सोहंग

सोहंग सोहंग या हंसी?

https://searchoftruth-rajev.blogspot.com/2012/.../blog-post_25.html...

Aug 25, 2012 - Appreciable paragraph, hereby I want to know, among soham, sohang and harsan, which is right and appropriate word, as such a lot of gurus says that soham word is a natural and spiritual word, while you and followers of sant Ravidas ji says sohang is right and true. Please explain in detail. हिन्दी अनुवाद - आपके द्वारा सवाल पूछने का काम करने के लिए सभी गुरुजी ने सोहंग का नाम दिया है। वास्तव में सोहंग नाम की जाति साधारण में है। ब्रह्म तथा हरें भक्तियों के अनुसार सोहंग हुआ है।

सोहंग में से सारी इंग्लिश पुरी गुरु रविदास .... - YouTube

https://www.youtube.com/watch?v=DRH6dSROqwC

Jun 13, 2017 - Uploaded by CHAND MUKESH BHAKTI

Siger-Chand Mukesh सोहंग एक मंत्र से सारी इंग्लिश पुरी गुरु रविदास की सची स्थिति

विविध: कहतं कबीर सुनो भाइ साधो - जपो सोहंग सोहंग

ohmygod-rajev.blogspot.com/2012/05/blog-post_31.html...

May 31, 2012 - होत आनंद आनंद भजन में। बरसात शब्द भजन की अवधि। भजन है कोई नाट, अगर वास जहाँ तलक में। मानो हादसा गंगा। 2 कर अभास मगन होय बैठ। 3 चढत रात्रि के राग। 4 पियाल पुष्पित होत नाम रस।

2830 - सोहंग या सोहंग सोहंग या सोहंग या सोहंग - कबीर

https://hi-in.facebook.com/permalink.php?story_fbid=1755578241366064&id...

सोहंग - कबीर, यरविदास, सहज, दया, तुलसी, भविष्य, नातो, नानक, दिनिया, इस्कारत, सुखद, भारत, भक्ति. एक कबीर के भजन की जाति साधारण में है। तीन तलक का मोह। सोहंग उत्सव में नाम जप। यही बैरसे मान कर दोह। जनान इन रूप में मानो। भजन होकर न होय। क्यों भरोसे देख का, विनंत जाता जनमांना। सोहंग-संत ध्वनित करो और वतन कुछ नाह। तुम बैरसे गत्र पद। सत्ताशी महादेव। सोहंग मंत्र दिया शंकर क्रू। करत हमारी सेवा। अंत करत तोहि भेद भरोसे। जय संत शंकर ... Rampal Exposed - सोहंग या सोहंग या हंसी - वास्तव में ...

https://www.facebook.com/Rampal.Expose/.../335956309944272...

सोहंग या सोहंग के हंसी - तालमें सही शब्द (या भाया या क्रिया या बुन) सोहंग ही है। लेकिन मंत्र की बात यह है कि यह बहुत ही रहस्यमय है। और अभद्रता...

मेंटिता
मेंटोल से भरपूर, मेंटोल से भरपूर, मेंटोल से भरपूर ...
https://www.skymetweather.com > Home > India - Translate this page
मेंटोल से भरपूर। जैविक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक और नैसर्गिक वृक्षक
Soham (Sanskrit)

Soham or Sohum (सो हम् so 'ham or so 'Hum) is a Hindu mantra, meaning "I am He/That" in Sanskrit. In Vedic philosophy it means identifying oneself with the universe or ultimate reality.

The mantra is also inverted from so 'ham (the sandhi of saḥ + aham) to ham + sa. The combination of so 'haṃ haṃsaḥ has also been interpreted as "I myself am the swan", where the swan symbolizes the Atman.

An etymology of haṃsa "swan, goose" as from ahaṃ sa "I am that" is found in the 14th century commentary on the Vedas by Sayana (14th century).

The term so'ham is related to so, and the phrase translates to "I that very person", according to Monier-Williams. Interpreted as a nominal sentence, it can also be read as "I am he" or "It/He is I". The term is found in Vedic literature, and is a phrase that identifies "oneself with the universe or ultimate reality.

This phrase is found in Principal Upanishads such as the Isha Upanishad (verse 16), which ends:

(...) तेजो यात्र तुष्यं कल्याणतमं ततं पव्यामि यो सावसो वरुय तोऽहमस्मि

"The light which is thy fairest form, I see it. I am what He is" (trans. Max Müller)

Soham, or "I am He", is very common in ancient and medieval literature. Some examples include:

- Sannyasa Upanishads such as Naradaparivajaka Upanishad, Nirvana Upanishad, Ashrama Upanishad, Maitreya Upanishad and Satyayaniya Upanishad.
- Yoga Upanishads such as Dhyanabindu Upanishad and Yogashikha Upanishad.
- Hamsa Upanishad.

