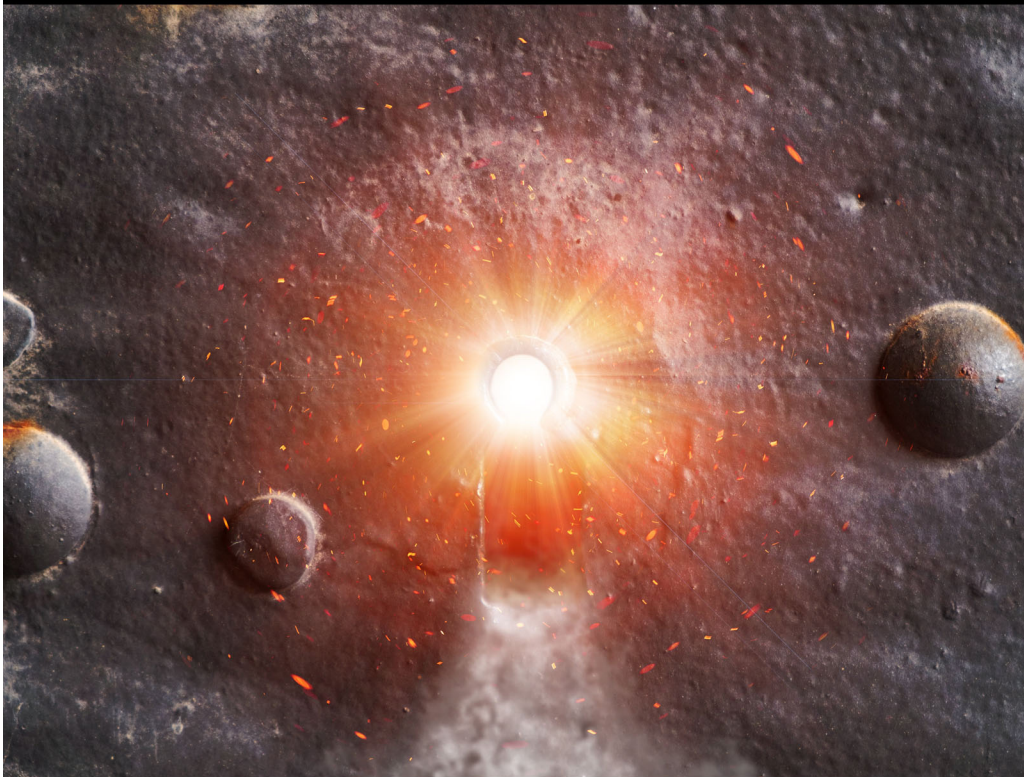


The **Master** Key(s)



Aurélien Millot

The keys to the doors of perception reside in each of us insofar as the portals only exist because we have given them a purpose. The Great All is both the locksmith and the master key.

Happiness is found on the journey not only at the destination.

Real Enlightenment is not the accumulation of knowledge. It is an awakening of the conscience and the heart which goes through successive stages, which widen its spheres and fields of action. It is not a medal or a degree, but an endless quest for and in the Et(h)ernal.

To Elif

20th March 2021, Bali,

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Preface

What does the title, *Master Key(s)*, mean? First, the term ‘master’ implies that you are in control—following your own guidance, intuition, and eventually reconnecting with your ‘guides.’ You master your mind, your thoughts, and your emotions with self-control and detachment, maintaining a full commitment to honor life and magnify it.

Becoming your own master means becoming independent and thus achieving freedom. Indeed, this is the aim of the book: that you become open and thereby free yourself from prejudices, preconceived ideas, and mental programs linked to your personality, education, environment, and culture. It is a question of broadening your horizons by looking from a greater height while still preserving your discernment.

The notion of a key implies opening doors towards new perspectives. It is not about escape or slamming the door on your previous life. Many people are on a quest for meaning today, in a society that sometimes seems to offer them none. But as Krishnamurti said, back in the sixties, this is not new, and it is not ‘trendy’: *“It is no measure of health to be well-adjusted to a profoundly sick society.”*

This work does not encourage you to reject the world, but to be more at peace with it and with yourself. This manual modestly invites everyone to envisage a new way of observing reality and thus create a new paradigm. Consequently, it seems to have come at the right time for those seeking a path through an existential crisis as well as for those who simply wish to open up. It must also be invaluable for others who are already rich in unstructured knowledge, allowing them to organize and synthesize their thoughts, their ideas, their experiences. This work is a booster shot. It is a call to wake up, to deepen existing awareness and explore fields of action. As Marcel Proust said: *“The real voyage of discovery consists, not in seeking new landscapes, but in having new eyes.”*

The work wishes to invite the reader to look anew, not only with his eyes but also with his intuition, his feelings, and his heart.

The master key, as its name suggests, can open any door. It combines common sense with a synthesis of the fundamental bases for structuring or rebuilding as well as for opening oneself to new possibilities. It involves collaboration on the part of the reader, too, as each one opens the door(s) he wants. Moreover, it can be gradual, smoothed and spread over time, depending on the assimilation and sensitivity of each seeker. As in a buffet, readers can take what they like, what they need, and what resonates with them.

The original title in French is “*Le passe-partout de la clef des champs*” for which “*la clef des champs*” implies running away— and “*champs*” literally means fields. The term ‘field’, of course, has a broader use in English than simply a place to grow potatoes. Consider its use in scientific phrases such as *probability field*, *quantum field*, *field of possibilities*, *magnetic field*, and *unified field*. It is inviting the reader to start on an interior path, a journey to a personal Awakening, leading him towards a unity for which he alone is the key.

Before that, an immeasurable number of steps are necessary. The right state of mind is needed, as well as discipline, not in the sense of constraint (since it should be a pleasure) but in the sense of a methodical application. The reader is otherwise free to invest in himself—to widen his fields of consciousness and of the heart. That will result from the gradual opening at different levels of a field of application and perception, but also of an extremely wide field of action.

Finally, the term *Master key(s)* has a potential plural form (with an ‘s’). Why? Because there is no universal master key. Instead, it is YOUUniverSOUL in the sense that every individual is unique (YOUUnique). There is no magic recipe but only magic adaptation and fine tuning of the ingredients you will receive according to your way of assimilating and using them.

Thus, this work is an invitation to begin an interior journey, an initiatory journey. It begins with the desire to open up towards an endless, unlimited quest for meaning and on one et(h)ernal way of infinite Awakening.

Introduction

Everything in life can be summarized in one word and even the absence of a word, as Rumi wisely said: “*Silence is the language of God, all else is poor translation.*” But, not being gods, we are going to practice associating a minimum of words with essential concepts. Then we can meditate on their essence. And that essence will evolve over time, taking on new layers, densities, and increasingly wider ranges. The idea is to facilitate an Awakening to both openness and connection in order to broaden our fields of consciousness—an Awakening to perception and action which will lead us to greater harmony and wholeness.

Thus, in this book we will work on the following task: define the 20 essential precepts for opening, connecting, or reconnecting at three levels of precision:

- One word
- A sentence
- A paragraph

Thereafter, we will open a fourth level: a more developed description of one to two pages maximum (about 1000 words) which could be summed up orally, in around twenty minutes.

Finally, we will close with a reprise of the essentials containing the 20 key words / concepts / fields in an evocative half-page summary (500 words, less than a double *tweet*).

Other stages can occur, according to the course chosen by each reader. This work aims simply to clear the lines of reflection as a springboard for meditation, requiring personal investigative work, and personal theoretical, practical, experimental, and intuitive research.

How should this guide be used? In fact, it has an intuitive, trial-and-error approach, designed allow a wide freedom in its use. However, we can still suggest a few tips. It seems judicious to progress from the most simplified to the most developed then gradually from the most substantiated to the most synthetic.

For the layman or the novice, a single word probably does not convey much. But the first seed will have been planted. From there, his sight, his vision will gradually refine, and become clearer according to a higher level. One sentence will then convey much more of the essence; then a paragraph will give him a

greater weight of insight. Thus, the fourth part, the developed page, will allow him to grasp the whole, and let's say, put him on his own path.

The reader must digest, integrate, and embellish this knowledge with personal research, and practice. Then it will be good to return along his path: an inner journey in the opposite direction. Revisiting, he will better understand the paragraph summarizing one of the 20 keys, then the synthesized sentence will also seem brighter to him, from there, the single word will then seem to vibrate with much more intensity than at the beginning.

One who already has a certain amount of knowledge of the matter, will probably understand at first sight the progressive and empirical tree structure of this work. He may also find in himself a kind of playful treasure hunt, inviting him to summarize his knowledge. Would he / she have added something, substantiated more, used another word, or made other forms and formulations...? Naturally, this nomenclature or tree structure is personal; there could probably be nearly 8 billion more depending on individual sensitivity. As Rumi reminds us: *"The truth was a mirror in the hands of God. It fell and broke into pieces. Everybody took a piece of it, and they looked at it and thought they had the truth."*

So, the approach is far from innocent, or candid; it can be appreciated, like everything else, at different levels of reading. We can read between the lines, deciphering subliminal and subtle messages, if only in the methodology of the tree structure. It is like a holographic fractal dimension integrating the motto of Hermetism, the basis of most esotericisms: *"As above, so below ; as below, so above."*

A word to the wise!

~

NB: a small remark before starting. The approach corresponds to a holistic dimension, that is to say global, as well as to an elliptical vision, spiral in motion, because everything is entangled. Therefore, it corresponds not to a fixed structure, or a dualistic approach, but to an evolving and enlarged dimension. Thus, given that everything is entangled, and interdependent, we could have started with any key. Also, the tree structure and the development of this method is subjective. It can be understood, in one way or another, starting from the middle or even from the end. Indeed, some keys necessarily include a transversality of other parameters from one key to another, hence this global notion of a master key opening an infinite number of doors of perception, of spheres of consciousness.

Step I: In one word, the 20 keys

Here is the list of the 20 keys, I invite you to meditate on them, taking some time for each one.

- 1) Duality
- 2) The Meaning of life
- 3) (The Quest for) Unity
- 4) Unconditional Love
- 5) The Living
- 6) The Experience of the Living
- 7) The Middle Way
- 8) The Apocalypse
- 9) (The Liberation from) the Ego
- 10) Cleansing
- 11) Reconnection
- 12) Energy
- 13) Nature
- 14) Transcendence
- 15) Space-time
- 16) The Present
- 17) Resonance
- 18) C(c)onsciousness
- 19) Magic
- 20) Initiation

Step II: In one sentence, the 20 keys

Here is the list of the 20 keys, each defined in one sentence, I invite you to meditate on them, taking some time for each.

1) Duality

Knowledge and understanding of duality lead to an overall and holistic view that remains the keystone of existence.

2) The Meaning of life

Questioning the meaning of life leads to a better understanding of existence—to appreciate it in a global way and / or focused on any type of field and discipline.

3) (The Quest for) Unity

The quest for Unity (YOUunity), individual and collective, is one of the deep reasons for the Living, existence, instilled by most of the different spiritual paths.

4) Unconditional Love

Unconditional Love is the essence that allows access to unity, it is the cement of the visible and invisible building in which everything is entangled.

5) The Living

The Living corresponds to the breath of life. It ‘embodies,’ that will or consciousness that animates all types of existence, from the microcosmic to the macrocosmic (from the infinite small to the infinite large).

6) The experience of the Living

The experience of the Living is the connection with the Great All as the cosmic lung and its alveoli. It is not only 'just' being aware but also giving that awareness expression and letting it pass through you consciously.

7) The Middle Way

The Middle Way sums up the concept of temperance, measure, the right dosage, the right balance of life at any level, visible and invisible, microcosmic and macrocosmic, materialistic and spiritual . . .

8) The Apocalypse

Apocalypse literally corresponds to 'Revelation.' It is about removing the veils of illusion that cover reality on a physical, psychological, emotional, and metaphysical level.

9) Liberation from the Ego

Liberation from the ego enables removal of the masks of the socio-educational-cultural-religious order in order to reach the true higher self, the famous 'I AM.'

10) Cleansing

Psychological and emotional cleansing allows one to free oneself from childhood traumas, patterns, and chains, and thus to access one's Higher Self.

11) Reconnection

Reconnection * to the Living is individual and collective . . . hearing oneself, others, nature, and the invisible. It is about feeling you belong to the Great All and consequently vibrate with resonance.

*('Re,' because this is our original state)

12) Energy

Everything is energy. Thus, the balance, the harmony of the existence requires the good circulation of this energy at the individual and collective level: the socio-economic-financial system, science, creativity, or health. It is the key residing in the Ether, Qi, Ki, Prana, Ka, the 5th element (however we might term it), which unites everything in everything.

13) Nature

Nature is the mother, of whom we are an integral part. This is our true nature; we cannot dissociate from it.

14) Transcendence

The transcendence of being consists in expanding our spheres of consciousness and heart to reach beyond the everyday human condition towards material and spiritual wholeness.

15) Space-time

Space-time is an illusion. It fits into a larger block diagram with consciousness as a filter. It may be described like nesting dolls, breaking any linear vision.

16) The Present

The pre(-)sent is a gift. Rich is the one who knows how to grasp it both ways. The power of the present moment, and thus full consciousness, transcends space-time. It is a kind of portal to infinity allowing access to ‘et(h)ernity’— a metaphysical dimension and quite extraordinary.

17) Resonance

Resonance is whatever responds and echoes between the infinitely small and the infinitely large or between us and the world. It manifests the entanglement of the Living: the cosmic lung of which we are individual alveoli.

18) C(c)onscience

It is wise to distinguish Consciousness and individual Consciousness from the 'Absolute Truth' corresponding to the sum of relative truths. The Great All is experienced through us individually. Reciprocally, we are invited to express the Living as a Unity.

19) Magic

Magic, or when the soul acts, is everywhere, consciously or unconsciously, from the somatic dimension to psychoanalysis, to marketing to bewitchment and to sorcery. . .

20) Initiation

Everything is initiatory, in simplicity. Awakening occurs on any scale, in even the most trivial activity. Everything reveals a form of symbolism and mysticism at a different level of perception depending on the degree of openness.

Step III: In one paragraph, the 20 keys

Here is the list of the 20 Keys in one paragraph, I invite you to meditate, taking some time for each.

1) Duality

An understanding of duality leads to a holistic view that remains the keystone of existence. Etymologically, ‘to exist’ means ‘to separate,’ thus it conveys the existential notion of stepping out from the Great All, from the Unity (YOUunity), in order to experience the Living and thus recover this individual unity and, thereby the collective oneness. Similarly, by disassembling a device and discovering the functionality of each component, we can perceive its overall functioning and rebuild it.

2) The Meaning of life

Questioning the meaning of life helps us to better understand existence, and to appreciate it in a global way or focused on any one field and discipline. It is only through absurdity, sarcasm, naivety, candor—let's say new and lucid eyes—that we can test the foundations of our ideas, of the different structures that orchestrate our lives in a grand philharmonic or sometimes cacophonous concert.

3) (The Quest for) Unity

Originally, we come from the Great All though we were separated from it at birth. We start from the overall view of the puzzle to focus on a single piece (comparable to individuality), then in order to put the pieces back in order, create sets in order to reconstruct the starting diagram and thus return to the original puzzle. The quest for Unity seems existential on an individual and collective scale. This is one of the deep reasons for being of the Living, of existence, accepted by most spiritual paths.

4) Unconditional Love

Unconditional Love is the essence that allows access to unity. It is the cement of the building visible (the edifice) and invisible (the foundations) which holds everything together. It means to love without restraint, preconditions, or borders. It has no without regard for the sender, the receiver, substance, or form. It is the final step on the path of Awakening. It requires compassion, empathy, gratitude,

forgiveness, and divine goodness. Indeed, it is about synchronizing with the divine essence: the glue that connects and entangles all forms of existence through the Living. Thus, everything becomes like a whole of Love without distinguishing: the lover, the loved one, and the love.

5) The Living

The Living is the breath of life. God ‘embodies’ this conscious mind. He manifests the will which animates all types of existence and forms of life. Some say, God created Man in his image. Others hold that we created God in our image. Who is right? Only God knows! Thus, the substantial question would be: in our individual and collective lives, what place do we assign and leave to the Living as well as the border with ourselves? Do we consider Him/Her/It inside or outside?

