from the lunar stage to the Mercurian stage, as long as governments have not been forced by superior intelligences to retransmit the power of money to the invisible hierarchy of the Earth. These times have not yet arrived, but the foundations are already there.

Money will no longer be able, after the establishment of the new order, to convert the energies of the planet into forces of domination. That is to say, for the first time, Men will be socially free from the power of money, which is under the control of forces that seek to destroy humanity and make Man a slave of the mechanical machine. For the machine is the product of Pluto science on Earth, and Man does not realize that this science, despite its progress, represents only the first phase of humanity's extinction.

Humanity is a mass of energy, and this energy can be transformed to the benefit of the mechanical machine according to whether the power of money can remain under the control of the ego, which serves the plutonian occult intelligences, unconsciously, who pass their science through the brain of Man, using money for Man to execute their plans for involution. Man has a lot to learn. The materialistic science of Man cannot progress without the power of money, and the power of money must one day be intelligently understood by spiritual beings, so that science and all life on Earth can be stabilized.

The supramental consciousness will be the first phase of this consciousness, which will instruct Man in the laws of money, in the laws of the planet, and will reveal to him the extraplanetary occult mechanisms that interfere with Man's natural evolution and plunge him into a journey inconceivable for human intelligence.

Man can no longer live by his intellect, because he is at the service of the anti-Human. And as long as Man does not realize the power of the symbol over his spirit, this symbol will serve to transform the energy of humanity into a force of total domination over the spirit of Man. It is the beast of the apocalypse, and this beast is on the way to power. The Antichrist is Plutonian, and the power of the Antichrist will come to him from Pluto. But the Antichrist is only the face of Pluto, his mind is even more dangerous, for few will know how to recognize the spirit of the Antichrist, although many will see his face.

When the spirit of matter is under the control of Man, the spirit of the Antichrist will be destroyed, and Man will enter a new era. Then it is important that the conscious being understands things according to the laws of creative intelligence, and not according to feelings.

For feelings, even spiritual ones, free Man from his emotional, but bind him in his mind, and the emotional is the door that closes the passage to the light. The conscious being must understand all aspects of life, and no one must escape him. That is why the laws of money must be explained to Man, so that he knows that life on Earth depends on the power of money, and that the power of the spirit on Earth depends on the power of the spirit on money, on matter, because the link between money and matter is absolute today.

But the conscious Man can destroy the power of money over matter, his emotions and his lower mind. For every consciousness creatively directs and amplifies the relationship between Man and all the forces that normally dominate him, because of the weakness of his nature, because of the weakness of his feelings.

As important as it is to Man who is conscious of being in the intelligence of everything around him, and affects his life, it is also important to this same Man to look coldly through his feelings, and see if his feelings, especially those of a spiritual nature, blend with the nature of reality, the harsh reality of creative intelligence.

If his spiritual nature does not coincide with this reality, which can only be perfectly explained by the intelligence in him, he must expect to do things that do not fit with his emotions. This is where he begins to grow, because everything he learns as a conscious Man in the future cannot coincide with his emotions, his feelings.

Because reality is greater than science fiction. Science fiction is only the limit of reasonableness, and it serves to fan Man's gaze on infinity, which he can only see and understand when his intelligence is no longer conditioned by the senses, but comes from a parallel world where the doors of reality are infinitely wider than the grids of the plane where he learns to surpass himself at all levels.

Man desires immortality, hands are afraid to venture alone on the road leading to it, because there is not enough light in him. If you introduce it to him a little bit, his eyes blink, he's afraid. Afraid of what? From who? Of himself, because he does not realize that he himself is false, and that his true self can only appear when he is ready to face him.

The conscious being must destroy all the barriers that separate him from the understanding of things, for the higher intelligence of Man coincides with the etheric space, and this space is free from the thoughts and feelings of Man.

Then it is necessary to look at the phenomenon of money in conscious life, and establish its true relationships with oneself, so that conscious life is beneficial to Man materially, as it is beneficial to him internally. There must be a balance between material life and life, because material life is part of life. When life is different, conditions will change, and laws will be different.

Glossary of neologisms

The Genesis of Reality is the first of a series of books to be published within the evolving framework of supramental studies.

The author had to create some neologisms that, with the passage of time, will become part of the current language. In addition, some common words have generated families and developed new meanings. This glossary is used to set the tone for all these old and new words.

Astral : generally describes areas of life that serve as an evolutionary plan for the soul after death, as well as the maintenance of invisible powers that can act on the consciousness of man without his knowledge.

Beingness: allows us to conceive the totality of the conscious man beyond the simple formulation of being, which philosophy has tried to define without success.

Centricity : expresses the bursting of the power of the personality over the very essence of man, which leads to the certain development of his person, where light has replaced the memory of the soul as a source of mentation.