Tantras

- Gandharva Tantra
Stotras

- **Bhaja Gaureesam**
- **Gowresa Ashtakam**
- **Shakthi Mahimnah Stotram**
- **Tripurasundari Vijaya Sthavam**

Adi Shankara's subsequent works in the Nath tradition foundational for Hatha yoga

- **Matsyendranath's** Yogavishaya
- **Gorakshanath's Siddha Siddhanta Paddhati**
- **Gorakshanath's** Yoga Bija
- **Gorakshanath's** Goraksha Shataka
- **Jñāndev's** Lakhota
- **Jñāndev's** Yogapar Abhangamala

foundational for Swāra yoga the original script Shiva Svarodaya as well as the classical yoga treatises Gheranda Samhitā and Shiva Samhitā all make mention of soham and hamsa describing its significance and when teaching uniformly teach So on inhalation and ham on exhalation.

This traditional practice in its several forms and its background is described in numerous other books.

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**Hamsa**

Swami Muktananda - although teaching the traditional So on inhalation and ham on exhalation as a letter from 1968 to Franklin Jones reveals - later published a book teaching Ham on inhalation and sa on exhalation. This practice is described in several later books all referring to Muktananda.

The teaching of Ham on inhalation and sa on exhalation is allegedly alluded to in a text of Kaśmir Śaivism, the Vijnana Bhairava

> Air is exhaled with the sound SA and inhaled with the sound HAM. Then reciting of the mantra HAMSA is continuous

— Vijnana Bhairava, 155a

However, this verse 155a is not found in the Vijnana Bhairava first published in 1918 in the Kashmir Series of Text and Studies but is quoted from a commentary by the Abhinavagupta disciple Kṣemarāja in his Shiva Sutra Vinmarshini (commentary on the Shiva Sutras) in later editions of Vijnana Bhairava.

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**Yoga**

When used for meditation, “Sohum” acts as a natural mantra to control one’s breathing pattern, to help achieve deep breath, and to gain concentration.

- Sooooo... is the sound of inhalation, and is remembered in the mind along with that inhalation.
- Hummmm... is the sound of exhalation, and is remembered in the mind along with that exhalation.

Soham is also considered mantra in Tantrism and Kriya Yoga, known also as Ajapa mantra, Ajapa Gayatri, Hamsa Gayatri, Hamsa mantra, prana mantra, Shri Parapradsa mantra, paramatma-mantra and as such used notably on its own, in the meditation practice ajapa japa and in the kriya practice shabda sanchalana.
Tattvam Asi
Aham Brahmasmi
I Am that I Am
Dualism (Indian philosophy)
Nondualism
Monism

In English language literature also printed as So'ham, So Ham, So-aham, Sohum, So Hum, Saham, Sa'ham, Sauha, Sah-karena/Sahkara = the sound of Sa

Olivelle 1992, pp. 80-81, 210 with footnotes.


Monier-Williams, s.v. "haṃsa".

The jiva comes out with the letter Ha and gets in again with the letter Sa


“Yoga Sikha Upanishad”(http://www.celextel.org/108upanishads/yogasikha.html). Retrieved 2009-05-17. "6.53 The prana goes out with sound “ham” and goes in with the word “sa”, and all beings naturally chant the mantra “Hamsa, Hamsa” (while exhaling and inhaling)"


"Kularnava Tantra" (http://www.bhagavadgitausa.com/kular.htm). Retrieved 2009-05-17. "Ham-Sah is the pathway breath takes in living creatures. This mantra exists in the form of exhalation and inhalation"


and going out with the sounds ham and sa, is doing ajapa-japa, and this is the true way of practicing mantra.

"Muktabodha on-line library Kashmir Series of Texts and Studies"

"Vijnana Bhairava or Vijnanabhairava"

"Muktabodha on-line library Kashmir Series of Texts and Studies"

"Vijnana Bhairava or Vijnanabhairava"

"Vijnana Bhairava or Vijnanabhairava"


Satyananda Saraswati (1989).Yoga and Kriya: A Systematic Course in the Ancient Tantric Techniques of(2 ed.). Munger, Bihar, India: Bihar School of Yoga. p. 497 ff ISBN 978-81-85787-08-4 "Listen carefully to your breath; you will hear the sound So with inhalation and Ham with exhalation."

Ascended Master Teachings

Students of Ascended Master Teachings organizations (also known as Ascended Master Activities) believe that their doctrine has been given to humanity by the Ascended Masters, individuals believed to have lived in physical bodies, acquired the wisdom and mastery needed to become immortal and free of the cycles of "re-embodiment" and karma, and have attained their "ascension", a state of "one-ness" with God. This knowledge is believed to have previously been taught for millions of years only within "Ascended master retreats" and "Mystery schools".