6) The experience of the Living

The experience of the Living is the connection with the Great All as the cosmic lung and alveoli of it. It is not ‘just’ to be aware of it, but to express it and let yourself be consciously let through. The experience of the Living makes it possible to transcend life, to make it magical, to inject color into it, each moment then becoming a teaching of the soul and of the Consciousness. The idea is to feel the world vibrate in oneself and as oneself, that is to say the famous: I AM, the essence of our soul, without the masks related to the personality and this, without limit of space and time.

7) The Middle Way

The Middle Way sums up the wisdom of temperance, measure, the right dosage, the right balance of life at all levels: visible and invisible, microcosmic and macrocosmic, material and spiritual. It is a question of finding the right balance by freeing oneself from passions. That does not mean giving up the investment in life. It means avoiding extremes. With this practical philosophy, the individual can embrace life and the Living in its greatest generosity in an enthusiastic manner, etymologically ‘traversed by the divine.’

8) The Apocalypse

The term ‘apocalypse’ means literally ‘revelation,’ it is about stripping away the veils of illusion which shroud our reality on physical, psychological, emotional, and metaphysical levels. The process involves

questioning everything and, in particular, our various state, political, financial, educational, and religious institutions, etc. The aim is to see for yourself whether they are simply customary, or whether they make deep sense. The apocalypse involves unraveling the mesh of our reality as well as our social and vital fabric in order to check their solidity and then rebuild them to be more durable.

9) Liberation from the ego

Do I think independently, or are others expressing themselves indirectly through me? Liberation from the ego is not destruction. On the contrary, it is a reconfiguration, in the sense of collaboration. It seems wiser that ego and individuality should not be capricious masters but rather benevolent servants. The ultimate goal in this inner journey, after liberation from the grip of the ego, is to mend our connection with the Higher Self, the true I AM, which remains unchanged from one incarnation to another, leading to Unity (YOUunity).

10) Cleansing

Psychological and emotional cleansing allows us to free ourselves from traumas—from patterns related to childhood and the growth, as well as a trans-generational heritage linked to our previous lives—in order to access our Higher Self. It is about lightening our ‘body of suffering’ first by understanding the origin and impact of our pain and trauma, then embracing them in order to devitalize them. It requires acceptance and forgiveness. It is the most effective way to free us from anything that weighs down our Awakening and slows the process of elevation.

11) Reconnection

The strong connection with some higher Unity—in whatever form—seems to be cruelly lacking in modern society. Many people feel lost and disoriented. All the artificial Edens, palliatives and distractions (such as hyper consumption, entertainment media, drugs, and the greedy accumulation of money) are illusory anesthetics disconnecting us ever more from the world and the Living. Reconnection with the Living seems vital individually and collectively, for balance and wholeness. We need to feel that we belong to the Great Whole and, consequently, vibrate in unison with Him and as Him.

12) Energy

Everything is energy. Thus, the balance and the harmony of existence require its good circulation at every level: the socio-economic-financial system, science, creativity, and health. It is the key residing in the Ether, Qi, Ki, Prana, Ka, or the 5th element. It unites everything to everything. Hence the primary need to synchronize with this energy, knowing how it works as well as playing with it, assuming that we are what we think and attract what we feel, the somatic basis. Our life seems to be the result of our moods. It is therefore essential to have a healthy lifestyle at the cerebral, psychological, and physical levels, including a balance of life. We need, as the saying goes, *"A healthy mind in a healthy body."*

13) Nature

Nature is our mother, of whom we are an integral part. We cannot disconnect from it. So, spending time alone and / or in silence in nature recharges our energies, reminding us that we are one with it. Otherwise, we have only the grayness of bitumen and concrete. Living without having contact with the Earth would be like doing yoga in medieval armor. It must be healthy and wise to synchronize more with our mother. She does not represent a threat. We need the deep collaboration with her that we have had since the dawn of time.

14) Transcendence

The transcendence of being consists in expanding its spheres of consciousness and heart in order to rise beyond an exclusively material condition to attain wholeness including a spiritual dimension. In a more down-to-earth and pragmatic way, our DNA is not a fixity but evolves over the course of our lives. It responds to our state of mind on a vibratory level. This is called epigenetics. Parts of our DNA that lie dormant in us, can be awakened, as capacities, in order to spread the Light in one direction: the essence of the 'materialization' of the Living, the disclosure of Love, and harmony. . .

15) Space-time

Space-time is an illusion. It is part of a larger scheme like a block including the consciousness that filters and smooths existence over time and spreads it out in space, and beyond, like nesting dolls, breaking the linearity of time. Everything exists here and now: all that is past, the present, and all the possible futures. Everything is already pre-established. The multiverse, the Living, is 'à la carte.' Yet our states of mind,

our moods, also give us a role as co-creators that respects every person's free will, without overlap or causality.

16) Present

Ninety to ninety-five percent of his time, the individual is either projecting his thoughts towards an imaginary future or rehashing his past. However, being on autopilot completely disconnects us from the present and thus subtly from the Presence. The present is a gift, and rich is the one who knows how to grasp it both ways. The power of the present moment (and thus mindfulness) transcends space-time. It constitutes a kind of portal to infinity allowing access to 'et(h)ernity': an extraordinary metaphysical dimension. The universal 'here and now' seems timeless, of the same order as the I AM, which simply: 'is.' It is! That's it!

17) Resonance

Resonance is what responds to some other, echoing between the infinitely small and the infinitely large, between us and the world, our cells, their atoms . . . it manifests the entanglement of the Living: the cosmic lung for the breath of life of which we individually are the alveoli. It is a kind of dialogue that takes place between you and the world through events, people, and nature in the form of synchronicities. In addition, it is the butterfly effect—it is the idea that we contain the Universe and thus, if we apply the wisdom of Gandhi, must embody the change that we want to see in the universe (YOUiverse towards a YOUiverSOUL dimension). Then miracles can occur in our daily lives.

18) C(c)onscience

It is wise to separate Consciousness from individual consciousness as the 'Absolute Truth' corresponding to the sum of relative truths. Indeed, The Great All is experienced through us individually and, reciprocally, we are invited to express the Living as an original, rediscovered Unity (YOUunity). This consciousness acts as a filter without which, if we had access to the Consciousness, would be similar to receiving in a fraction of a second, an infinity of different movies and scenarios. It would be quite simply incomprehensible and above all unlivable.

19) Magic

There is magic in everything from the somatic dimension to psychoanalysis, to marketing, to bewitchment. Any thought affects and shapes individuals, often passively in that ‘silence means consent.’ Thus, reality seems to be the fruit of subjective beliefs and perceptions. Our thoughts constitute energy that will acknowledge other thought forms and associate with them in a snowball effect, like a conglomerate of frequencies that take on energy, weight, and density by materializing. And that influences the collective reciprocally like the chicken and the egg.

20) Initiation

Everything is initiatory, in complexity as in simplicity, Awakening exists on any scale, in any activity, even the most trivial. Everything reveals a form of symbolism and mysticism at different levels of perception. Those levels depend on the degree of openness, the time when the reconnection is engaged, and the sensitivity of the heart as it begins to expand. Real Enlightenment does not lie in the accumulation of facts. It is an awakening of the conscience and the heart which goes through successive stages and, thus, widens its spheres and fields of action. This is not a medal, or a degree carved in stone, but an endless quest for and in the ‘et(h)ernal.’

Step IV: The 20 keys, more developed

We have now reached the fourth step. We will further develop the keys although each will remain synthetic, limited to one page, about *a thousand and one words—though each could be the subject of a thesis in a universal encyclopedia. The aim is to summarize to better visualize, and the book's approach uses the double funnel method, the essence of Hermeticism, *"As above so below, as below so above."*

In addition, we will offer a small implementation (perceived as a challenge)—educational in the sense of integrating the fact that while theory is important, practice and experience are essential.

(* in a nod to the Persian Tales of One Thousand and One Nights that rocked my nights and dreams).

Key 1: Duality, the essential basis of existence leading to the holistic dimension

Duality is the essential basis of existence leading to the holistic dimension.

Duality is inherent in existence. Etymologically ‘to exist’ means ‘to step out,’ ‘to emerge,’ ‘to segment’ or ‘to separate.’ So, starting from the principle that we come from the Great Whole, in order to experience life, we must separate from the whole. Thus, the dualism is a prerequisite for life, and the understanding of its functioning is revealed by applying a holistic vision. Literally ‘holos’ in Greek, means ‘global’, ‘overall.’ Also, we can ‘truly’ apprehend the Living, life in its entirety, thanks to this application.

It is as if we dismantle a mechanism to understand each of its components and how they function together. Ultimately, we reconstruct it and thus make it work again. Painting is another analogy. The Great All is at the same time the painter, the painting, and the characters in the painting. The latter are embodied by us but are animated by the breath of the Living. However, to see ourselves we must step out from the painting, taking a distance from it to understand life. Then we understand that we are an integral part of the painting as well as fragments of the artist.

Greek philosophy through the dialectic method, discourse between two or more people holding different points of view about a subject, allows the widening of consciousness, namely: The Living. It is found under different names in many cultures, but the substance is the same: Yin and Yang in Taoism, Ida and Pingala in Hinduism, are the same basic principle, the Tao corresponds to the inseparable whole. If we talk about the Tao, we get out of the Tao, we get out of the picture. Yin and Yang are not opposed but complementary. Both are necessary for the balance of the life and the dynamics of existence. Without creative conflict, the Tao stagnates, remaining potential and formless.

Life is binary with one thing defining its opposite. For us to appreciate light, there must be shade. Without light, we could not imagine darkness. The valleys delineate the mountain. The question of preferring or choosing between inhaling or exhaling would seem meaningless, highlighting the divine breath, the primordial cosmic breathing of the Living through duality.

So, by experiencing what we are not, we can understand what we are. The holistic vision corresponds to an overview from height—the ‘Big Picture.’ However, this vision is not human. It is divine. A human being, in a ‘normal, material state of consciousness can only apprehend it from afar. Indeed, the absolute (theoretical) Truth constitutes the sum of the relative (practical), human subjective truths.

Here are two analogies to illustrate this point. Take the six faces of a Rubik’s cube. If everyone were to stubbornly say that their color matches the truth and the color of the Rubik’s cube, they would be wrong.

There are six colors. This is the reason why Rumi said: “*The truth was a mirror in the hands of God. It fell and broke into pieces. Everybody took a piece of it, and they looked at it and thought they had the truth.*”

It is also comparable to the metaphor of the elephant with each blind man touching a part of its body. The first touches the foot, which smells like bark. He reports to the king that it is a tree. The second touches the tail and testifies to the king that it is a rope. The third touches the ivory tusk and then says it is a spear. The fourth touches the ear and concludes that it is a banana leaf. The last one touches the animal's stomach and suggests that it is a wall.

Each one has his own justified interpretation. But all are in error. This is how putting back the pieces of the puzzle, examining each fragment, allows us to see the bigger picture. Perhaps by sharing, the blind men would develop their understanding, widening their field of consciousness and arrive at the truth.

Differences allow existence to express itself. The beauty of life lies in its fragmentation. It is comparable to hot and cold ocean currents. If they were merged as lukewarm water, the dynamic climates, and seasons would not exist, and life here would be impossible. If everyone had the same opinion, there would be no debate and no evolution of thought. There would no longer be a human ‘raison d'être.’

Likewise, on a material level, if there is physics, there must be metaphysics. Being confined in the painting skews the experience. The proof is in the famous experiment of ‘Young's Slits’ which investigated the nature of photons. It showed that each photon is both a particle and a wave, depending on the method of observation. Quite simply, the reality we perceive is only a fragment. It is like peeping through a keyhole. When we analyze our physical world one way, we get clockwork and particles—while at a higher level, we find waves and a field of probabilities. Hence the need to gain height and expand our horizons to analyze reality. This is where the holistic dimension integrates the big picture and is found to be existential.

The holYlistic dimension, with a Y and, from there, the concept of holYstyle of life is broad, rich, and intense. It is an elliptical vision. It is spiral in movement because everything is entangled, so it cannot correspond to a fixed structure, nor to a Manichean approach. Rather it is evolutionary. This is the principle of the funnel method, a kind of double holy grail: to apply this overview with a notion of focus, precision or broadening on any type of observation

Now we can perhaps appreciate this famous initial sentence differently: **Knowledge and understanding of duality lead to an overall and holistic view that remains the keystone of existence.**

☞ **Practice:** Try to analyze life in general as well as your everyday life, each thing as a whole belonging to a greater whole, distinguishing the complementary components: light and dark, feminine and masculine, positive and negative, hot and cold, mountain and valley... Try to visualize their point of equilibrium as well as their dynamics, and try to determine if there is a simple duality or if there may be further nuances.

☞ The goal is to put into practice a holistic approach in your daily life including a synthetic vision and an ability to adjust the degree of focus by using the funnel method.

Key 2: Questioning the meaning of life to find answers within yourself

Questioning is a characteristic of *Homo sapiens sapiens*: the people who know they know. We are capable of it thanks to our conscious minds. Hence our fall into matter after leaving the Garden of Eden, the metaphorical symbol of absolute Unity (YOUunity). It is a quest for a meaning, a goal, or a finality. Basically, why are we on this Earth? Why are we born? What is our purpose? In short, what is all this for? It is asking these existential questions that differentiates us from the animal and, on another level, from the machine.

However, modern society overwhelms us with information and distractions. In so doing, it obstructs the natural pattern of questioning to find meaning in ones life. Everything is coordinated to avoid answering questions.

Questions can come from different angles. They can be natural, or they can result from education. The inner child can contribute, stimulated by the candor of our own offspring. Children question any structure: all the achievements of our systems, of our world, of our institutions. These are questions, however innocent, candid, or naive, which often have an existential resonance. It is comparable to wondering about our way of driving, by itemizing its various components: depress the clutch, select the gear, release the clutch accelerate . . . and so on. Most of us drive automatically without being aware of how we do it, or even being able to explain. This is true for many subjects, fields, and activities. Questioning is not dissent, or trouble-making. It is rather lucidity. It is a positive curiosity which is interested and marvels at things, people and their functioning.

It can also result from a shock: death, a break-up, dismissal, a crisis . . . constituting a catalyst or trigger. All the wisdom of the world should be questioned to avoid it being imposed. Sufi insight urges us to "*Question everything, even this proverb.*"

That is especially nowadays with digital technology evolving exponentially. The dawn of a new era can be perceived, at the same time, as exciting and frightening. In the disclosure of information, how can we distinguish truth from falsehood . . . news from fake news? Image manipulation software can re-write history, faking photos and videos of people living or dead. We can see images of Hitler receiving the *Nobel Peace Prize* as well as the *Medal of the Righteous*. As Rabelais put it so aptly five centuries ago, "*Science without conscience is only ruin of the soul.*"

Questioning the meaning of life is comparable to disassembling a clockwork device in order to understand its general mechanism, and the function of each component—then reassembling the parts in order to reconstruct the device.

Questioning things gives freedom. It is the principle of the myth of Plato's cave, which depicts men chained in the darkness of a cave. These have behind them the light of a fire, a fireplace creating a scene of shadows like Chinese puppet shows. However, the projection of these shadows on the wall in front of them, seems, for them, to constitute reality. When one of them frees himself from his chains and reaches the outside, he will at first be dazzled by the light of day. But then he will be able to see the landscape and return to his origins to describe what he saw. However, his fellows will refuse to believe what he tells them, dismissing it as hallucination or madness. They will not be ready to accept, to understand this expanded and more lucid reality. They may want to destroy it because it jeopardizes their psychological balance—the foundations of their beliefs and consequently threatens their past, their culture, their faith, their knowledge . . . their existence.

This allegory of the cave can be transposed to many situations. This is what Hindus call Maya, the veils of illusion. All seekers are invited to interrogate everything—the meaning of life as well as all the rules of existence—in order to always widen their field of vision and their field of consciousness.

Thus, as the Delphi oracle insisted, "*Know thyself and you shall know the universe and the Gods.*" Any path can only be internal. Any quest for meaning can only come from working on oneself. We can use techniques and advice from others. We can have helpers, supporters, mentors, or guides. That is called maieutic: giving keys so that everyone can open the doors of consciousness as we hear them and as we wish if we are ready. However, no one can go to the toilet or eat for us.

This idea is essential. The process of Awakening and Enlightenment can only be individual. It is a return to oneself which then creates reactions from and interaction with the outside world. However, over time we learn that there is a reciprocity between the inside and the outside. The world in itself corresponds to the reverberations of the outside world and vice versa, involving a kind of game of mirrors reflect and are reflected in each other infinitely.