Consciousness : the ultimate development of the human person beyond the spiritual forms of involution. The term consciousness refers to a state of mind liberated from the involutive forces of the soul. It refers the being to a fusion, or unity, of ever greater size with the double, the spirit, the light, the prepersonal essence.

Cosmicity : term used to universalize being without spiritualizing its multidimensional nature.

Death (world of the) : the psychic dimension of man where memory, the soul, becomes a facet of being freed from matter. The expression "astral plane" refers to the world of death, indicating in a more esoteric way the nature of this reality.

Double : represents the unconscious part of man that serves as a source of life at all levels of his material and psychological organization.

Ego (egoicity) : planetary and experiential quality of intelligence in the process of evolution towards the total transparency of being.

Entity : cosmic process of the vitality of energy when it passes from the mental plane, where it is purely radiant, to the astral plane, where it serves to form egregores or forces that can be actualized in a personal way.

Ether : refers to dimensions of life not limited by space-time or the material quality of human consciousness.

Ethereal : objective and real quality of the dimensions not subject to the laws of matter.

Evolution : describes in contrast the period of humanity when man divided himself more and more against himself because of the rupture of his contact with the universal forces, source of his light, of his creative intelligence.

Form : applies as much to the perception of matter as to the living reality of the spirit through the world of thought. In this book, the term refers specifically to the mental world, where thought is itself the fundamental material used by the mind for the evolution of the soul.

Fusion : a term of great importance in understanding future evolution. Fusion represents the process of unification, of linking the double or spirit, the soul and the ego. Fusion refers to the quality of man's dual consciousness on earth; it will put an end to man's ignorance of the cosmic reality of the universe.

Intelligence : represents the radiation of the double through the more or less refined mind of the man in the process of development. Its creative power depends on the evolution of the soul in relation to the spirit. The merger will transform the egocentric nature of intelligence and make it more and more transparent. It will then be more creative in the universal sense of the word.

Involution : refers to that period of life on earth when humanity had to undergo life because of its profound and total ignorance of its laws. This condition is directly related to the rupture of contact between man and the circuits of intelligent universal life, which represents all light beyond the gates of death.

Light : the energy conveyed through the human mind is light, or a form of radiation whose vibratory rate makes it invisible, although it can be perceived by the subtle senses of the sensitive man.

Love : universal principle of managing the energy of the soul during evolution, which represents both the most occult and the most perceptible of the principles of life. Its role is to intervene in the involutive decline of the forces of the soul insufficiently fused with light. The nature of earthly love is still strongly coloured to this day by the material and spiritual illusions of a humanity ignorant of reality.

Memory : all the impressions recorded consciously or subconsciously by man, the sum of which is equivalent to the psychic entity called the soul.

Nebuloic : a term that refers to certain energies or forces that are more subtle than those discovered by science, and not subject to the laws of planetary or universal gravity. These active forces coincide with the organization of everything that is meant to be psychic and not material.

Newman : represents the evolved man of the future, whose integration of the being will have been completed. It will mark the end of involutive unconsciousness or the beginning of universal consciousness on the globe.

Perispirit : Man's inferior energies, coloured by his experience, his memory, and ultimately serving for the evolution of the soul.

Plane : term referring to dimensions of reality that cannot be verified by the physical senses.

Planetary Regency : expresses the ultimate elevation of human consciousness; it represents the future of this consciousness, unified with cosmic and creative forces, whose power will generate on earth new forms for the evolution of humanity.

Pulse : identifies the vibratory movement of energy.

Real : everything that underlies the physical world of matter and which, in its impalpability, serves to evoke subtle aspects of life and its hierarchical orders.

Reflection (reflective) : is intended to be useful for the perception of everything that is imprinted in the self-consciousness and is used to form its veils or illusions in the face of reality.

Root race : an ancient term used to identify different waves of life that should dominate the evolution of a large number of incarnates over a period of time.

Self (higher) : the cosmic dimension of man from which he draws his energy. This prepersonal source of the being fulfils the role of fusion or union with the ego, giving him access to thought, whose mental plane is ultimately a psychic dimension of man beyond his physical matter.

Space-time : psychometric quality of human experience through material senses.

Spirit : an intelligent and pre-personal force that serves as a source of life for man. This creative force articulates its activity with that of the ego, using the soul or memory as a model of evolution for the possible construction of the higher mental body, with which it will fuse to create its individualized and indivisible unity of life.

Soul : all the energy composing the subtle aspects of being, which becomes, during evolution, the memory reserve used by the double, or prepersonal essence, in the programming of future planetary experiences.

Spheres : planes of life which, by their magnitude, constitute autonomous and cosmic worlds.

Thought-form : this compound word tries to make us recognize that thought, in a psychic medium, always represents a form that can be identified by man's inner senses.

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