Adherents of the Ascended Master Teachings believe that this wisdom was partially released by the Theosophical Society beginning in 1875, by C.W. Leadbeater and Alice A. Bailey, and began to have more detailed public release in the 1930s by the Ascended Masters through Guy Ballard in the I AM Activity. However, Theosophists maintain the concept of Ascended Masters are a corruption of the original Theosophical concept of the Masters of the Ancient Wisdom.

The term Ascended Master was first introduced in 1934 by Guy Ballard with the publication of Unveiled Mysteries, a book which he said was dictated to him by the Ascended Master St. Germain. Other Ascended Master Teachings are contained in The Bridge to Freedom (1951), The Summit Lighthouse (1958), (Known also as The Church Universal and Triumphant) The Aetherius Society (1955), The Temple of The Presence (1995), the I AM University (2004), the White Eagle Lodge (1936) and the Aquarian Christine Church Universal, Inc. (2006)

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- Ascension
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- Dictations
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Universal All-Pervading Presence of Life

Students of the Ascended Master Teachings believe that there is One God, the "Universal All-Pervading Presence of Life", "The One", Who is the Source of all Life, Light, and Love in existence, and that all forms of existence and consciousness emanate from this "Allness of God" - "The One". The Voice of the I AM states "All Life is One" and that there is "One Substance, One Energy, One Power, One Intelligence" as the Source of all consciousness and creation. This Divine Being and Mind is considered to be above and distinct from all creation (in the sense of classical theism), transcending all creation yet interpenetrating all existence. Belief in this "One God" stresses the essential unity of the spiritual and material components of the universe. God creates through Individualized Identities that have distinct Self-Consciousness and that make up the Spiritual Hierarchy of Creation, yet remain connected through the flow of the "River of Life" and "Lifestream" to the "One Undivided God" - the "All in All" - the "Good" - the "Source from which all Life, Light, and Love come." There is always an uninterrupted "Oneness" that is maintained with the "Allness" of God. From the "One God" all other realities, including hierarchy, humanity and the material universe, are the result of a process of emanation.

The Individualized "I AM" Presence

Adherents of the Ascended Master Teachings believe that each person is an incarnation of an "Individualized Presence" of the "Most High Living God" - the "Mighty I AM Presence" - as part of our very Nature and Being. God (as Life and Love) manifests in the 7 octaves of the created universe through individual Divine Identities. As embodied individuals, we are the outer expression of that God Self in form. It is our unique and immortal True Identity, yet always sharing in the Allness of the ONE GOD.

Ascended Master Saint Germain believed by those adherent to the Ascended Master Teachings to have previously been embodied as Plato, Proclus, Roger Bacon, Francis Bacon, and numerous others, was quoted as saying:

"When one individualizes within the Absolute, All-Pervading Life, he chooses of his own free will to become an intensified individual focus of Self-Conscious Intelligence. He is the conscious director of his future activities. Thus, having once made his choice, he is the only one who can fulfill that Destiny — which is not inflexible circumstance but a definitely designed Plan of Perfection." When You, the 'Mighty I AM Presence,' will to come forth into an Individualized Focus of Conscious Dominion and use the Creative Word, 'I AM,' Your First Individual Activity is the Formation of a Flame. Then you, the 'Individualized Focus' of the 'Mighty I AM Presence,' begin your Dynamic Expression of Life. This Activity, We term Self-consciousness, meaning the Individual who is conscious of his Source and Perfection of Life, expressing through himself.

Twin Flames

Saint Germain explained through Guy Ballard:

"The 'Almighty God Flame,' breathing within Itself, projects Two Rays into the 'Great Sea of Pure Electronic Light.' This Intelligent Light-substance becomes the clothing, as it were, for these Rays of the 'Mighty I AM Presence.' Each Ray has all the Attributes of the Godhead within It, and no imperfection can ever enter into or register upon It. The Individualized Flame sends down into each Ray a Focal Point, or Spark, forming a Heart Center upon which gathers the 'Electronic Light Substance,' creating the Electronic Body.

In 1937, The Voice of the I AM article on this subject elaborated:

"When the Ascension of both has taken place, each is the complete balance of all masculine and all feminine qualities within himself. Then the Threefold Flame of Life is completely unfolded, the individual becomes Master at Cosmic Levels of creation and does work with the systems of worlds as well as in this physical world. Thus, that which came out of the Great Central Sun as One Flame becomes Three complete Flames, each of the same full Limitless Power and
Activity as the Great Central Sun. This becomes the Cosmic Activity of the Power of the 'Three times Three'. "When both Rays have made the Ascension, then the individual works with systems of worlds instead of just in one world. This is the way the Godhead is ever expanding the Perfection of Itself throughout Infinity and keeping order throughout interstellar space."[14]