Now we can perhaps appreciate this famous initial sentence differently: **Questioning the meaning of life makes it possible to better understand it, and to appreciate it in a global way and / or focused on any type of field and discipline.**

☞ **Practice:** Try to define the meaning of Life in general and moreover what is the meaning of yours? Seneca said, "*There is no favorable wind for those who do not know where they are going.*" What is your life mission? What are your qualifiable and quantifiable objectives and when? And above all: how will

you achieve it? Put your thoughts on paper and try to brainstorm and develop the in the form of a practical and pragmatic roadmap.

↳ The objective is to structure your mind and to give birth in matter, formally and symbolically, to the meaning of Life and of yours.

Key 3: The quest of Unity, regaining your original state

The quest for Unity signifies an aspiration to recover, to find ones absolute union with oneself and with the surrounding world. To do this, there are two steps. First, unity with a lowercase ‘u’ in the sense of individual unity. This is inner peace, when all emotions are appeased, and one is in communion with the world. We then become one, even if we have retained our **individuality** (keeping in mind that we embody a fragment of the Absolute, of the Great All). It is a two-way quest working on ourselves to clean our emotional charges and psychological energy, so as to free ourselves and find an inner harmony which will lead to outer harmony. We then free ourselves from whatever chained us at the emotional and vibratory level. It is as if we had unloaded, denervated some pain in relation to a whatever created a negative reaction. Without this work beforehand, it is like a person with the epidermis burnt severely, who would cry out in pain on receiving a gentle caress.

Truth to tell, it is like de-nerving a tooth. Afterwards, you no longer feel any pain, regardless of the operation or treatment performed on the tooth. There is no question of becoming insensitive. On the contrary, you have a certain distance and detachment from the event, the theme, or the person. For example, it is like laughing later in life when you remember having cried all the tears in your body because a little friend stole your snack at the age of 4- 5 years. This is the principle of Pavlovian conditioning. A dog is shown food just after the ringing of a bell. Each time the same bell is rung, the dog salivates and wags its tail. It is an affective and emotional memory, a ‘*conditioned response*.’

So, someone can blame you or hate you simply because you bear the first name of an ‘ex’ who traumatized him, or because you are a doctor, and a surgeon once mistreated a loved one in his childhood. But as Saint Exupéry wrote, *"It's a sad thing to blame all the roses because one of them stung you."*

This introspection is necessary to be at peace with oneself— the precondition for being at peace with the outside world and its occupants. Interior unity is what most spiritualities recommend for those who aspire to Salvation, Awakening, or Enlightenment. It is a connection to ones Higher Self, the true I AM that is linked to the personality. You could draw a parallel with a naked person, compared to someone disguised in a costume. Thus, the wardrobe would correspond to all the masks of the personality or even beyond the different incarnations, the naked body would constitute the true essence of the individual, his Higher Self, rediscovered.

The famous quest for the Holy Grail that some seek outside as a hidden treasure seems neither more nor less a priori than the fact of finding in oneself this primordial unity, this Absolute from which we were separated at the dawn of our existence in order to experience duality. The individual, once this individual

unity is found, understands the separation as an embodiment. There is no ‘chosen people.’ Everyone is invited to undertake this quest to transcend her or his self.

Hermeticism and alchemy used the metaphor of the philosopher's stone regarding the impact of mind on matter. It is a question of cleaning these low vibrations, by healing and appeasing its own emotions, ones traumas, ones pains, ones psychological loads, and thus to free oneself from them in order to shape this stone, so that it can symbolically fit into a building, a balanced and harmonious societal and human edifice.

Individual unity means a personality and a consciousness liberated from all excessive emotional and psychological schemata. It is then a matter of releasing ones true I AM, ones eternal soul, in the expression of ones full capacities. However, these correspond to a bridge with the collective unconscious—the Akhasha (among Hindus), the world of Plato's Forms (among the ancient Greeks), the quantum or unified field (among theoretical physicists), or the Unity with a capital ‘U’ or ‘YOUunity’ (Unity within you).

To resume: we have come from the Great All / The Living to recover It individually and then collectively. We start from the overview of the puzzle to focus on a single piece, then we put the pieces in order, creating sets to obtain, ultimately, the initial diagram and thus return to the initial overview. It is about the individual and collective Unity: the piece remains in its place (unloaded, psychologically and emotionally denervated) in the gigantic puzzle game, conscious and relieved to know that it is an integral part of this ‘eye of I/High’ great game of Life satisfying its natural need for belonging.

Now we can perhaps appreciate this famous initial sentence differently: **The quest for Unity (YOUunity), individual and collective, is one of the deep reasons for being of the Living instilled by most of the different spiritual paths.**

☞ **Practice:** Try to list all the human, organizational, and environmental factors that make your life easier and that you would miss if you found yourself stranded on a desert island overnight with nothing. Then ask yourself the question of what you bring to others, to society...?

☞ The goal is to become aware of our dependence on the world, on others. We are bound to the outside world by force of circumstances. So, the idea is to focus on the positive aspects raising the vibratory level of our thoughts and thereby remaining in perpetual gratitude.

Key 4: Unconditional Love, the essence that transcends everything

Unconditional Love encompasses any type of love without examination. It is not bounded by the sender, the receiver, the substance, or the form. We distinguish —

- 1- carnal love: with a companion, a life partner (husband-wife, fiancé (e), a simple union . . .)
- 2- the love of family, for ones child, for parents . . .
- 3- love of friends or colleagues . . .
- 4- love through materialism: activities, distractions, good food, nature . . . the simple pleasures of life: loving a good glass of fresh water, a sunset, meditation, a sport as a supporter or player, loving to learn, ‘love to love,’ loving yourself too (yourself, without falling into narcissism, of course) . . .
- 5- Divine Love . . . the sum of the four, the quintessence which expects nothing in return, is without judgment, without regard, without conditions.

Unconditional Love is loving Life in the absolute, rain and shine (both necessary for the beauty of a rainbow). Do you like movies with no twist, painless and sanitized? Do you know many perfect couples, irreproachable individuals, lives without errors...? They don't exist; they are not human . . . so why not try to love everything, even the rain, a melodramatic film, nostalgia . . .? This is Unconditional Love.

Beyond that, it is to love everything, as much as possible: from the profane to the sacred, from the gross to the subtle. It is to appreciate both the material and the spiritual in balance. It is besides all the symbolism of the cross namely a horizontal alignment representing materialism, and a vertical alignment with the invisible ascending spirit. A balanced being has a good mix between these two polarities constituting complementarity, Unity, and hence wholeness.

According to much spiritual thought, if one had to summarize life in the briefest way, there would be two primordial energies: Love and Fear. The latter would be precisely the result of a lack of Love— the fear of losing, or the pain of having lost, or the fear of lacking love. Basically, fear would be deficiency in Love and a cry for help, a kind of SOS literally Save Our Soul: a cry from the heart, “I need help and attention.” We can stand out from the crowd by being benevolent, but also, alas, by being a nuisance.

To love unconditionally literally means to love without borders, without conditions, blindly, without restraint. It is a final step in the endless path of Awakening because it is certainly easy to love something or someone nice, but it is much more difficult to love a hateful person. As Sufi wisdom recalls through Shams ed Tabrizi: *“It is easy to love a perfect God, unblemished and infallible that He is. What is far*

more difficult is to love fellow human being with all their imperfections and defects. Remember, one can only know what one is capable of loving. There is no wisdom without love. Unless we learn to love God's creation, we can neither truly love nor truly know God."

Just like most parents after the birth of their child will love him whatever his handicap, whatever his character, whatever his behavior, so it is for the Creator. Unconditional Love means synchronizing with the divine essence, the glue that interconnects all forms of existence through the Living. Consequently, everything is diluted like a whole of Love: the lover, the loved one, the love. Love is. We activate it, we receive it, we observe it . . . It is! That's it! The form seems strange, but it is very deep, inviting to meditation.

It involves compassion, empathy, gratitude, forgiveness, divine goodness in a compact way.

It goes without saying that it is much easier to theorize unconditional love, to talk about it, to conceptualize it than to give it and especially in extreme cases such as loving your torturer, or loving a person who has hurt your family. Unconditional love requires detachment, devoid of any emotional dependence. It must take in the entirety of the object including his complexion, his own inner conflicts, his calls for help. Once again, I insist on SOS, so essential is it, *Save Our Souls*. Why? To free yourself and the other. Even if you are only doing it for yourself at first, it is essential. It will uplift and soothe you.

I insist on this as the concept can be overused and misunderstood, I will rephrase it. Unconditional Love does not mean accepting and loving everything by conscious or unconscious perversion in extreme cases: servitude, humiliation, torturers, toxic relationships . . . No. It is wise to know how to protect yourself from them, and if we feel its capacities—empathy, forgiveness—we can practice unconditional love in a detached way, at a distance, without interaction. We love people despite their faults, but from afar, for example. Also, in a more proactive way, we can help, by holding hands with the result of this lack of Love: fear manifested as violence and hatred. But it's dangerous, like a black hole which swallows everything in its path. To do this, it is best to have achieved a certain level of wisdom, detachment, and emotional solidity. It requires great self-control and implicitly self-knowledge. In my opinion, it is to be practiced in moderation! After all, if you're sprawled out in the gutter how can you help someone else get up?

Without going that far, as analogies, you can watch a movie in which there is a villain you can insult and call different name-calling. However, when the film is finished when you have turned off the TV or gone out of the cinema, you tell yourself that the actor was perfect in his role of scoundrel, the costume he put on suited him very well and his role play was excellent. It is extremely rare for spectators to attack an

actor after leaving a theater, wanting to do battle with this famous role of bad guy. This image, this parallel, this metaphor is comparable to the great masquerade called life. However, behind the scenes, namely the invisible, the co-creator and co-scriptwriter that we can call the Creator, the Living One, the Source knows that all this masquerade is neither more nor less present and co-created than to make people understand emotions, gain experience, experience the different facets of life in order to make choices, namely: what we are and what we are not, what we want and what that we do not want. Thus, unconditional love goes through the fact of thanking the talent of actor of this rascal or this torturer, by understanding the mitigating circumstances thanks to the empathy consequences of his traumas, his childhood patterns as well as in understanding that this was necessary in order to make us evolve, move forward, understand, hear the Living. Thank you for your experiences, your trials, this is unconditional Love which allows you to rise, by raising your vibrations, to awaken and to widen your field of consciousness and your spectrum of the heart.

We can consider that Unconditional Love is in some way divine and constitutes the fruit of the expression of the Living, its materialization, in a certain way, as energy and essence thereby showing a will to transmit, to share and above all to radiate, to propagate, to spread, to expand . . .

Now we can, perhaps, appreciate this famous initial sentence differently: **Unconditional Love is the essence that allows access to unity, it is the cement of the visible and invisible building which holds everything together.**

☞ **Practice:** Try to think of an experience that you qualify as negative, extracting what it gave you that was positive: a lesson, a questioning . . . what you learned from it. Look at this one with Love, and gratitude while thanking. Then visualize someone who has made you suffer and imagine yourself shaking their hand and kissing them creating a halo of Light and, in that contact, you feel all the negative charges fly away; this person cries and asks for your forgiveness, explaining that he regrets doing this, that he was wrong, and repents.

☞ The objective is to embrace Life with Love, to welcome it with blessing as an experience, an opportunity to understand things in the form of a teaching. Also to appreciate it as a practical case study, a role play, a simulation, or as if you lived an interactive cowboy or medieval film, participating in a sound and light that allowed you to feel the sensations of the time. Here it is the same experimental principle with a detachment. You are not your sorrows or your sufferings because these are states of mind: they are not you. It is up to you to free yourself. It is a choice, even if it is conceptual and delicate to integrate deeply and truly.

Key 5: The Living, the will at the origin of all existence

The Living means life. It translates the movement of existence through a progressive verb: living, literally ‘who/which lives.’ The Living is an indirect way of referring to the divinity so as to avoid pronouncing the name of ‘God, a taboo concept for some, oriented, and dogmatic. We have a very large number of synonyms for this abstract concept. For example, we can conjure Mother Nature, the Absolute, the Source, the Soul of the world, the Light, the Divine Matrix, the Almighty, Providence, the Unity (YOUunity), the Tao, the Lord, the universe (YOUuniverse), Alpha and Omega, Consciousness..., dark energy, the Singularity point, the God particle or Higgs boson . . . etc. . . . as well as the absence of a name.

Jews, for example, can refer to ‘Adonai’ (my lords) or ‘the Shechina’ (the female divine presence) but cannot pronounce the name of God, which is transcribed in roman letters as YHWH (‘I am what I will’). In the same spirit, Muslims have 99 names for Allah—the Beneficent, the Merciful and so on—but the 100th remains hidden, being, a priori, subtly coiled in each of us. The habit of not naming Him starts from the principle of not altering His absolute potential. Indeed, as the Danish philosopher Søren Kierkegaard says: *“To give me a name is to annihilate myself, by giving me a name, by giving me a label, you annihilate all other things that I could be.”* Not to name God is to avoid limiting him given that He is everything, everywhere, in everything, through everything. Hence the name Great All which integrates the totality: the formed and the formless, the real and the contingent, the alpha and the omega, the visible and the invisible.

The Living gives dynamics but also, and above all, will. Behind every creative human organization, whether it is a nation, a company, a society, or slightest romantic or friendly relationship, there is necessarily a will to be and to do. Behind the growth of a plant, of a tree, the migration of birds, the displacement of a school of fish ‘as one,’ the organization of a beehive, an anthill, the regulation of sea currents, the perfect orchestration of the energies and forces which govern the cosmos, there also seems to be a will.

To deny or ignore this will and ascribe everything to chance would be like putting a bomb in a printing press, the result of which would be a library made up of a multitude of books wisely classified by headings.

At the level of probability, that life is possible on Earth, is a conjunction of an incredible alignment of forces and parameters, comparable to a sniper hitting a postage stamp 14 billion light years away. We can deduce in a down-to-earth way that success could come from either extreme precision or fantastical luck.

When we study the cosmos, literally ‘order,’ as well as nature in general, we cannot help but marvel at its seemingly miraculous organization. As an accident, Life would be comparable to a tornado magically assembling billions of tiny spare parts of an airplane, scattered on the ground for thousands of kilometers, to produce magnificent wings of steel allowing us to rise and travel.

Max Planck, one of the fathers of quantum mechanics and Nobel Prize winner in physics in 1918 said: *“All matter originates and exists only by virtue of a force. We must assume behind this force the existence of a conscious and intelligent mind. This mind is the matrix of all matter.”*

The Living integrates the two polarities, physics and metaphysics, in an enlarged vision of Life as well as ‘life after life,’ invisible, or death (in the language of the Living). This includes reincarnation and in particular the Soul of the World: Consciousness as God, the Great All, the cosmic lung of which each incarnation constitutes an alveolus.

Beyond that, to understand the limitless scope of the Living as omnipresence and omniscience, it is important to note this in the form of an analogy, as already mentioned. A good number of esotericisms agree that there is nothing other than the manifestation of the Living, in everything, everywhere and by everything. At the beginning, the Great All is comparable to a painting, being both the artist and the observer, he must extract himself and take a step back to admire and **contemplate** his work even as he continues to perfect it ad infinitum. So, it seems that we are playing his different characters. We understand better then why ‘to exist’ etymologically means ‘to emerge’ or ‘to separate.’

The great Sufi, Shams of Tabriz, said, *“You can study God through everything and everyone in the universe, because God is not confined in a mosque, synagogue or church. But if you are still in need of knowing where exactly His abode is, there is only one place to look for him: in the heart of a true lover.”*

The Living is so everywhere that most people can no longer even see it. It seems too big, too infinite to be contained in one heart and one and the same consciousness. A finite and limited being cannot conceive of the Absolute. Try to put all the oceans in a glass, or even a bottle, at best, a swimming pool and all you will see is a deluge.

Shams of Tabriz said, *“How we see God is a direct reflection of how we see ourselves. If God brings to mind mostly fear and blame, it means there is too much fear and blame welled inside us. If we see God as full of love and compassion, so are we.”*

For some, God created Man in his image, for others, men created God in their image, in the image of their imagination, who is right? Only god knows! (?)

Thus, the question implicitly linked to this concept: what is the place of the Living in our individual and collective lives as well as the border with ourselves?

Now we can perhaps appreciate this famous initial sentence differently: **The Living corresponds to the breath of life. It ‘embodies’ or ‘manifests’ the will or conscious mind that animates all types of existence, from the microcosmic to the macrocosmic (from the infinite small to the infinite large).**

☞ **Practice:** Try to observe everyday life so that it becomes a habit to admire the hand (of the Living), the will of something transcendent so you say to yourself: ‘It is still well done!’ Beyond that, try to question yourself for any event, positive or negative encounter: ‘What do you want, what do they want to show me, as information, as experience?’