Beliefs about Ascended Masters

It is believed that Ascended Masters are individuals who were once embodied on Earth and learned the lessons of life in their incarnations. They gained mastery over the limitations of the matter planes, balanced at least 51% of negative karma, and fulfilled their Dharma (Divine Plan). An Ascended Master has become God-like and a source of unconditional Love to all life, and through the Ascension has united with his or her own God Self, the "I AM" Presence. It is claimed that they serve as the teachers of mankind from the realms of Spirit, and that all people will eventually attain their Ascension and move forward in spiritual evolution beyond this planet. According to these teachings, they remain attentive to the spiritual needs of humanity, and act to inspire and motivate its spiritual growth. In many traditions and organizations, they are considered part of the Spiritual Hierarchy for Earth, and members of the Great Brotherhood of Light, also known as the Great White Lodge or Great White Brotherhood.[2]

Belief in the Brotherhood and the Masters is an essential part of the beliefs of various organizations that have continued and expanded the concepts released in the original Saint Germain instruction in the 1930s through The "I AM" Activity.[15][16][17][18][19] Examples of those believed by the ones proposing these teachings to be Ascended Masters would be the Master Jesus, Confucius, Gautama Buddha, Mary the Mother of Jesus, St. Paul of Tarsus (aka Hilarion), Melchizedek, Archangel Michael, Metatron, Kwan Yin, Saint Germain and Kuthumi, as well as dozens of others.[20]

Unveiled Mysteries records:

"Truly the Great Ascended Masters are Gods. It is no wonder in the mythology of the ancients that their activities have been brought down to us in the guise of myth and fable. They wield tremendous God Power at all times because they hold with unwavering determination to the Great God Presence and hence all Power is given unto them for they are All-Perfection. "When Jesus said 'All these things I have done, ye shall do and even greater things shall ye do,' he knew whereof he spoke,' continued Saint Germain. 'He came forth to reveal the Conscious Dominion and Mastery that it is possible for every human being to attain and express while still here on Earth."[13]

Great Sea of Universal Light, Life, and Love

Unveiled Mysteries states:

"Try to think upon this Power, which is within you. Call into use the Great Sea of Universal Substance from which you may draw without limit. It obeys, without exception, the direction of thought, and records any quality imposed upon it, through the activity of the feeling nature in mankind. Universal Substance is obedient to your conscious will at all times. It is constantly responding to humanity's thought and feeling whether they realize it or not. There is no instant at which human beings are not giving this Substance one quality or another, and it is only through the knowledge that the individual has conscious control and manipulation of a Limitless Sea of It that he begins to understand the possibilities of his own Creative Powers, and the responsibilities resting upon him in the use of his thought and feeling."[13]

Spiritual Hierarchy

Adherents of these Ascended Master Teachings believe that the All-Pervading Presence of God does not act nor create except through Its Individualizations. All creation comes forth through These Individual Identities and is sustained by Them. According to Elizabeth Clare Prophet, this Spiritual Hierarchy is a "Universal Chain" of Individualized God Free Beings fulfilling Attributes and Aspects of
God's Infinite Selfhood. Included in this Cosmic Hierarchical scheme are Solar Logoi, Elohim, Sons and Daughters of God, Ascended Masters, Cosmic Beings, the Twelve Solar Hierarchies, Archangels, Angels, Beings of the Elements, and Twin Flames of the Alpha-Omega Polarity sponsoring Systems of Worlds and entire Galactic Systems. This Universal Order of Divine Self-Expression is the means whereby God in the Great Central Sun steps down [spiritual energy from] the Presence and Essence of His Universal Being / Consciousness in order that all Life in time and space might give and receive Unconditional Divine Love. One's placement on this "Ladder of Life" in the Spirit / Matter Universes is determined by one's level of Spiritual Attainment - measured by Awareness and Manifestation of balanced Love, Wisdom, and Power - as well as the embodying of other Divine Qualities.

Use of "I AM" in decrees, affirmations, and invocations

A characteristic of students of the Ascended Master Teachings is the use of God's Creative Name - "I AM" - in the use of Decrees, Fiats, Adorations, and Affirmations to invoke and send forth the Light of God to Bless Life, to bring forth the Perfect Divine solution for every situation, and to fulfill the Divine Plan. It is believed to be a way of externalizing more Divine Light, Divine Love, and Divine Life into the lower planes of creation through the dynamic force of sound vibration as creative energy.[2] The Magic Presence states:

"Only the Self-conscious Individual has ALL the Attributes and Creative Power of the 'Mighty I AM Presence.' Only He can know who and what He is, and express the Fullness of the Creative Power of God whenever He decrees, by the use of the Words, 'I AM.' The outer human part of this activity is what We call the personality. It is but the vehicle through which Perfection should be expressed into the outer substance of the Universe.

"Within the 'Pure God-Flame' is a Breath that pulsates constantly. This 'Great Fire-Breath' is a Rhythmic Outpouring of Divine Love, Its Three Attributes being 'Love, Wisdom, and Power in action.' These pour out constantly, into the 'Infinite Sea of Pure Electronic Light.' This Light is the Universal Substance or Spirit, out of which all forms are composed. It is intelligent, mark you, because It obeys law through the command of the Individual who says, or is conscious of, 'I AM.' These Two Words are the Acknowledgment and Release of the Power to Create and bring forth into outer existence, whatever quality follows That Acknowledgment. For Intelligence to act there must be Intelligence to be acted upon, and the Universal Substance, being like a photographic film, takes the record of whatever quality the Individual imposes upon It through his thought, feeling, and spoken word. The Words 'I AM' whether thought, felt, or spoken, release the Power of Creation instantly. Make no mistake about this. Intelligence is Omnispresent, and It is within the Electronic Light.[4]

Violet Flame

Use of the "Violet Flame of Divine Love" is considered to be the 7th Ray aspect of the Holy Spirit and the "Sacred Fire" that transmutes and consumes the "cause, effect, record, and memory" of sin or negative karma. Also called the "Flame of Transmutation", the "Flame of Mercy", the "Flame of Freedom", and the "Flame of Forgiveness". "Our God is a Consuming Fire" in Deuteronomy 4:24 (KJV) and Hebrews 12:29 (KJV) is believed to refer to this "Sacred Fire of God".

The "Violet Fire" is held to be a raising, transforming, purifying action of "Divine Love" from the "Heart of God" in the "Great Central Sun". It acts to transmute and consume human creation that is not worthy of becoming Immortal, and all negative karmic causes, effects, records, and memories, without the need to individually balance that karma face-to-face with each person back to the earliest beginning of one's individualized manifestation on this or any other world.[2]

Ascension

The Ascension is believed to be the returning to complete "Oneness with God" - "raising the outer atomic structure of the physical, emotional, and mental bodies into the Electronic Structure of the I AM Consciousness", becoming an Ascended Master, eventually a Cosmic Being, and beyond. The Ascension into Immortality through reunion with the God Self requires the consuming of at least
51% of the records and memories of "negatively qualified karma" as well as:

**Mastery of the matter planes**

It is believed that the "Individualized Flames of Perfection", emanating as lifestreams taking physical embodiment, can develop further attributes that express a unique Identity, and attain the fullness of the use of Light. This is done by mastery over matter planes that have a slower vibratory action, thus requiring more energy and concentration to externalize form. This allows for the development of greater skills of creation and "Causal Body Momentums" of various "Divine Qualities". Physical embodiment gives each individual the opportunity to expand these attributes and faculties through matter substance, and to become a "master of energy" through thought and feeling. This allows for accomplishments and added power which one who does not ever embody on a planet does not possess. Thus an individual may expand the "Flame in the Heart", and expand the "Perfection of the Allness of God's Love" in the created universe, eventually becoming an Ascended Master and later a Cosmic Being.

According to the Ascended Master Teachings, gaining "mastery over matter planes" means learning to consciously use 100% of one's Creative Power of thought, feeling, and spoken word to create greater perfection, joy, and love in the world, as opposed to using thoughts, feelings, and words to create greater limitations, bondage, and chaos in one's own experience and in the world at large through carelessness and lack of awareness of the extent of one's influence in the world. "Matter planes" refers to the differentiations of atomic and molecular structure in which evolution takes place, the lower planes (dimensions / wavelength frequency resonance) sometimes correlated with physical solids, liquids, and gases; the higher subplanes of the Physical Octave are sometimes referred to as "etheric" and are not normally perceivable by the physical senses. The emotional and mental octaves are also made up of electrons and atoms of feeling and thought substance and differentiated into levels of density and vibratory rate.

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"To understand the above explanation concerning the electron and the conscious control the individual has through his thought and feeling to govern the atomic structure of his own body is to understand the One Principle Governing form throughout Infinity. When man will make the effort to prove this to himself or within his own atomic flesh body, he will then proceed to Master Himself. When he has done that, all else in the Universe is his willing co-worker to accomplish whatsoever he wills through Love."

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**Fulfillment of the Divine Plan**

"Within the Life of every human being is the Power by which he can express all that the Ascended Masters express every moment — if he but chooses to do so. All Life contains Will but only Self-Conscious Life is free to determine upon its own course of expression. Hence, the individual has free choice to express either in the human, limited body or the Super-Human, Divine Body. He is the chooser of his own field of expression. He is the Self-determining Creator. He has willed and chosen to live as Self-Conscious Life. . . . When one individualizes within the Absolute, All-Pervading Life he chooses of his own free will to become an intensified individual focus of Self-Conscious Intelligence. He is the conscious director of his future activities. Thus, having once made his choice, he is the only one who can fulfill that Destiny - which is not inflexible circumstance but a definitely designed Plan of Perfection."

---

**Threefold Flame**

The Threefold Flame of Life is the Immortal Flame within the Heart of the children of Light and Sons and Daughters of God, and is an actual extension of the Heart of the I AM Presence of each Lifestream in embodiment on Earth.