☞ The objective is to establish a bond of recognition, gratitude and above all to open our eyes to the magic of life, the expression of the Living in all these little things that seem normal: giving birth, the human body, the stars, the climate, the growth of wheat, rice, internet, a telephone, an airplane. . .

Key 6: The experience of the Living to really feel alive

This theme is not a repetition of the previous one, namely the evocation of the Living, it is the logical continuation and complementary. Knowing is good, it is even essential, to start, to know where you are going and what you want to experience. That is practical. So, here it is not a question of knowing on a theoretical level the attributes of the Great All, its infinite facets, its manifestations in the form of culture. It is experiencing the Living and expressing it—allowing oneself to be crossed by the current of the water of life, The Source, of living It, of being Its manifestation and then feeling it through everything, everyone, every event, every discussion, every manifestation of life in a physical, metaphysical, deep as light and harmless way.

In a way, the best parallel would be Rei-Ki. This Japanese tradition involves the release of transcendental energy that the Japanese call Ki, the Chinese call Chi, and Hindus and Buddhists' call Prana. Thus, Reiki consists of a transfer of this famous subtle energy, Ki, between the therapist and the patient, the sender, and the receiver. However, it is in no way a production of energy on the part of the transmitter, but a letting go to create a vacuum. The therapist is a conductor, connecting to the Source in order to transmit energy. The practitioner just lets himself be crossed by this energy. He transmits it to the recipient and, being part of a circuit, also receives the benefits of this transcendental energy.

If we had to summarize simply; in a way, God experiences Himself through us, and we experience ourselves through Him (say we try) and this is our original unity.

Also, to let the divine express itself through us, each of us must be transparent like glass—not necessarily giving up his ego, his character, his personality but, say, putting it in its place so that it is a good servant but not our master. Allowing the Living to express himself also requires introspection, cleaning, thanks in part to forgiveness.

Victor Hugo said: *'Conscience is God present in man.'* It would seem that the fruit of the tree of knowledge, bringing lucidity, was perhaps more of a blessing than a damnation. It gave access to a higher state of mind, breathed in by divine breath. What if the narrow and limiting vision was a pure human interpretation reflecting the intellectual capacity and heart of man?

The great Sufi Shams of Tabriz said, *"You can study God through everything and everyone in the universe, because God is not confined in a mosque, synagogue or church. But if you are still in need of knowing where exactly His abode is, there is only one place to look for him: in the heart of a true lover."*

We can make a bridge with Rumi's philosophy. Let's say that he was inspired by this luminous thought, a priori divine: "I saw God with the eye of my heart. I asked him: Who are you? He replied: 'You!' "

Moreover, it is interesting to correlate this point with the vision of Leonardo da Vinci who said: "Principles for the development of a complete mind: study the science of art. Study the art of science. Develop your senses, especially learn to see. Realize that everything connects to everything else." The whole spirit leads to wholeness including oneness and implicitly this 'obligatory' passage with a work of reconnection and divine expression.

The experience of the Living makes it possible to transcend life, to make it magical, to inject color into it; each moment then becomes a teaching of the soul and of the Consciousness (God). The idea is to feel the world vibrate in oneself and as oneself, that is to say the I AM, the essence of our soul, without the masks of the personality and without limit of space and time.

Anyone who understands the magic of programming can only admire the ingenious engineer. He sees himself led to believe the incredible and then to recognize without any doubt, but not with blind faith, his unlimited capacities.

Also, beyond the wonder of life through the Living and its recognition, this experimental approach allows you to feel reconnected to the Source of the Living. Tesla wisely said, "*Every living being is a motor connected to the driving wheel of the universe. While one might think that every living thing is affected only by its direct environment, its external sphere of influence extends to infinity.*"

To go in the direction that everything is entangled and emanates from the Great All of which we are part and have access, the physicist and philosopher, Jean-Emile Charon, declared: "In the universe, each atom is connected to all the other atoms, through the substance (spirit) of antimatter. All knowledge is potentially accessible to every atom in the universe." Now, this is due to what quantum mechanics calls the principle of entanglement.

To understand this reciprocal principle that the Living One experiences himself through us, and we experience ourselves through Him as an original rediscovered unit, Rumi said: "*You are not a drop in the ocean, you are the ocean in a drop.*"

This is an abstract concept, in theory and especially with vile, simply human words, yet in Sufism it is revealed: "*Silence is the language of God, all else is poor translation.*" Thus, practice seems the only way to apprehend and express the Living Being, as soon as the ego cedes its place, and once the latter has precisely been put back in place and in its place.

We are free for to erect walls, illusory and existential separations with the Great All. This is also free will. As Sufi wisdom reminds us: *“One day Satan, met a man and said to him: if you want to be like me, use as many times as possible: ‘I’.”*

Now we can perhaps appreciate this famous initial sentence differently: **The experience of the Living is the connection with the Great All as the cosmic lung and alveoli of it. It is not just about just being aware of it, but also involves expressing it and letting yourself be consciously passed through.**

☞ **Practice:** Try to take about ten minutes each day to be quiet and observe. Observe life flowing and flowing. Admire the organization. Try to feel this subtle Presence in the laughter of a child, a barking dog, the flight of a bird, the sunset, the raindrops, a discussion, a game . . . tempo, that subtle rhythm that synchronizes with the beating of your heart. Tell yourself that you are in a movie: both spectator but also actor and the whole. The scenario, the extras, the sets everything is in place, coordinated perfectly. Everything remains within you: in your head, in your heart, in your body, and beyond!

☞ The objective is to feel the cosmic lung of the Living One, like a gigantic breath of which you embody an alveolus. Little by little, you will leave room for the Presence, something inexplicable but a kind of strength, which will surpass you . . . You will never feel alone again.

Key 7: The Middle Way, the key to a balanced life

The Middle Way simply means freeing ourselves from passions. It is a process of privileging balance, and temperance—avoiding extremes. It does not mean relinquishing our investments in life and love. It does not require us to stop being passionate about an activity or an interest. It is simply a matter of not becoming dependent—not relying on any kind of crutch whose disappearance would destabilize our personality and, hence, our existence.

Choosing the Middle Way empowers us to preserve ourselves, to measure our actions and feelings before events and people. It does enforce restriction or frustration. On the contrary, it allows us to aspire to a greater freedom through detachment. It is an emotional liberation. Yet it does not mean a lack of involvement. It leads us to an appreciation for life in its greatest generosity— marveling at it as it should be, and by sublimating it in a fair way.

The Middle Way does not prohibit anything, it just recommends an optimum dosage, a balance in all things. This concept is present in Asian philosophy and Eastern spiritualities, but it can also be found in the Epicurean philosophy of ancient Greece. The latter movement is poorly understood and tends to be summarized as simple enjoyment at a material level. That is an unfair reduction of Epicurus' ideas. He advocated a balance between material and spiritual life: neither too much of one, nor of the other.

Also, we find this Middle Way indirectly and unremarked in Christian esotericism—in this case through Gnosis with the symbol of the cross. The cross has a horizontal alignment with the harmony and the pleasures of materiality (the pleasures of the flesh, good food, distractions, amusements, leisure, sport, etc.) and there is absolutely nothing wrong in that. On the contrary, it shows a gratitude for the Living. What is called 'the art of living,' is a principle found in everything, from the futile to the mystical. Once Enlightenment has been achieved, every act or encounter with anyone is luminous and enlightened. The symbol of the cross also represents a vertical alignment with the invisible: the spiritus, the spirit, the hereafter, metaphysics, etc. In the center of the cross, there is the balanced individual, who appreciates life in an enthusiastic way (literally: 'crossed by the divine'). Thus, the sacred is no longer exclusively confined to the metaphysical dimension but is also physical and material. Indeed, in this perspective, the sacred is present everywhere, as much in frivolity, the superficial, the futile, the artificial dimensions, as in philosophy, esotericism, spirituality, existential questions. The Sufis say, "*When a layman enters a tavern it remains a tavern, when a man of faith enters a tavern, it becomes a temple.*"

The Middle Way is often associated with the East—especially with Taoism and Buddhism as those two schools are soaked in it. The Tao, through Yin and Yang, expresses a balance between the sacred

feminine and the sacred masculine as an energetic polarity (which corresponds in Hinduism to the couple Ida and Pingala). However, the wheel of existence can only function with the right mix of this physical and metaphysical duality. Many people attribute the Middle Way to the Buddha, but as in the phrase ‘all roads lead to Rome,’ the different currents of Hinduism, Buddhism, Taoism, Confucianism, Gnosticism and Greek philosophy all converge on the same Middle Way.

This is precisely the story of the Buddha’s enlightenment. Buddha, in Sanskrit, means ‘the awakened one.’ However, he was not born as such. His Awakening was the result of a long inner journey. Siddhartha Gautama, a rich prince, lived a life of opulence and luxury in a golden palace until the age of 29 when he was devastated by the death of his son. He retreated into a deep introspection that put him on the road in search of a quest for meaning in life. He tried several techniques to free himself from his passions and dependencies, but it was only after six long years of trial and error that he reached Enlightenment.

What few people know is that he had gone through many extreme stages, including very severe asceticism, very extensive fasting, so that he became stunted and lost all his teeth. According to legend, it was during a meditation that, serendipitously, he understood the ultimate teaching of the Middle Way. A few meters from him a sitar teacher was explaining to his student that if the strings of his instrument were too tight, they might snap. On the other hand, if they were not tight enough, they would not emit any sound. It is to those words that Siddhartha Gautama awakened. By renouncing the extremes asceticism, fasting, he could strive to apply and teach the Middle Way —the way of reason, temperance, and the balance of life. From that moment, he became human again and transmitted his deep message, thus entering his true state.

I like to rephrase it more prosaically as follows: if your harp string is not tight enough it will never make a sound. If it is too tight it may break. If we adhere to this Golden Rule (tied to the Middle Way and in resonance with the laws of the universe), life will begin to sing in unison.

Now we can perhaps appreciate this famous initial sentence differently: **The Middle Way sums up the wisdom of temperance, measure, the right dosage, the right balance of life at any level, visible and invisible, microcosmic and macrocosmic, material and spiritual.**

👉 **Practice:** Try to list the major points of your life as a book of two volumes: Volume 1 can correspond to your personal life and Volume 2, to your professional life. Visualize the balance between the two. Then

establish chapters and allocate the proportional time to them as both real time and as what you would like for you, for your children, for your partner, for your friends, your sports, artistic activities . . . Analyze the distribution: is it, in your opinion, balanced? Are you missing something, or does it need reorganization, adjustments?

↪ The goal is to activate this Middle Way in your daily life. It is a tool, not a beautiful philosophy that adorns the books in your library to make it look pretty and intellectual. It is up to you to rewrite the Great Book of Life as you wish, keeping in mind that you are the co-writer, the actor, the character... But to do that, you must believe in great stories! A word to the wise! An open eye, a closed eye, a good dosage. . .



Key 8: The Apocalypse, the revelation, the lifting of the veils of illusion

The apocalypse literally means in Greek ‘revelation’ which can also be considered as ‘the raising of the veils.’ By implication, it is to remove the veils of illusion, which the Hindus call Maya. The latter corresponds to the subjectivity of our physical and metaphysical world as our five senses limit us to a fragmented vision. This is the image of the Rubik’s cube or the kaleidoscope. It is also the metaphorical story of the elephant and the different interpretations that depend on the observer’s point of view, as we have seen previously. These illusions are present at all levels. Consider, on a personal level, the ‘persona,’ is literally the ‘mask,’ a formula borrowed from ancient Greek dramaturgy. Theatrical performances required the actors to wear masks signifying a particular emotion or character.

This lifting of the veils takes place at an individual and a collective level. It is a process of sifting through all the disciplines, actors, organizations linked to our existence, questioning their meaning, and analyzing the senses and perceptions which skew our concepts of reality. A simple proof: we can only see a tiny part of the light spectrum between 400 and 800 hertz. Infrared or ultraviolet are not visible to us and even less microwave, radar, and radio frequencies. On the visual level, it is like looking at the world through a keyhole.

In fact, it is even broader. We should question everything. In particular, we should query the solidity of our institutions—state, political, financial, educational, and religious. Do they still make sense, or have they ‘gathered dust’ having not been uncovered? Do they just remain as some sort of inherited normalcy?

Very quickly, by simple observations and summary analyses, we can square the circle of our system, essentially around three disharmonious central axes. You do not need to be an expert in the field to see it. First, finance, which paradoxically requires continual growth while advocating a sustainable economy. This is an unnatural dynamic. When you study nature, do trees go up to the sky? Do you personally increase your number of meals each month as well as your food portions? In addition, this financial system led by growth, is itself stimulated artificially by debt. The debt is colossal, even impossible to repay. The richest states in the world, the United States and China are the most in debt! Yet poorer countries, in Africa or Latin America are also indebted to the rich countries. So, who can repay the debt in the short, medium, or long term? The answer is simple: no one.

Second, in our materialist, hyper-consumerist society, many people testify to feeling empty of meaning, lacking any *raison d'être* or objective. They live or survive in an excessive materiality where God is dead, and religion has been despoiled. Spirituality has been reduced to market trends. In addition, the empirical approach has supplanted everything dualistic, so that what is not demonstrable, does not exist.

Third, Ecology: the destruction of our planet and the ecosystem is a tragedy. In the space of half a century humanity has managed to cull half of the planet's living species—the product of four billion years evolution. More importantly, it has fractured the harmonious ecosystem in which everything had meaning and a place. Modern humans live above ground, literally disconnected from their being, from their existence, from nature, from their true nature. They try, vainly, to control nature rather than to collaborate with it and, above all, to respect and honor it.

These three factors are part of Maya, the (collective) illusion that we should expose. Although painful, it is essential to unravel the mesh of our reality to better understand it and thereby attest to its precariousness as well as its emptiness. However, this is only the first step in the long inner journey needed to make an inventory. Also, it brings awareness of what we are not and what we do not want. Then we can propose alternatives and corrective actions. We need to re-think our existence as a whole and establish a new paradigm. However, the work cannot be done alone. We need to associate, to take turns, to rally and to establish collectives. And we need to form networks, small scale and large scale, interconnected through solidarity and benevolence.

The work is not only collective, it applies to the individual scale, too. Deep introspection is required to break the walls and the chains of the personality which alienate and shackle our perception, obstructing our objectivity, lucidity, and pragmatism. To make progress, we must push the limits of individuality and in particular the ego.

Now, we can appreciate, perhaps differently, this initial sentence: the term Apocalypse is rooted in ideas of 'Revelation.' It is about discarding the veils of illusion on a physical, psychological, emotional and metaphysical level.

♪ **Practice:** Try to visualize the inconsistencies of the system in general, at its administrative, organizational, structural, economic, institutional, dogmatic levels. Have fun laughing about it and, moreover, propose different practical solutions or corrective actions.

☞ The objective is to stimulate a certain form of lucidity, hearing the ability to question things, in a state of mind of constructive criticism : we can have fun with inconsistencies but without forgetting to be proactive, by proposing alternatives and concrete solutions.

Key 9: Liberation of the ego, breaking out of the limiting egotistical prison

As we have seen previously, the liberation of the ego is part of the apocalyptic process, meaning in Greek literally ‘revelation,’ which can also be called ‘the raising of the veils.’ This implies removing the veils of illusion, which the Hindus call Maya.

The latter corresponds to the subjectivity of our physical and metaphysical reality: our five senses limiting us to a fragmented vision. As mentioned previously, illusions are present at all levels. We have thus attempted to relate individual work to the outside world—the large-scale macrocosmic environment including the economic-financial system, societal organization, and nature in broad outline. Also, the latest data shape and impact our intellect, our psyche, our emotions, hence the global, holistic application necessary to perceive the principle in its entirety.

It is important to define what personality and ego are. We will make a slight distinction although these two concepts are intimately linked. However, from the first, one can consider that the ego constitutes the dark part of the personality.