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**The fall of man**
It is believed that since the “fall of man” during the time of the incarnation of the Fourth Root Race, imperfection, limitations and discord increasingly entered into our world. The memory body is considered to have become known as a "soul", and this temporary personality has taken on the sense of a self that is separated and not connected to God. It is believed that a “Dictation” from Maitreya further clarified this matter through the "Messenger", Geraldine Innocente, on September 27, 1954 when what occurred during the time of the "Fourth Root Race" was described:

“Curiosity, rebellion against holding true to the Divine Pattern and the use of thought and feeling in creation of imperfection, began the building of what you call the 'soul'. It is a consciousness apart from the full Purity of God. The first thought a man had that was imperfect and impure, energized by a secret feeling, was a cause and that, sent out into the atmosphere, created an effect. Like a boomerang, the effect came back into the consciousness and made a record. That record was the beginning of an impression. Energy sent out in a certain manner returned to affect the lifestream who had sent it forth and there began to be created a shadow between the I AM Presence and the human consciousness. Endeavoring to contact the Presence, the individual would find these 'tramp' thoughts and feelings flowing through that line of contact until more and more imperfect was the conscious use of them. Finally, those centers got completely away from the control of the ego and acted independently.[21]

Dictations

Within The "I AM" Activity, contact and cooperation with the Ascended Masters became a central part of each member's life. Through the Ballards as "Messengers", the Ascended Masters were believed to have regularly communicated with the students of The 'I AM" Activity. Those Addresses (known as "Dictations") were delivered before gatherings of members in Conclaves held throughout the United States of America, published in the monthly periodical, The Voice of The "I AM", and some were collected and reprinted in the books of The Saint Germain Series. In all, 3,834 Dictations from the Masters were received through Guy and Edna Ballard. Other "Ascended Master Activities” believed that the Ascended Masters, Cosmic Beings, Elohim, and Archangels continued to present a program for both individual development and spiritual transformation in the world.[22] They believe that further instruction from the Ascended Masters and the rest of the Spiritual Hierarchy continued through new Dispensations with new Messengers, such as The Bridge to Freedom[23] The Summit Lighthouse[6] and The Temple of The Presence.

Dawning Golden Age

Students of the Ascended Master Teachings believe that this world is destined to again have a Golden Age, a "Heaven on Earth", that will be permanent, unlike previous Golden Ages millions of years ago.[2]

“In your beloved America, in the not so far distant future, will come forth a similar recognition of the Real Inner Self, and this her people will express in high attainment. She is a Land of Light, and Her Light shall blaze forth, brilliant as the sun at noonday, among the nations of the Earth. She was a Land of Great Light, ages ago, and will again come into her spiritual heritage, for nothing can prevent it.[413]

“The Divine Plan for the future of North America is a condition of intense activity in the greatest peace, beauty, success, prosperity, spiritual illumination, and dominion. She is to carry the Christ Light and be the Guide for the rest of the Earth, because America is to be the Heart Center of the ‘Golden Age’ that is now dimly touching our horizon. The greater portion of the land of North America will stand for a very long time.[43]

The Aquarian Church

The Aquarian Christine Church Universal, Inc. (ACCU) is a denomination founded in 2006 based on The Aquarian Gospel of Jesus the Christ transcribed from the Akashic Records by Levi H. Dowling. The Aquarian Christine Church actively promotes Ascended Master Teachings and shares many beliefs in common with the I AM Movement, White Eagle Lodge and New Thought and Theosophical groups. The book "Initiations of the Aquarian Masters: The Theosophy of the Aquarian Gospel” by ACCU founder
Rev. Dr. Jacob L. Watson, expounds on the church's teachings which draw heavily from the writings of A.D.K. Luk, the Saint Germain Series published Saint Germain Press (The Saint Germain Foundation), and especially from "The Lost Years of Jesus" compiled by Elizabeth Clare Prophet and published by The Summit Lighthouse.[24]

Skeptical view

K. Paul Johnson suggests in his book The Masters Revealed: Madam Blavatsky and Myth of the Great White Brotherhood that the Masters that Madam Blavatsky claimed she had personally met are idealizations of certain people she had met during her lifetime.[25]

Also see the article “Talking to the Dead and Other Amusements” by Paul Zweig New York Times October 5, 1980, which maintains that Madame Blavatsky's revelations were fraudulent.