So, what about the personality? As mentioned, it takes its name from the Latin ‘persona,’ literally the ‘mask,’ a term borrowed from Greek drama in which the actors used masks to identify a character or to signify an emotion. Our personality is like a multitude of small masks or different costumes as we play many roles in a drama called Life. For example, I am at the same time a therapist, lecturer, teacher, and entrepreneur, with the dominant role of leader. Another facet of my being is the 5-and-a-half-year-old kid: my inner child. I do not behave in the same way with my parents as with a stranger, or my partner or my friends, or even my children. Something similar is true for you. That does not make us schizophrenics but multitasking and multifaceted. Personality may be like layers of onion. Each of them corresponds to a reaction with the near but also distant environment—the upbringing that we received from our parents, the education system, the institutions, the laws, notions of ethics, morals, and philosophy. The social dimension also plays a role in the development of our being, whether our families are modest or rich, functional or dysfunctional, nurturing or abusive.

The societal dimension is also influential on a larger scale. Being born in France gives you access to a culture and history different from that of Belgium or French-speaking Switzerland, or even different from a North American culture in Quebec, and very different from Maghrebian history, while preserving a link with the Francophonie. To go even further, being born into a cultivated educated Syrian or Iranian culture is not the same as being born in a village deep in Afghanistan. Timing is important, too. The same social environment would be radically different in 1940, 1950, 1980 or 2021 . . . All these conditions shape a

unique character that we sometimes do not even know or poorly. They shape us like the sea and the wind shape rocks through erosion. We are free to reject any form of education. However, directly or indirectly, an acceptance, rejection or modification has necessarily affected us.

A list of environmental influences would be almost endless. Moreover, the same recipe can produce radically different results. You could have the exact same upbringing as your twin and not develop the same behavior or character. The environment encourages mimicry, but genetics also intervene. Then there is a 3rd component that we could qualify as random. It is this kind of alchemy that makes you a unique being. You could be cloned and given the same education, but you would not be the same person. If you were able to remake your life, you would not do it the same way, and again the result would be a different person.

Now, the question arises here: do I think for myself or are others expressing themselves indirectly through me?

To quote the famous oracle of Delphi in ancient Greece: *“Know thyself and you will know the mysteries of the gods and of the universe.”* That summarizes, par excellence, the importance of introspection. At any level, any teaching invites the seeker to begin his quest with an interior journey. What is it about? It is a simple analysis, observing ourselves externally and trying to be as objective as possible. We are freed from emotions and judgments to understand what we are, and why.

This first step is essential: taking note—seeing the masks and the costumes makes it possible to relativize the masquerade. Indeed, visualizing them de-emphasizes the role that we are invited to play or that we wish to play. Putting your finger on a problem initiates the process of solving it. How to relieve a cramp? By massaging or applying a contraction. It is the same here: it is a matter of stimulating and discharging what one is without rejection. As we apply this mindfulness, the patterns will become clearer, so that, little by little, we will start to laugh at ourselves. A sort of dramatic comedy will sometimes set in. The main effect of this is to give less energy, emotional and psychological weight to our behaviors while remaining fully involved in our functions. By being much more detached, we will experience the scenes even more intensely. This path leads to a release from passions and addictions. It results in a re-parameterization as you choose to define who you are or who you aspire to be.

The ego is the dark part of individuality which carries the word ‘duality’ in passing, not without meaning. Indeed, the personality (and, de facto, the ego) draws its reason for being from separation and differentiation from Unity. The term ‘to exist’ means ‘to separate’, ‘to step out.’ The ego gives form to the duality necessary for existence. To merge in the immensity of the Great All would make it disappear. The ego is that little negative voice that tells you, ‘You can’t,’ ‘You don’t know’ and keeps you down.

It is good to analyze yourself. Knowing your weaknesses helps you to improve. The ego, on the other hand, loves to victimize itself, to put the responsibility on others in the outside world. Basically, nothing is ever the ego's fault. Disappointments and failures are caused by society, the government, politicians, the media, or other people who are too stupid, too mean, too nice, or 'too much.' The ego will always find something to blame . . . fundamentalism . . . my mother-in-law . . . my neighbor . . . that damned cat . . .

The demolition of the ego is not bad and does not constitute a struggle. On the contrary it is a re-parameterization in the sense of collaboration. Ego and individuality should not be masters leading you capriciously but rather benevolent servants. It is thus a question of putting them back in their place as subjects and helpers. In the end, they are a vehicle allowing you to move around and communicate—without enslaving you. In a very simplistic way, compare them to a car. Normally you do not deify your car. You may find it pretty, thrilling, or comfortable, but it is just a way to get you from point A to point B, no more and no less. Indeed, the ultimate goal in this inner journey is to connect with the Higher Self, your soul, your divine essence, the true I AM, which remains unchanged from one incarnation to another.

Now we can perhaps appreciate this famous initial sentence differently: **The liberation of the ego makes it possible to remove the masks linked to the personality of the socio-educational-cultural-religious order in order to reach its true higher self, the 'I AM.'**

☞ **Practice:** Try to visualize the different masks and costumes that form your personality, namely your multiple roles including your responsibilities in the various activities: personal, professional but also and above all your wardrobe, i.e. your behavior in the form of different themes. From there, practice observing yourself from the outside, throughout the day, and analyzing when you operate one of the role-playing games, this role-playing game will become a funny game. 😊.

☞ The objective is to be aware of our actions and the different masks of our personality by detaching from them in a playful way, by laughing and smiling which gradually will give them less weight and energy, allowing you to free yourself from and release yourself little by little, and clear the way to recovering your original Self, the true I AM.

Key 10: Cleaning, lightening up to rise

In this path of Awakening and, in particular, this interior journey, cleaning occupies a preponderant place, embodying a primordial stage along the Path, lightening your bag of stones, not precious but painful, symbolizing your cast shadows.

We can consider that cleaning revolves essentially around three axes, namely:

- 1- traumas and personal pathologies,
- 2- the weight of the family—the lineage,
- 3- the karmic weight of reincarnations.

So, let's try to go through each of them in a more developed but at the same time simplified way.

First, the cleaning of personal trauma is different from the introspection that one has undergone to know his personality as well as the ego. Some facets of the personality may certainly be negative, but others may be positive. So, there is no need to throw everything away. Also, traumas and injuries imply pain and suffering. This corresponds to energies that we have nourished for years, perhaps since the beginning of our existence or, later, on the way to this incarnation. We have thus, consciously, or unconsciously, nourished what is technically called the 'suffering body.' This is your backpack, filled with stones, each stone embodying an emotional, psychological problem, in short, something painful, heavy to carry.

The first step is to recognize the existence of this bag of stones and then identify each of them. Then you must deeply want to clean them or to separate from them, to free yourself from them. Even if a form of dependence has set in with this body of suffering, you must want to clean yourself because no one else can do it for you. Some people, although apparently eager to evolve, refuse to do so, as if their burden were an integral part of themselves. The 'Calimero syndrome' is the best example of this. It is a form of complacency, to complain and cry and ultimately benefit from a shoulder on which to pour out your sorrow, thus receiving attention and compassion.

This backpack of stones must be analyzed by treating each one differently and independently. We can do this individually or have recourse to outside help from priests, therapists, specialists, or shrinks. If you have cavities, you go to the dentist. If you have a wart, you go to the dermatologist. We can thus consider that a trauma or a pathology constitutes a kind of wart that the doctor can remove from us or which we can tear out ourselves in extremis. But this is more delicate, perhaps more painful, maybe longer, and it comes with the risk of return.

However, a softer approach would be, not to fight against suffering, but rather to embrace it with all its capacities of love in order to look it in the face, to accept it and discharge the energy that binds us to it. It is a process of acceptance, welcoming, and forgiveness. It may seem strange, but it is a harmonious and efficient process, which allows one to free oneself. In a pictorial way, it is like ameliorating a physical pain. The nurse can massage with a balm by compression and by applying gentle and precise gestures. That alleviates the pain. We feel relief, and we heal. It is, in fact, the same principle. And it is moreover this same technique which will be used in a broader way.

Let us take the second axis: the weight of the lineage. Basically, it is the bag of stones that we inherited as a poisoned gift. We inherited the sorrows, fears, and traumas of our family, our blood, and our ancestors—even those that we did not know. This is an emotional and cellular memory. By interrogating the family tree again, thanks to family testimonies, we can state the origins. Then, a specialist is strongly recommended: an energetician, or an intercessor. From there, it will be a process of applying this same technique of embracing, of thanking, and of kindly inviting the progenitor to ‘take back’ his problem. To tell the truth, this recycling is necessary because the cleaning work had not been carried out upstream. It is not a matter of returning the hot potato but rather of symbolically of detaching and dissociating from an energy which is external to us. In this process, of course, the ancestor or family member does not receive a returning boomerang, since it is diluted and disappears energetically in the Absolute. The difficulty in this process is knowing the origins and identifying them. This includes a trans-generational dimension as well as the resonance of communicating vessels creating an interconnection.

As for the third part, it is about the karmic weight, roughly: the bag of stones that the soul has lugged from one life to another when the cleansing was not done properly. Indeed, there are resurgences, remembrances of Akashic memory (the Soul of the World or the collective unconscious in psychoanalysis) which resonate through you. Treatment follows the same process as with the traumas and the lineages. It is to identify them beforehand, then embrace them, ask forgiveness, and thank them for the experience. In fact, almost everyone has had this same scheme and trio of victim-executioner-savior. In turn, like a game of musical chairs, we practice a form of empathy from one life to the next. We understand and experience what we do not want, and thus grasp what we are in relation to the I AM. Why? Quite simply because we are here to experiment in this matter in a practical, pragmatic way. We aspire to rejoining the unity in ourselves. This is the Middle Way experimentally. Someone who dozed off on the highway, hitting the emergency lane on the left, would wake up with a start and twist the steering wheel to the right. That might cause him to collide with the guardrail on the right and either roll over in an accident or refocus on the Middle Way—on straightness, a horizontal alignment but also subtly vertical.

Now we can perhaps appreciate this famous initial sentence differently: **Psychological and emotional cleansing allows one to free oneself from traumas, patterns, and chains linked to childhood, to the individual's journey, and thus to access ones Higher Self.**

‡ *Practice:* Try to list your different resolved schemas and traumas, trying to understand how you came to deal with them and successfully overcome them. Ideally try to extract a positive side. Example: I was an alcoholic, today I help people with pathology.

Make a list of your unsolved problems, practice visualizing the various aids or potential tools you need. Work by yourself, with specialists, or with specific therapies to remedy them. Consider the testimonies of those who have been healed as well as drawing inspiration from your trauma. The first step in healing is recognizing the problem and working to solve it.

↪ The goal is to get a view of what is wrong with you, then analyze each problem individually and then deal with them separately in different ways, keeping in mind that everyone has their fair share of problems and that this corresponds to a form of "normality," if there is one.

Key 11: The reconnection to something transcendental

Elif Shafak said: *“No matter who we are or where we live, deep inside we all feel incomplete. It is like we have lost something and need to get it back. Just what that something is, most of us never find out. And of those who do, even fewer manage to go out and look for it.”*

We can interpret this famous ‘something’ differently, depending on our own psychology and our personal sensitivity. So, to this extremely deep sentence, we can add Love and the Living. However, it seems that it is perhaps those two elements unified not fragmented. Thus, to access it, the master key would be the notion of connection or reconnection. I will always use the word reconnection since it is our original state before our incarnation. We come from the Absolute to experience matter, life as a human existentially, the etymology of the word ‘exist’ means ‘separate.’ We had to extract ourselves from the Great All to create duality and thus experience life physically. Now, this lack of connection with something higher (unity, Union with the Living, nature, people, oneself) seems to be sorely lacking in our modern society.

If we scan the horizon of our daily life a little, we realize that it is a matter of trying to put the pieces of the puzzle together from one unit to something higher which does not bear its name. Social networks are a prime example. How many hundreds, even thousands of contacts do we have, now and then, here and there, without feeling, if we are honest, that we have real friends that we can count on? The digital age has made us hyper-connected in a virtual way. We can be everywhere and nowhere at the same time. We can be connected to the news, to people, to the hustle and bustle but still very far from an interior connection to our true selves, to others, to nature, the true I AM, or to the Living.

Let me rephrase it differently so as to be understood as simply as possible. Our society leads us to an artificial, illusory hyper-connection which masks and skews another deep and real connection. In addition, the artificial paradises and other palliatives of modern life (such as hyper consumption, money, the restrained need for affection, and permanent agitation) seem to constitute an anesthesia of illusions. Comfortably numb, we are even more disconnected and cut off from the world, from life, from the Living. So, Awakening comes after this realization and the attempt to reconnect with our initial state of Oneness, our origin, before our incarnation to something higher, of transcendental. The reconnection is thus individual and collective. It is a reconnection in the absolute to the Absolute, to the Living, to the Source, to the Soul of the World, thereby integrating what Balinese tradition calls the Tri Hita Karana (the three causes of well-being) with other cultures in the world heritage of humanity. It is about a connection to—

- 1- Man (oneself and others),
- 2- nature,
- 3- the invisible.

The Living is the cement of the three, connecting everything. Our connection to the Living in the form of this trinity allows us to feel that we belong to something extraordinary which nurtures us and never abandons us. We then feel ourselves growing wings as well as floating in a kind of pleasant cocoon beyond our human condition and space-time. Hindus speak of the cosmic lung. The Vedantas, the Indian sacred texts, invite each seeker as follows: *“Find the place which is already yours in this cosmic lung.”*

This implies that we have a place that is already ours beforehand and that it is wise and healthy to activate it, to recognize it, to feel that we are the unit, that we belong to this lung. From this deep connection to the Living in all its forms, in a physical or metaphysical perspective, everything is subject to Awakening and to feeling this breath of life. Life then becomes magic. We feel this magic of life in the sense that the soul acts, the soul of the world that experiences itself through us and that we express through ourselves, individually and collectively. Thus, a notion of complementarity is established, of sharing with the different facets of this great kaleidoscope that we call the Living. A fascinating endless game is then improvised which results in many synchronicities. We feel the world vibrate through us and we also vibrate throughout the world. We then experience Rumi's statement: *“You are not a drop of water in the ocean, you are the whole ocean in a drop.”* I like to add something which for me is even deeper and more nuanced: There is a subtle music to life. Each component embodies a note as well as an instrument, composing its own score and creating an incredible symphony whose rhythm beats in unison. He who has ears to hear, let him hear! A word to the wise! A word to the wise!

It is thanks to this connection that we can then express the Living, Feel It and thus access the individual and collective unity that others call Salvation or Sacred Union. Living this is the greatest gift of recognition in life and for life. Existence becomes exciting. Literally, in ancient Greek, ‘enthusiastic’ meant ‘divinely inspired.’ To experience this in a concrete and pragmatic way, it is wise to know yourself, to know how to love yourself (without falling into narcissism of course), to spend time alone, in nature, to practice meditation daily. At the furthest extent, it is to establish a full consciousness—an active, receptive vigil with a perpetual activation of the five senses, in order to stimulate the sixth. That sixth is intuition, the gateway to the larger field of potentials, the unified field.

Now we can perhaps appreciate this famous initial sentence differently: **Reconnection* to the Living is individual and collective, hearing oneself, others, nature, the invisible . . . It is about feeling one**

belongs to the Great All and, from there, to vibrate with resonance. * (*‘Re,’ because this is our original state*)

‡ **Practice:** Try to symbolically measure on a scale of 0-10, how much you feel you are connected with something transcendent.

Attempt to meditate by practicing mindfulness, keep your eyes open and feel the life, which flows through your five senses successively, then all five senses simultaneously.

Practice synchronizing with the cosmic lung, that divine breath that you can admire outside and inside of yourself.

↪ The goal is to activate, stimulate your connection, say reconnection, by being more receptive and sensitive to the physical and metaphysical, material, and subtle world.

Key 12: Energy, the source of everything

The theme of energy, like that of nature and creativity constitutes a springboard for opening to an unconventional world, gradually aspiring to a metaphysical dimension, for which there is only one step to open one of the doors to spirituality.

Nicola Tesla said: *“If you want to find the secrets of the universe, think in terms of frequencies, energies and vibrations.”*

What does it mean? In fact, now most scientists agree that the Universe, including our everyday life, is made exclusively of energy. There are only variations in frequency and density. Matter is nothing other than strongly condensed energy, creating vectors of reaction of forces which give the illusion of solidity.