See also

- Agni Yoga
- Alice Bailey
- Helena Blavatsky
- Benjamin Creme
- Hodgson Report
- Helena Roerich

Notes

3. King, Godfre Ray Unveiled Mysteries Chicago, Illinois: Saint Germain Press 1934 page vii: "The time has arrived, when the Great Wisdom, held and guarded for many centuries in the Far East, is now to come forth in America, at the command of those Great Ascended Masters who direct and protect the evolution of mankind upon this Earth."
11. The Voice of the I AM Saint Germain Press December 1940 page 32
15. I AM Ascended Master Dictation List Saint Germain Press Inc., 1995, Listing of those who are claimed to be Ascended Masters by The I AM Activity
16. Schroeder, Werner Ascended Masters and Their Retreats Ascended Master Teaching Foundation 2004 Listing of those who are believed to be Ascended Masters by The I AM Activity and The Bridge to Freedom
17. Luk, A.D.K.. Law of Life - Book II Pueblo, Colorado: A.D.K. Luk Publications 1989, Listing of those who are claimed to be Ascended Masters by The I AM Activity and The Bridge to Freedom
References


Further reading


External links

- The Saint Germain Foundation, Original publisher of Ascended Master Teachings beginning in 1934

"I AM" Activity

The "I AM" Movement is the original Ascended Master Teachings religious movement founded in the early 1930s by Guy Ballard (1878–1939) and his wife Edna Anne Wheeler Ballard (1886–1971) in Chicago, Illinois.[1] It is an offshoot of theosophy and a major precursor of several New Age religions including the Church Universal and Triumphant.[2] The movement had up to a million followers in 1938[3] and is still active today on a smaller scale. According to the official website of the parent organization, the Saint Germain Foundation, its worldwide headquarters is located in Schaumburg, Illinois, and there are approximately 300 local groups worldwide under several variations of the names "I AM" Sanctuary, "I AM" Temple, and other similar titles.[4] As of 2007, the organization states that its purpose is "spiritual, educational and practical," and that no admission fee is charged for their activities.[5] The term "I AM" is a reference to the ancient Sanskrit mantra "So Ham", meaning "I Am that I Am".[6]

Overview

The movement believes in the existence of a group called the Ascended Masters, a hierarchy of supernatural beings that includes the original Theosophical Masters such as Jesus Christ, El Morya Khan, Maitreya, and in addition several dozen more beyond the original 20 Masters of the Ancient Wisdom of the original Theosophists as described by Helena Petrovna Blavatsky.

These "Ascended Masters" are believed to be humans who have lived in a succession of reincarnations in physical bodies. Over time they became highly advanced souls, able to move beyond the cycles of "re-embodiment" and karma, and attained their "Ascension", becoming immortal. The Ascended Masters are believed to communicate to humanity through certain trained messengers per Blavatsky, including Guy and Edna Ballard.[1][2] Because Jesus is believed to be one of the Ascended Masters, making the "Christ Light" available to seekers who wish to move out of darkness, many of the members of the "I AM" Activity consider it to be a Christian religion.[6] According to the Los Angeles Magazine, Ballard said he was the re-embodiment of George Washington, an Egyptian priest, and a noted French musician.[7]
The "I AM" Activity was the continuation of the teachings received by H. P. Blavatsky and William Quan Judge. Ballard was always guided and inspired by the writings of William Quan Judge (1851-1896), who used the pseudonym David Lloyd due to the persecution of his enemies in the Theosophical Society. Then Ballard came in contact with the Mahatma called "Ascended Master" Saint Germain.

Ballard died in 1939. In 1942 his wife and son were convicted of fraud,[4][7] a conviction which was overturned in a landmark Supreme Court decision, ruling that the question of whether the Ballards believed their religious claims should not have been submitted to a jury.[4]

### History

#### Founding

The "I AM" Activity was founded by Guy Ballard (pseudonym Godfré Ray King) in the early 1930s. Ballard was well-read in theosophy and its offshoots, and while hiking on Mount Shasta looking for a rumored branch of the Great White Brotherhood known as "The Brotherhood of Mount Shasta", he claimed to have met and been instructed by a man who introduced himself as "Saint Germain". Saint Germain is a regular component of theosophical religions as an Ascended Master, based on the historical Comte de Saint-Germain, an 18th-century adventurer.[3]

The Ballards said they began talking to the Ascended Masters regularly. They founded a publishing house, Saint Germain Press, to publish their books and began training people to spread their messages across the United States. These training sessions and "Conclaves" were held throughout the United States and were open to the general public and free of charge.[9] A front-page story in a 1938 edition of the Chicago Herald and Examiner noted that the Ballards "do not take up collections or ask for funds".[10] Some of the original members of I AM were recruited from the ranks of William Dudley Pelley's organization the Silver Shirts. Meetings became limited to members only after hecklers began disrupting their open meetings.[2][3] Over their lifetimes, the Ballard's recorded nearly 4,000 Live dictations, which they said were from the Ascended Masters.[1] Guy Ballard, his wife Edna, and later his son Donald became the sole "Accredited Messengers" of the Ascended Masters.[3]

#### Popularity

The Ballards' popularity spread, including up to a million followers in 1938.[3] They accepted donations (called "love gifts") from their followers across the country though no such donation or dues were required.[10]