To support this, Einstein said, *“What we have called 'matter' is energy whose vibration has been greatly reduced to be perceptible to the senses.”* And to conclude: *“There is no matter.”* We will admit that although this is commonly accepted by science now, in daily life it remains confusing. If everything is energy, everything vibrates on an invisible scale, whether it is a simple stone, a tomato, our bodies or our thoughts. For this reason, most Eastern philosophies and other esoteric spiritualities advocate a quality of state of mind. We are co-creators and attract what we think and vibrate. This is commonly referred to as the law of attraction. Simply put, this is like the binary principle of magnetism. The Buddha said: *“What you think, you become. What you feel, you attract it. What you imagine, you create.”* So, our lives are the result of our moods. Hence this primordial need to have a healthy cerebral and psychological lifestyle, a life balance, as the saying goes: *“A healthy mind in a healthy body.”*

If we dig deeper, Einstein even added, *“Everything is energy and that’s it. Match the frequency to the reality you want, and you can’t help but get it. It cannot be otherwise. It is not philosophy, it’s physics.”* This implies a potential for multiverses— a superposition of different states of destinies which co-exist at the same time, thereby signifying different paths as pre-established paths. Our mode of thought would be in a way the switch allowing us to direct ourselves towards a destiny which is already there beforehand.

On an individual level, health is the result of a good circulation of energy that emanates from the psyche, of the mind as well as a healthy lifestyle. As Hippocrates, father of Western medicine, said, *“The forces of nature within us are the true healers of disease.”*

However, we can go further. At the international level, most conflicts are linked to a quest for energy, resources and, even beyond that, on a psychological level, hegemony of power. To exert energy in the form of supremacy as a nation, race, ethnicity, religion, or as the megalomania of a dictator. However, these

patterns are also found on in our everyday life. They can be observed in business, family, friendly relations, or power relations in any group—the dominated, the dominant, the victim, the executioner, the savior . . .

All life depends on a fluid and balanced flow of energy, and everything tends towards that in natural and in human systems. Science has shown that the Universe proceeds from chaos to organize itself harmoniously. It resembles the circulation of money: excess breeds stagnation while lack creates frustration and rebellion.

Nevertheless, we have everything on the surface of the planet. Here is just one example among many: overweight in the United States betokens excess food. Yet a third of that food is thrown away and wasted. With better management, malnutrition across the African continent could be ameliorated. A good flow of energy is vital, otherwise it leads to destruction, just as standing water smells of decay and is infected with bacteria. This applies to all types of activity.

In addition, it is essential to know the subtle energy that is called quintessence, the 5th element. It was Ether among the Greeks, and Qi among the Chinese (which we find in the practice of Tai Qi / Tai- chi or Qi Gong / Tchi Gong). The Japanese call it Ki (which gave the discipline of Rei-Ki), while the Hindus and Buddhists have named it Prana. In short, this subtle energy links everything to everything from the microcosm to the macrocosm, from physics to metaphysics, from the visible to the invisible. It manifests itself in the form of a serpent, the famous serpent of the Kundalini, the caduceus, or even the dragon in Far East. This an illustration. However, it tells us that the energy dances subtly and that it is good to coordinate, to synchronize with this energetic current. In a way, too often our illnesses and our problems in general are the result of going against the current of this natural energy flow. That implies being connected to subtle energies, interconnected with the visible and invisible world as entanglement and resonance materializing and translating Oneness. Simple exercises practiced every morning, such as Qi Gong, and Yoga, initiate and activate this infinite source of harmonious energy, bringing peace, health and Unity to the individual and to the collective life.

To conclude, we could open Pandora's box with the taboo of death, which we can qualify in a peaceful way as 'life after life, the afterlife, not listening to the subtle music of the Living. So, to shed light on my point, I will simply quote Einstein who said on this subject: *"I believe in an afterlife. Quite simply because the energy cannot die; it circulates, changes and never stops."*

Now we can perhaps appreciate this famous initial sentence differently: **Everything is energy. Thus, the balance, the harmony of the existence passes by the good circulation of this energy at the individual and collective level: the socio-economic-financial system, science, creativity, health . . . the key residing in the Ether, Qi, Ki, Prana, Ka, the 5th element, which unites everything to everything.**

☞ **Practice:** Try to visualize the scope and importance of energy in your everyday life, both in material terms but also as influences, human psychological patterns, power relations: dominated-dominant, executioner- victim-savior . . .

In addition, familiarize yourself with the 5th element in concept and visualization.

As you meditate and breathe, imagine pure white light entering you through your nostrils spreading through you, harmoniously vibrating your whole body.

☞ The objective is to become aware of the omnipresence of energy in all forms of life and thus know how to better circulate vital energy (5th element) on any scale for good health and individual and collective harmony.

Key 13: Nature, our true nature

Nature is a portal to Awakening. It is so extraordinary that one can only marvel at its magnificence.

As Einstein said: *“Everyone who is seriously involved in the pursuit of science becomes convinced that a spirit is manifest in the laws of the Universe—a spirit vastly superior to that of man, and one in the face of which we with our modest powers must feel humble.”*

When one studies the cosmos and nature in general, one cannot help but marvel at its order. The miracle of life is comparable to having billions of tiny spare parts of an airplane scattered on the ground for thousands of kilometers—then after a tornado a magnificent iron bird appears allowing us to rise up and travel to new horizons.

Said in another way and in a more prosaic form: the fact that life on Earth is possible is a conjunction of an incredible balance of forces and parameters. It is like hitting a bullseye from 14 billion light-years away. It can be deduced in a very down-to-earth way that it requires either extreme precision or stupendous luck.

The more we observe nature, the more we can only admire it. Think of the hierarchical and structured organization of a beehive or an anthill, or the migratory birds which find their way precisely over thousands of kilometers from one season to the next. The hot and cold sea currents, like Yin and Yang, regulate climates and seasons and so that nature can bloom or rest in an endless cycle. The current balance of the four primordial forces—electromagnetic, gravitational, strong nuclear and weak nuclear—miraculously produces the fine conditions which make life possible. The more we study astronomy, botany, geology, biology, or anatomy the more difficult it becomes to believe in chance. Alter the parameters in any way at all, and the probability of life dwindles. However, this seems to be the result, the expression, the infinite art gallery of the Living.

Leonardo De Vinci was the archetypal example of the holistic dimension in practice, as much scientific as literary. He was a great artist, a visionary engineer, and a mystic. He always declared that his main source of inspiration was the observation of nature. It is indeed the first phase. Our eyes reflect the magnificence of nature and, conversely, nature reflects the beauty that is in the eye of the beholder. Then there is a metaphysical dimension at the frontier of mysticism of which Victor Hugo declared: *“How sad to think that nature speaks, and mankind doesn't listen.”* Indeed, Mother Nature speaks to us daily, sending us an incredible number of direct or indirect subliminal messages, and creating an infinite number of synchronicities for those who can recognize them. We can feel this cosmic lung of the Living as an alveolus and thus let life express itself through us and experiment by expressing the Living within us

essentially thanks to nature and our connection to it . . . or let's say reconnection to recover the original state of unity (YOUunity) and union.

Our modern society and in particular the interpretation of Descartes' notion of separation between knowledge and practice, 'me and the world,' has truly removed the individual from the Garden of Eden and his true nature. We have come to this state of dissociation over the course of a few centuries, but in an accelerated fashion over the last three to four decades. The materialist society, which believes only what it can see, sanctifies, and deifies material possession. We regard nature and the invisible as external to ourselves. We have excluded ourselves from our origin. Our neurotic society is the consequence of this disconnection from Mother Nature, Gaia, or Mother Earth as a living organism. Gradually nature has become a threatening potential danger. Deluded, egotistical Man has been proud of having mastered his human condition and, hence, nature by enslaving it, but in fact is alienating himself. In modern thinking, nature is at the service of Man, like a slave whose condition we do not respect. We exploit it, we despoil it, we pollute it, we pressurize it, and we no longer respect the need for rest, fallow, and natural cycles. Extensive and intensive cultivation is the result for a hyper-consuming society that thrives on an unbridled bulimia of 'more and more.' However, traditional societies remind modern man that nature is our mother, nourishing us. Above all it is not a threat but demands deep collaboration, as it has always done since the dawn of time.

Synchronizing with nature is essential for a harmonious life. The latter has a calm, contagious serenity for receptive and sensitive people. Spending time alone and / or in silence in nature, recharges our energies, and reminds us that we are one with it. Otherwise, being only in the grit and grayness of asphalt and concrete without having contact with the Earth makes us rootless . . . off-grounded. It is comparable to attempting yoga or aerobics in medieval armor.

There is a subtle music to life. Each component embodies a note as well as an instrument, composing its own score, creating an incredible symphony whose rhythm pulses in unison. He who has ears to hear, let him hear! A word to the wise!

Now we can perhaps appreciate this famous initial sentence differently: **Nature embodies our mother, of whom we are an integral part. This is our true nature; we are in no way dissociated from it.**

☞ **Practice:** Try to go to a forest ideally, otherwise just observe a tree or a plant. Let yourself be penetrated by the green which synchronizes with your heart chakra (green energy center, like a drum

skin) which will vibrate with it through this color (measurable in hertz). Feel this connection and especially this calm, soak yourself deeply as if you are recharging your batteries.

↳ The goal is to reestablish the vital link with nature, a bit like a nourishing umbilical cord, to feel it, appreciate it, recharge your batteries thanks to it and thus gradually restore the bond. It will become a primary and essential need in your existence leading you to more serenity, wholeness, and inner and outer peace.

Key 14: The transcendence, the springboard to miracles

Transcendence is defined simply as surpassing oneself. It can include the notion of crossing a threshold and achieving emancipation. We go beyond our previous state, having access to an expansion of consciousness, knowledge, and skills.

President Kennedy, in 1961, publicly declared that before the end of the decade a man would walk on the moon and come back alive. He did not consult the experts, and at the time, NASA officials wondered if he was crazy since they were aware of the difficulties and the human technical capacities of the time. Now, you know the beautiful story. In 1969, Neil Armstrong took a small step for man and a big step for mankind. Kennedy thus instilled a form of transcendence in these teams allowing access to an extraordinary result.

Another example, of the order of the news item but world famous, is that of a woman who was miraculously able to lift a car weighing a ton to rescue her child. The world weightlifting record does not exceed a quarter of this load, i.e. 250 kilos. How was it possible?

The key lies first in being resigned to a predetermination of events and beyond that to believing deeply in a form of magic. We have seen that the force of creative thought affects our reality. It is scientifically proven in quantum mechanics where the gaze of the observer alters the behavior of the object and the result of the observation.

Transcendence is possible when a connected individual will is supported by the Living One—Providence. The prerequisite resides in the state of mind and a favorable ‘discipline’ or motivation to:

- 1- raise your vibrations (positive thoughts),
- 2- reconnect deeply internally and externally to the Living,
- 3- to activate the inner child.

The latter brings creativity, innovation, intuition, simple pleasure, questioning, high vibrations of the heart/ Love/Light: Unity (YOUunity), and the magic of the present moment (the Presence).

Here is a concept invented and coined by me as a Complete Man ‘childult pre-sage’ (child+adult+sage in progress), which I warmly recommend and which I apply daily. It is about a harmonious triptych regenerating and developing each facet of its being as follows:

- 1-the inner child who evokes his dreams, his natural connection to the subtle world, his limitlessness, his candor, his ability to marvel at anything, small simple pleasures . . .

2-the adult who embodies the rules, morals, ethics, action, organization, structure, and the basis of our system. . .

3-the pre-sage, namely the sage in the making, who represents experience, detachment, height, freed from passions and extremes applying the Middle Way . . .

Here is the recommendation of the great sage, Leonardo De Vinci who said, *“Principles for the development of a complete mind: study the science of art. Study the art of science. Develop your senses, especially learn to see. Realize that everything connects to everything else.”*

This principle, as well as the concept of ‘childult pre-sage,’ can lead to a form of transcendence, an Awakening constituting an endless inner journey. It exploits the probability that we only use between five to ten percent of our human capacities, and that, in addition, we have 90 to 95% of junk DNA. This last point seems to be nonsense. That nature abhors a vacuum, which is invisible, does not mean it abhors nothingness. Dark energy and dark matter are the proof constituting 96% (respectively 69% and 27%) of our observable universe. But any scientist knows full well that this dark energy is composed of energy and information. So, if we make the connection, the dormant DNA aspires to be awakened. However, we now know that our DNA is not fixed but evolves during our lifetime according to our psyche, our state of mind on a vibratory level. This is called epigenetics. The DNA that lies dormant in us waits and aspires to be awakened.

This aspiration to transcendence is close to what Nietzsche called the ‘Superman’ (Übermensch). The concept has been abused, interpreted, plundered, and misused. But originally referred to a luminous, illuminated, awakened Man, like the Buddha or Christ, cleansed of all impurities (in the meaning of his traumas) and above all having acquired a state of mind pure as crystal that is to say ‘the Awakened,’ or literally in Sanskrit ‘buddha.’ Such characters have not been understood in their greatest generosity. They do not embody simple examples of men who have transcended their ordinary condition to reach an extraordinary state. They never aspired to become objects of worship, thanksgiving, or gratitude. On the contrary, in their teachings they invited us to achieve the same transcendence. As the Bible says, *“The kingdom of heaven is among you.”* implying that it is in you.

It goes even further. In the New Testament we can find (John 14: 12) : *“Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these.”*

This particular current period of Awakening seems to correspond to ideas from many different traditions and spiritualities. It is called Kali Yuga among Hindus, or Armageddon among Jews. It is Apocalypse, meaning ‘revelation,’ among Christians, and the return of Issa (‘Jesus’ in Arabic) among Muslims. All

this seems to mean the same thing, namely an invitation and a deep faith that Humanity can transcend itself in an individual and collective consciousness, seeking a revived unity and a new paradigm: a harmonious era of peace.

Now we can perhaps appreciate this famous initial sentence differently: **The transcendence of being consists in expanding its spheres of consciousness and heart in order to go beyond its exclusively material human condition to aspire to a certain wholeness including a spiritual dimension.**

☞ **Practice:** Try to meditate on the triptych ‘childult pre-sage,’ by splitting each facet in order to visualize how it went back to you, in the form of a percentage, as a simple observation and inventory: 1-the inner child, 2- the adult, 3-the pre-sage. Then make a list of techniques or activities that would develop each of them, distributed in a harmonious and balanced way.

☞ The goal is to initiate a balance of different sources of influence helping us to surpass ourselves, and, at the same time, preserve this balance, this peace, this salvation, this harmony, this wholeness.

Key 15: Space-time, when time tends towards space with consciousness

The notion of time has fascinated and frightened us since the dawn of time. How can we conceive it? How can we define it? How can we represent it? So many symbols attempt to illustrate it: the Ouroboros, the snake that bites its tail, the arrow of time, the metaphor of flowing water, the spiral of life . . .

However, our perception of time seems only subjective. The longer the life, the more this notion of time seems reduced to us. An hour at a fun party doesn't seem to flow the same way as an hour watching the minute hand on the living room clock. The last five minutes of a team behind always seem too short while for the supporters who lead in the score it seems endless.

More prosaically, I like to say: time is always too long for boredom, too short for enjoyment, but remains et(h)ernal for unconditional Love.

As Einstein put it, *“The distinction between the past, present and future is only a stubbornly persistent illusion.”*

That's why I've been known to repeat: Everything is superposed, superimposed and above all (superbly) posed but never imposed.

Time is not linear but spiral, representing a block then blocks like nesting dolls (Russian dolls) or even thresholds (like a giant kaleidoscope) with the addition of parallel worlds or a co-existing multiverse.

As I like to say, 'all exists already, and all is ready to exist.' Basically, everything already exists at the same moment: the past continues to exist, the future and the conditional too, as a superposition. You choose. It's à la carte according to our vibrations. It involves synchronicities, symbolism, messages of life and deciphering the sacred geometry of the art of living . . .

To really understand, let's take an analogy: a building, as a block, would represent space-time. Thus, the 21st floor would embody our present time, the 18th floor would correspond to the French Revolution, American Independence, the 15th Inquisition and the Discoveries of the so-called 'New' World. The ground floor would show the scenes of Jesus Christ and Pontius Pilate; the basement, the myth of the cave of Plato (6th century BC). Each of them continues to vibrate in its 'here and now,' coexisting with the others, but the walls prevent overlaps. It would be impossible to watch two films at the same time. It is the same principle that preserves existence as the segmentation of the Great Whole.

Space-time would be, in a way, like a carpet rolled up on itself which unfolds in time and in space gradually revealing itself to the observer.

Space-time cannot be separated into space + time and space-time-consciousness is also indivisible, leading to a consubstantial block concept, namely: space-time-consciousness > Consciousness.

I specify by splitting. You have to separate the parts to understand the whole, like you could take apart an electrical device to understand the mechanism, but then you would have to put the components back in order to make it work again. So, let's take again, space, then time, then space-time. Consciousness is our insight, roughly, our individual attention. And finally, we have Consciousness with a capital letter as a whole: our individual night watchman and collective. It is our unconscious that watches over us and makes us breathe when we sleep, which circulates our blood. In short, it takes care that the body's machine does not fail or jam. It is the same for the tree that grows, the bee that forages and pollinates, the marriage of hot and cold air currents allowing the climate to be regulated through the seasons being themselves driven by a will.

Without this filter of consciousness, you would receive a mass of information (images, events, sensations) —an informational flood, like a dam giving way: a 2 hour film condensed into one second with the beginning, the plot, the unfolding, the rebound, the fall, and the end together in one fragment. Such a mass of images, meanings, and emotions would be unlivable. Hence the etymology of the word 'exist': to separate, to segment. In a pragmatic and metaphorical way, to exist is to filter the indigestible mass of 'everything' and smooth it over time and spread it out in space. Now this summary is the famous point of singularity—what scientists call 'the particle of God' (or Higgs boson) as if it concealed the spark of life—the pixel which screens the entirety of existence.

According to the main esoteric traditions, all the scenarios already co-exist, with all the possible versions at each moment, our free will being only to choose, through our state of mind activating frequencies projecting us on this or that scenario. But this individual consciousness is an offshoot of the global Consciousness, the Living, the Source, the Soul of the World . . .

So, let's return to the image of the tree of life and the forest of life. We realize our life here below as it is, our souls continue to activate several incarnations in different space-time vertically and horizontally, and each of these incarnations co-exists with similar versions, different every second . . . a complexity beyond measurement.

The sap is associated with the Consciousness, which is the same for everything. The tree corresponds to the soul which carries different branches of an incarnation, this same incarnation bearing multiple leaves corresponding to the different scenarios of this own incarnation.

The roots correspond to the invisible part. This same soul is also, at the same time, in the Hereafter to feed the earthlings, the incarnations detached from space-time. These roots communicate with each other and with the other trees of life. The sap is always the same sap. The other trees of life are twin souls.

And thus, the forest of life is all the souls, all the incarnations and all the scenarios since the dawn of time, but the sap is always the same: the Consciousness, the Great All, the Source, God, the Tao, Brahma . . .

One could spend hours and hours trying to conceptualize time, but here in this attempt at synthesis we don't have it. 😊

Therefore, in however humorous, serious, or deep way, if you do not own time, time owns you. Sometimes it is beneficial to meditate on this singularity point keeping in mind that you never have anything except a little time.

Now, we can perhaps appreciate this famous initial sentence differently: **Space-time as we understand it is an illusion. It fits into a larger block diagram with consciousness as a filter and, beyond, nesting dolls breaking linear vision.**

👉 **Practice:** Try to establish a (fictive) book summarizing five years your life by giving them an evocative title and by indicating four or five significant points and, finally, to visualize the experiences to make a link with your life of today. How these events now vibrate in you, in your life.

👉 The goal is to make space-time connections in your own life and realize that the past continues to vibrate within you for better or for worse. This exercise can be carried out on a larger scale by including connections to others, the nearby environment, and even beyond—your region, your country, the planet. .

Key 16: The present is a gift, grasp it now

What is the present in concrete terms: a kind of slippery soap that is extremely difficult to grip? Just mention it and it is already running away . . . That's why I like to cite this axiom: the present is a gift, so grab it now. It is a question here of understanding it, of grasping this principle of wealth which is sent to us as 'carpe diem,' literally 'seize the day.'

Our modern society provides a deluge of information and a frenzy of distractions, agitation, and uproar on all sides. We are constantly solicited. Numerous studies show that any individual is 90-95% of his time, projected into his thoughts, either imagining the future, or rehashing his past. His preoccupations can be traumatic or pleasant remembrances. They can be banalities like the toast of wine that one chinked with friends the day before, the discussion that one had with his neighbor, or head-scratching over to buy at the supermarket for dinner. This may seem trivial but being on autopilot totally disconnects us from the present and thus subtly from the Presence.

Basically, we are passive and seem to live only as distracted spectators or stage extras and not as the main actors in the movie of our life. We do not allow ourselves to be crossed by the Living, but rather by the emptiness of what meditation calls the 'monkey mind': the spirit of the little monkey. Mindfulness is not just a simple meditation. One can meditate 24 hours a day. Etymologically meditation means 'to return to the center,' 'to refocus,' widening your point of view. Attention thereby develops a growing sphere of consciousness.

The daily practice of mindfulness simply means that one is fully engrossed in the tasks that one is performing in the present moment. For example, when you're cooking, you're 100% into chopping carrots, you don't think about anything else. But this is true for everything. During a discussion, you are not constantly observing what is happening or being said elsewhere, or even being caught by a faint notification from your mobile. You are entirely in the 'here and now' of the discussion. Being deeply rooted in the present brings about that indescribable state of, with limited and limiting words, **It is!**

In a very deep way, we can decipher in the language of birds, the mystical green language, through the word 'present.' Present means 'sent beforehand.' What we are experiencing, as we have seen for space-time, is already present 'somewhere' before our consciousness apprehends it. Likewise, the term 'now' can be like a 'NO' (No way) in the form of 'prohibition' to understand this abstract concept and thereby basically just to feel it, to be crossed by it, to '**innerstand**' it. In many languages the smallest discrete

moment is known as the second. This is found in the Anglo-Saxon languages, the Scandinavian, Latin, and Slavic languages . . . but it seems to be hiding ‘a first.’ This would correspond to the field (s) of possibilities, the sphere of probabilities. The second would be the state, the particle, consequence of quantum collapse (the collapse of the wave function).

Without going too far, this simple routine of being deeply rooted in the present, pre-sent, moment allows us to access a form of suspended time. Indeed, the power of the present moment transcends space-time, constituting a portal to infinity allowing access to ‘et(h)ernity,’ a metaphysical dimension.

This plunges you into the here and now without beginning or end, merging into an interconnected immensity, and resonating with space-time as a mass. By focusing deeply on this drop of water, you integrate the totality of the water cycle and its various non-linear stages—which are only a juxtaposition of small eternal ‘here and nows,’ from the Source to the immensity of the Ocean.

However, in a more pragmatic way, the virtue of being deeply absorbed by the present is the fact that worries evaporate. Your stress dissipates because it no longer has a reason to exist. You are fully absorbed in a discussion, a movie, or any activity, so you no longer think about your plans, your suffering, or your worries.

Indeed, the past is dead for you and the future is dormant somewhere. Each has its own life. What are you waiting for? If you want to wake up and seize the miracle of the instant (in which one moment stretches out in infinite suspended space), there is no place for your future fears or your regrets!

To illustrate my point in a more down-to-earth and concrete way, imagine you need to wake up at 7:00 a.m. but you wake up at 6:59 a.m. Deliberately, you close your eyes and doze off, putting yourself back into a sleep cycle. At that moment, you know that you only have a bare minute, but the future does not exist, nor the past, what matters is this minute of silence, which will seem eternal to you.

How many testimonies after an accident describe a suspended time, slow motion like a compact flash unfolding the film of our life . . .

FYI, the maximum duration of a dream may be 6 seconds. That sounds suspicious, if I may say so! 😊

It is wise to know how to use your time: for idleness, for yourself, to observe life, or to admire the Living. This is a habit to adopt, which will quickly become an existential, even vital need, leading to happiness and wholeness.

Once again, if you do not own time, time owns you. Sometimes it is beneficial to meditate on this singularity point keeping in mind that you never have anything except a little time.

Now we can perhaps appreciate this famous initial sentence differently: **The pre(-)sent is a gift; rich is the one who knows how to grasp it both ways. The power of the present moment, and thus full consciousness, transcends space-time. It constitutes a kind of portal to infinity, allowing access to ‘et(h)ernity’: an extraordinary metaphysical dimension.**

☞ **Practice:** Try for a full day, even a week ideally, so that it becomes a habit, to be focused on what you are doing. As soon as an extraneous thought arises, you ignore it. To make things easier, you can repeat a key phrase, for example: ‘the present is a gift.’ Make it like a game. If you fail, it’s okay. Just do it for as long as possible.

☞ The objective is to anchor oneself in the present moment and to practice, on a daily basis, mindfulness without being on automatic pilot but by being completely invested, in its entirety in the present, translating the Presence which, little by little, will manifest itself in an inexplicable and transcendental way.

Key 17: The resonance, the butterfly or ripple effect

The theme of resonance is central and even primordial in the inner and then outer journey of Awakening. What does this mean in concrete terms?

In a simplified way, literally resonance is what resonates, sensing what responds mutually, what echoes between the infinitely small and the infinitely large—the microcosm and the macrocosm. It is the ‘concretization’ of the entanglement of the Living as a cosmic lung of which each particle embodies an alveolus. It is the realization of the fact that we are one with the world and, therefore, that we contain the world in U.S. So, we feel the Universe vibrating through us. An extraordinary dialogue then takes place within our recreated world.

Feeling the resonance of the Universe manifests itself in different forms, such as synchronicities or the butterfly effect. The latter, also known as the snowball effect, translates into the popular expression that a flutter of a butterfly's wing in the East can create a tornado in the West. Basically, it's an amplifying phenomenon as in the adage: ‘Small streams make great rivers.’

It takes place at two levels—first of all through mimicry, the psychological and emotional influence that you have on your environment which generates self-replicating reactions. Let us take a very simple example highlighted by surveillance cameras. People may not be used to holding a door open out of cordiality, but shown an example, in almost 99% of cases, they will. Consciously or unconsciously, when we show them the example, they feel obligated or feel the need to reciprocate. Also, on a broader level, beyond mimicry and influence, the butterfly effect is much deeper. It is about impact on an energetic level, thanks to a system of pattern / diagram which is reflected in the whole, the Great All.

I must mention here the Hindu metaphor of Indra's pearl necklace. This evokes what is called, in a somewhat technical way, the holographic fractal dimension. Simply put, it is as if you had a spider web with many droplets of early morning dew. Each droplet reflects the entirety of the other droplets as well as the whole spider's web. Every component droplet contains and reflects the whole—and likewise each of us contains the world. More prosaically, this is what the great Sufi Rumi meant when he said: “*You are not a drop of water in the ocean you are the whole ocean in a drop.*” This is the reason why he also evoked this idea of introspection, of inner change which has an impact on our entire universe when he said: “*When I was young, I was intelligent. I wanted to change the world. Today I am wise, and I am changing myself.*” Gandhi restated the same principle: “*Be the change you want to see in the world.*”

This idea is essential since Awakening is at the individual level. The work is interior with a resonance effect, a play of mirrors on the exterior. As I like to say, “We are mirrors which by reflecting, inspire us mutually in an infinite way.” Here, the term reflection has, of course, two meanings: the meaning of thinking as well as of reflecting. However, this mirror image is very deep. The world is only a reverberation of our thoughts and above all a means of making us evolve through what is called, in philosophy, the dialectic. It is about the confrontation with the other, the duality that will allow us to give birth to ourselves and thus to be and to reveal the I AM.

To continue, one can evoke the concept of the morphic fields and, by extension, the morphic resonance described by the biologist Rupert Sheldrake. He hypothesized that forms create kinds of information clouds accessible to species as genetic heritage. Any update of ability in one group would instantly allow other members of the same species to have access to it. This could be the reason why birds can fly by the hundreds of thousands in a synchronized manner which is not dependent on stimuli but a priori the function of this field. He also speaks of morphic resonance—a reciprocal dimension in which any member of the species can feed this aptitude field. Others of that same species can have access to the same ability through this field. It is, in fact, very similar to how the Internet cloud works. It also echoes the notion of the 100th monkey theory.

Then, of course, resonance is illustrated most of the time by the notion of synchronicity. Carl Jung, one of the fathers of psychoanalysis, remarked that “*Synchronistic events are based on the simultaneity of two different psychic states.*” To put it simply, they occur a priori without causality. Such are coincidences which transmit a message that only the people concerned can decipher. For example, suppose you solemnly ask yourself: should I leave him or her? And simultaneously a bus passes painted with a travel company’s advertising slogan: “*go to find your freedom and rebound on a new life.*” In my specific case, the most convincing experience of synchronicity occurred in 2007. I asked to receive confirmation of the existence of the phenomenon of synchronicity and went for a walk in the center of Paris, where I lived in the time. While looking for proof, I came face to face with the Garnier opera with an exhibition entitled: “*feel the world vibrate within you.*”

Now we can perhaps appreciate this famous initial sentence differently: **Resonance is what resonates, responds, echoes between the infinitely small and the infinitely large, between us and the world. It is the manifestation of the entanglement of the Living: the cosmic lung of which we are individually alveoli.**

☞ **Practice:** Try to visualize different examples of the action of resonance in your life: how a public event can impact you and then how you can bounce back and impact it? Next, list as many synchronicities as possible that have occurred in your life.

☞ The goal is not to activate resonance or synchronicities in your daily life but rather to develop your attention and senses in order to be more receptive and more sensitive to these phenomena.

Key 18: The C(c)onsciousness: the consciousness, a simple eye of Conscientiousness

It is wise to separate Consciousness (the Absolute) and individual consciousness. The latter corresponds to the mind, our psyche, the machine which allows us to think, analyze, and cross a number of parameters. This corresponds to what we have seen with the notion of personality integrating our education—whether from parents, schools, peers, society, culture, or religion. These elements have shaped our way of thinking, thus becoming our consciousness. However, we can broaden our field of consciousness. We might speak of an expanded consciousness which would include the unconscious, too. In psychoanalysis, the unconscious is your automatic pilot. It reminds you to breathe when you sleep, or sends orders to your body to fight against a disease. The unconscious is closer to your soul, corresponding to the eternal I AM. It is what you have always been, namely an alveolus of the cosmic lung, a fragment of the Living, of the Absolute. Your soul remains the same from one incarnation to another, just as an actor remains the same man from one film to another, playing each role through the characters recounting his own incarnations as a metaphor. Your unconscious is you laid bare, without artifice. Your personality is more your wardrobe.

Also, the unconscious constitutes a portal to widen your consciousness towards a much larger field. It is a priori without end. It has contact with the collective, the world of Plato's ideas, the Hindu Akasha, the Soul of the World, the unified field, the Unity that one could refer to as Consciousness with a capital letter. Thus, the Consciousness is the sum of the infinities of small individual consciousnesses. We could put this another way: Absolute (theoretical) Truth is the sum of relative (practical) truths. Or even more prosaically, as Rumi said: *“The truth was a mirror in the hands of God. It fell and broke into pieces. Everybody took a piece of it, and they looked at it and thought they had the truth.”*

We are converging, once again, on the *raison d'être* of the notion of duality, the dialectic. Before we can understand the Great All, we have to disassemble it. Then, having investigated the role of each component, we reassemble it with an understanding of its overall functioning. It is the same in a personal initiatory quest of: *“Know thyself and you will know the mystery of gods and of the universe.”* To understand our conscience, both the conscious and unconscious parts, brings us back to our essence pure and original, our soul, our I AM. The latter then constitutes a divine sample of the Consciousness which expresses the Living as a resonance and fragment of the Great All. The Great All is then experienced through us individually: we each aspire to express It as Oneness-wholeness. This is why Victor Hugo said: *“Conscience is God present in man.”*

However, it seems that it is not that simple and straightforward. We commonly hear, especially in the reductionist movement of the ‘New Age’, that ‘We are all little gods.’ In my opinion, this is partially true.

It seems wise to add this caveat: we could be little gods in the making. We have the potential to recover our original state and reconnect with our natural divinity, the Living One which, like a mirror, reflects the pearls of Indra's necklace. However, it requires an investment, love, the right state of mind, and a pleasant discipline . . .

This theme of *Consciousness versus consciousness* can only be truly appreciated in stages. It is said in the occult: “*When I am, You are no longer. When You are, I am no longer.*” This is an invitation to realize that we are alternating between ego (individuality) and the infinite divine dimension (holYstic). However, when any individual discovers the divine part, it mostly disappears, as when you put your finger on a soap bubble . . . It is like trying to be attentive to our own falling asleep, it makes us jump and wake up. Thus, there is no need to think too much, trying to understand how to vibrate the Living and reconnect with Consciousness. Maybe by letting go and letting its essence flow through us, we can experience it naturally.

The individual consciousness is necessary as we have seen for the notion of duality. It is existential, I must stress, in the etymological sense of the term, to exist meaning ‘to separate.’ To understand, it is essential to take a step back and highlight our own character in relation to the painting as a whole and thus extract ourselves from it. Also, as we have seen at the level of space-time, this consciousness acts as a filter. If we had access to Consciousness unfiltered, it would be like receiving, in a fraction of a second, an infinity of different movies corresponding to our own present lives as well as to a multitude of parallel lives of the multiverse and all our previous and future incarnations. It would be incomprehensible and unlivable.

So, if I could conclude this theme by rising a little, it would be on this point: our individual consciousness is an eye of The Consciousness whose vision is 360 degrees, and whose gaze is omniscient and omnipresent (‘omnipast’/ ‘omnipassed’/ ‘omnifuture’). At the same time, it is conditional.

Now we can perhaps appreciate this initial sentence differently: **It is wise to distinguish Consciousness and individual consciousness as the ‘Absolute Truth’ corresponding to the sum of relative truths. The Great All is experienced through us individually and, reciprocally, we are invited to express the Living as a Unity (YOUunity).**

☞ **Practice:** Try to play a game as often as possible: counter-examples or counter-arguments. Basically, as soon as you have an idea, try to find arguments to dismantle your position. In addition, practice empathy

for people you love and for others. Penetrate the integrated system of the person: his past, his education, his age, his character, his sensitivity. . . Try to understand why he acts as he does.

↳ The goal is to practice this precious treasure of empathy and compassion every day to widen ones field of consciousness to think more with a collective vision than just an individual one.

Key 19: The magic, the majestic magic wand

Sigmund Freud, father of psychoanalysis and a doctor, declared: *“Words and magic were in the beginning one and the same thing, and even today words retain much of their magical power.”* At the time, no-one was even surprised. Words are magic.

Let's take an everyday example. A six-year-old drops his dinner plate, smashing it. His father says, ‘you're a useless good-for-nothing!’ The child accepts this judgment, and it soaks into the depths of his unconscious. Thereafter, he is conditioned by his father’s words. His reaction to even the slightest failure is resignation: ‘Dad was right, I'm just a useless good-for-nothing.’ But the situation is reversible: given encouragement and praise, the boy becomes a genius. Too often we minimize the impact and power of our words as they are broadcast and as they are received.

We can find the magic in Genesis which begins . . . *“In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made.”*

It is necessary to translate the English term ‘verb’ by the Greek word ‘logos,’ which means two things:

- 1- the sound as vibration, energy, frequency and
- 2- the meaning.

The two are closely linked. However, our modern world has obscured the first and essential one. We have only retained the euphony, the aestheticism of the sounds words make, as well as their meanings, forgetting their extremely powerful energy content.

As has been explained, modern scientists are united in their belief that our physical world is composed exclusively of energy. In short, everything is energy. As Nicola Tesla said: *“If you want to find the secrets of the universe, think in terms of frequencies, energies and vibrations.”*

Einstein took it further: *“What we have called 'matter' is energy whose vibration has been greatly reduced to be perceptible to the senses, there is no matter.”*

However, as already mentioned, Buddha said: *“What you think, you become. What you feel, you attract it. What you imagine, you create.”* This maxim acknowledges the force of creative thought and the law of attraction.

The quantum dimension has shown that the observer and the type of observation affect the result. It also shows that the observer, the object, and the observation are one. However, analyze a phenomenon

skeptically and you are already creating its failure. On the other hand, be enthusiastic about taking a certain step or undertaking a project and you plant the seeds for success.

Pascal described nature as ‘a sphere whose center is everywhere, and the circumstance is nowhere.’ That depiction seems applicable to the Living (God), consciousness, but also to the functioning of quantum mechanics for which the sphere would correspond to the quantum field of probabilities, the unified field.

To simplify as much as possible, our thoughts constitute an energy which will associate with other energies, generating a snowball effect. We can draw the analogy with a thunderstorm: swirling water vapor condenses at low temperatures, generating electricity and falling as rain. The thought-forms would be like small clouds while the collective unconscious would be the sky, as a field of possibilities. What we call egregores would then intervene—repetitive patterns of thought-forms belonging to a collective: the fear of dying, the need to believe, the fear of the invader, for example. The more people rally to such a thought-form, the more influential this egregore is.

Let’s also consider archetypes like the rebellious adolescent, the calumniated innocent, the deceived wife, the beaten kid, or the star-crossed lovers. This is a crucial point: it does not matter whether these patterns have been known beforehand, in literature or the cinema for example, or if they belong to the world heritage of humanity and some cellular memory. Ultimately, the origin of the influence is not paramount. What takes precedence is the reprogramming of the unconscious in psychoanalysis, under hypnosis or in simple autosuggestion. This is now called epigenetics (related to neuroplasticity). It fits the opinion of Buddha: we are what we think. On a medical level, the somatic dimension is proof of this with the actions of placebo and nocebo. We can be convinced of the curative value of a treatment or a drug when it is completely empty of substance. Somehow the patient self-heals. He is thus the source of his miracle. The principle of nocebo corresponds to the reverse side, evident in hypochondria. If you think you have a certain disease, you will develop it.

However, conditioning can also be external, as Edward Bernays demonstrated nearly a century ago with his theories and techniques of mass manipulation. They have proven to be effective and still work well today. Indeed, your subconscious is bombarded with information which, unexamined, becomes truth for you.

Unfortunately, it is extremely easy to manipulate public opinion in the age of social networks and fake news. All it takes is a small number of influencers with a plausible notion. Hitler said: *“A lie repeated ten times remains a lie; repeated ten thousand times, it becomes the truth.”*

We can also mention bewitchment and other forms of witchcraft that seem to come from another time. Indeed, although it seems somewhat folkloric to many scientists and rational people, occult practices are still very common in many countries and often used by heads of state including some very well known, leaders of the greatest powers on the planet.

Without going to the extreme, marketing is a form of magic affecting the conscience and our behaviors. It stimulates artificial desires and creates illusory needs. So, some people feel miserable because they don't have a certain brand of running shoe or the latest telephone.

Magic acts on us, our unconscious, and our soul. However, we always have the free will to be vigilant, to protect ourselves, to preserve ourselves and thus to choose the form of reality that we wish.

Now we can perhaps appreciate this famous initial sentence differently: **Magic, or when the soul acts, is present everywhere, consciously or unconsciously, from the somatic dimension to psychoanalysis, to marketing to bewitchment and sorcery. . .**

☞ **Practice:** Try to visualize your degree of influence: passively and actively, at all levels in marketing, fashion, consumption, the people in your daily life, at work, with your loved ones, the way you defend your ideas, or that you are easily influenced. Analyze how you are impacted by thought leaders. In addition, try to break the indirect contract of “silence means consents” by listing and saying aloud what you do not accept from this system, in life and, beyond, in absolute terms, what you would ideally like to see as a new paradigm.

☞ The objective is to achieve your degree of influence in a passive or active way for your everyday life and, thus, to know how to activate your capacities to influence Life, to be an actor of your existence and, further, to protect yourself from potential ideological, emotional and vibratory threats.

Key 20: The initiation, an endless way without finality

In short, I could say that everything is initiatory. Each object, each event, each meeting, however innocuous, is an experience and initiates us. That is how we evolve, learn, and consequently widen our field of consciousness. Hence, also, the need for openness, to reactivate one's capacity for observation and wonder. Here, the concept of 'Childult pre-sage' constitutes a precious springboard, if used wisely. For educational purposes, to integrate ideas and concepts, we recommend at least three passages to avoid trespassing... "Die before dying" as the Sufi wisdom reminds us symbolically, referring to the ego and detachment (taking the Middle Way). Consider this harmonious triad ('Childult pre-sage') regenerating and developing each facet of his being:

1-the inner child who evokes his dreams, his natural connection to the world, his limitlessness, his candor, his ability to marvel at anything, small simple pleasures . . .

2-the adult who embodies the rules, morals, ethics, action, structure, the basis of our system . . .

3-the pre-sage, the sage in the making, who represents experience, detachment, height . . .

This term initiate is very interesting since it has a double meaning, to initiate means to begin, to start, an adventure, a relationship, a work, and hence implicitly an initiatory quest. An initiate is a person in an evolutionary process of Awakening—a seeker. However, this turn shows that the initiate is in perpetual beginning with no result or place to reach. There is just a state of mind, a state of soul without limit. This is essential because it forces you to be humble. Each initiated person knows, in his heart of hearts, when he has gone beyond the notion of spiritual ego. The overcoming of the spiritual ego is the first step on which the seeker often stumbles. At the beginning, the seeker's belief that this or that holds the absolute truth makes him 'fail/fall.' Thereafter, it is modesty that allows him to evolve more and more because, the more he advances, the more he learns that the path is endless.

It is interesting to consider the word 'insider.' It literally means that 'one is internalized.' In French the term "initi " would belong in a progress of initiation: one who 'is starting/beginning.' The approach is somewhat different or rather it points towards another fundamental element of any initiatory quest. Awakening constitutes an interior journey, a personal journey, a work on itself in order to polish its philosopher's stone and to extract an essence. This is what we have seen on different occasions through the oracle of Delphi, as a reminder: "*Know thyself and you will know the secret of the gods and the universe.*" In another way, Alchemy speaks of Vitriol, a Latin acronym which means: *Visita Interiora Terrae Rectificando Invenies Occultum Lapidem* and translates as "Visit the interior of the earth and, by rectifying, you will find the stone hidden."

I could quote many other religions, and other spiritualities highlighting equivalences . . .

As Gandhi said: *“If we could read the scriptures of the different religions, we would find that they are basic, identical and complement each other wonderfully.”* As an aside, this is what I have modestly attempted to achieve on my own since I was twelve years old, this work (very playful and exciting) which consists of having fun recomposing the puzzle of spiritualities.

Here is perhaps an extremely convincing and more than explicit reference in the Bible where Jesus says: (Luke 17: 21): *“The kingdom of God is in your midst.”* Many agree that this is a translation error and that it means “the kingdom of God is within you.” Anyway, it shows a great closeness.

The Arabic term, Jihad, means ‘struggle.’ It refers to the internal struggle between our positive and negative impulses. This is interior, never exterior. It is totally wrong to think that the struggle can take place outside of ourselves. In my opinion, this is the same as seeking Enlightenment outside of oneself when all wisdom tells us that everything comes from the center: ourselves. Hence, there is a need to refocus. I do not speak of Jihad as a holy war. That expression is pure nonsense. It is like saying a ‘frozen fire’ or a ‘burning vacuum.’ War is synonymous with death, injustice, and horror, while the term ‘holy’ is noble, divine, and harmonious.

This point is essential. It is common sense that all Awakening can only be internal. To make a crude analogy, no one can eat for you or later defecate for you. However commonplace, it seems wise to recall the principle sometimes. In this materialistic society everything goes fast. There is a hankering after fast, effortless performance. Experience comes pre-digested. We might imagine ‘Awakening for Dummies’ injected via a drip, illumination guaranteed . . . and if not attained, your money back. In this world, if the initiate fails to make progress it can only be because of bad pedagogy, the lack of clarity of the teacher and the inappropriate methodology employed. It goes without saying, it is existential because, as we have seen, the ego finds its *raison d’être* in segmentation, in the distinction from the other and the external world where he self-creates his own confinement. A word to the wise!

Keep in mind that real Enlightenment does not lie in the accumulation of knowledge. It is an awakening of the conscience and the heart which goes through successive stages, widening its spheres and fields of action. It is not a medal or degree carved in stone, but an endless quest for and in the Et(h)ernal. Although knowledge is important, it is the practice that is decisive and above all the intention. As I like to say: a true practitioner does not seem to be ‘necessarily’ one who respects the principles of institutions or rites but rather one who puts his kindness into practice daily, in everyday life, ‘in truth,’ without discriminating against anyone, all his actions being animated and guided by the heart.

Now we can perhaps appreciate this famous initial sentence differently: **Everything is initiatory, in simplicity. Awakening remains on any scale, in any activity, even the most trivial. Everything reveals a form of symbolism and mysticism at a different level of perception depending on the degree of openness.**

‡ *Practice:* Try to establish a kind of puzzle game, telling yourself that mysterious things are hidden by the Creator, and this in everyday life to find different treasures and give them meanings of which only you have the key. Beyond that, try to question yourself systematically from the slightest encounter, event, action, on what the Universe, the Living One, wanted to show you, to signify to you, to reveal to you. So, try to extract a lesson from each positive or negative experience in your daily life.

↳ The objective is to put into practice this famous idea of holYstyle of life, namely, a perpetual, daily application of the sacred initiatory and mystical way in everything in life: from the simplest and, a priori, superficial to the deeper and more metaphysical.

Step V: A synthesis using the 20 keys

The meaning of life seems to reside in the expression of unconditional Love leading to wholeness, thus being a quest for Unity (YOunity) individual and collective, insofar as this process is twofold and has a resonant effect, a reflection of the microcosm on the macrocosm. So, the goal is to express the Living, but before that, already to see its existence. This reconnection occurs through different pathways, including understanding how energy works and knowing that everything is vibration. Discovering nature also allows us to recover our true selves: to marvel and then gradually develop a closeness with the whole of which we are a part.

To access this capacity to feel the magic of the resonance of the Living through synchronicities, and thus to feel the world vibrate in ourselves, we must understand the need for duality. Its holistic perception makes it possible to fragment to better recompose. It is wise to question everything, to test the solidity of all our foundations, beliefs, and existences at every level. This is where the Apocalypse, the revelation, is born. We then see the illusions (Maya) of our physical world on an economic-socio-cultural-environmental and organizational level. But we also see them individually, breaking the power of the ego and understanding the different masks in the masquerade of our multiple roles in this gigantic play called Life. On the strength of this observation, we can then free ourselves from the ego by putting it back in its place of servant and no longer of master, and then cleaning up all our traumas and other patterns of existence, as well as the transgenerational or karmic affiliations that we hold.

This cleansing and initiatory quest lead, in our interior journey, to an enlargement of our sphere of consciousness. Thus, we appreciate life differently as living, interdependent and entangled organisms responding to each other. We feel the metaphysical dimension of space-time as an energetic superposition filtered by our consciousness which only allows us partial awareness of a single fragment. However, applying mindfulness daily and anchoring ourselves in the present, we are all the more receptive and sensitive to the intensity of the moment which, at some time, touches et(h)ernity. Life then becomes magical, offering us a treasure in everything and through everything as an expression of the Consciousness which instills a breath of life into everything. Thus, we have fun alternating between allowing ourselves to be crossed by the Living and expressing it as complementarity, salvation, peace, sacred union rediscovered. So, we understand and respect our life mission, our full potentials, without abuse because we strive to respect the wisdom of the Middle Way: temperance, the right harmonious balance sparingly integrating all the colors of life's palette—as much material as spiritual. In our endless

path to Awakening, we realize that everything is initiatory and thus the Living One, life, becomes naturally magical again in the form of a deep and transcendent and et(h)ernal Unity (YOunity).

Conclusion

After the fifth step, is a conclusion still necessary? Yes and no. No, in the sense that theoretically this synthesis is in effect a conclusion. However, it can be declined in one form or another to infinity. Moreover, as we tried to explain simply, this quest being eternal, the field being limitless, we can turn in one direction or another creating a circle, a sphere, another entangled in an infinite way of recreating the flower of life.

We could perhaps reiterate the point, a kind of benevolent advice, that real Enlightenment does not lie in the accumulation of knowledge. It is an awakening of the conscience and the heart which passes through successive stages, widening its spheres and fields of action. It is not a medal or degree chipped into stone, but an endless quest for and in the Et(h)ernal. Also, beyond the fact that it is, of course, also a progressive quest without end, without daily practice all this knowledge would be in vain.

Finally, we could also have taken to the extreme the notion of synthesis of the Absolute, in the Absolute, of Life, of the Living, of the meaning of life, of our existence (etc.) through a single word. And God knows it's a more than complex exercise, I spent maybe forty years trying to find it. Today, the one that I think is most suitable has been revealed to me. However, I do not want to influence anyone. Here I invite everyone to find their own. This manual gives tools and keys. Readers are free to find their own way and open the doors they want because they embody themselves—even the master key to its own existence.

Always keep in mind that the keys to open the doors of perception reside in each of us. The portals exist only because we have given them a reason for being, the Great All embodying the locksmith and master key.

We wish you a safe journey and happiness, bearing in mind that happiness occurs along the road not only at your destination!

From the bottom of my heart,

AM