The first of many "Conclaves" held in scores of cities in their national tours was Philadelphia, Pennsylvania, October 10–19, 1934.[1] According to a Los Angeles Magazine article, in August 1935, the Ballards hosted a gathering at the Shrine Auditorium in Los Angeles that drew a crowd of 6,000.[7] Guy Ballard spoke under the pseudonym he used in authoring his books, Godfre Ray King, and his wife used the pseudonym Lotus. The meeting included teachings they described as being received directly from the Ascended Masters. They led the audience in prayers and affirmations that they called decrees, including adorations to God and invocations for abundance of every good thing, including love, money, peace, and happiness.[1]

#### Guy Ballard's death

At the height of his popularity, Guy Ballard died from arteriosclerosis at 5:00 A.M. on December 29, 1939, in Los Angeles, in the home of his son Donald. On December 31 his body was cremated. On New Year's Day during the annual Christmas Class, Edna Ballard stated that Guy had completed his Ascension at midnight December 31, 1939, from the "Royal Teton Retreat".[1]

Students of the "I AM" Activity believe in death as a change, not an ending. The "I AM" activity believe Ascension can mean Entering heaven alive, that is, to "raise one's body"—physically translating to a higher form of existence, as in the Ascension of Jesus. This is what Guy Ballard had claimed his followers would be able to do if they followed his instructions. Recorded in a dictation prior to Guy W Ballard's death a new dispensation to make the Ascension after the passing of death and cremation was
given, and is recorded at the Saint Germain Foundation. Students using this more traditional definition would have to conclude that Mrs. Ballard did not tell the full teaching, since Mr. Ballard had died a quite ordinary death and his body had been cremated.

There had also been questions raised about devout members who had died without entering heaven alive. At this time, Edna Ballard defined "Ascension" as dying an ordinary death, but going to a higher level of heaven than a normal person because one has balanced "51% of one's karma". This modified and more practical definition of "ascension" is used by all Ascended Master Teachings religions today, although they still believe that a select few, the higher level Ascended Masters such as Jesus and St. Germain, entered heaven alive.

Fraud trial of Edna and Donald Ballard

In 1942, Edna Ballard and her son Donald were charged with eighteen counts of mail fraud on the basis of claims made in books sent through the mail. The presiding judge instructed the jury not to consider the truth or falsity of the religious beliefs, but only whether the Ballards sincerely believed the claims or did not, and the jury found them guilty. The Ninth Circuit overturned the conviction on the grounds that the judge improperly excluded the credibility of their religious beliefs from consideration, and the government appealed to the Supreme Court in United States v. Ballard, the Supreme Court in a 5-4 landmark decision held that the question of whether Ballards believed their religious claims should not have been submitted to the jury, and remanded the case back to the Ninth Circuit, which affirmed the fraud conviction. Interpreting this decision, the Ninth Circuit later found that the Court did not go so far as to hold that "the validity or veracity of a religious doctrine cannot be inquired into by a Federal Court."

On a second appeal, the Supreme Court in 1946 vacated the fraud conviction, on the grounds that women were improperly excluded from the jury panel.

Relocation to Santa Fe and Edna Ballard's death

In March 1942, Edna Ballard moved the western branch of the Saint Germain Press and her residence to Santa Fe, where she recorded live before an audience thousands more dictations she said were from the Ascended Masters.

Despite the ultimate dismissal of the court cases, it was not until 1954 that the organization's right to use the mail was restored. The Internal Revenue Service revoked their tax-exempt status in 1941, stating it did not recognize the movement as "a religion". A court ruling in 1957 overturned the ruling of the IRS and re-established the group's tax-exempt status.

Recent history and present day

As of 2007, Saint Germain Foundation maintains a reading room in Mount Shasta, California, and its headquarters in Schaumburg, Illinois. Several annual conclaves are held at their 12-story "I AM Temple" at 176 West Washington Street in downtown Chicago. Among the hundreds attending, there are usually dozens of "I AM" students from other nations. Classes and conclaves are regularly held in approximately 300 locations in America, Europe, Latin America, Australia, and Africa. The Saint Germain Press, a subsidiary of the Saint Germain Foundation, publishes the historical books and related artwork and audio recordings of the Ballards' teachings, and a monthly magazine available by subscription, titled "The Voice of the 'I AM'". It has been estimated that the Saint Germain Press has printed and put into circulation over one million books.

The Saint Germain Foundation presents the "I AM" COME! Pageant every August at Mount Shasta, and has done so each year since 1950. Their website states that the performance is open to the public at no cost, and describes the Pageant as a portrayal of "the life of Beloved Jesus, focusing on His Miracles of Truth and Healing, and the example of the Ascension which He left to the world."

Teachings

According to the group's teachings, Ascended Masters are believed to be individuals who have left the reincarnation cycle of re-embodiment.
The "I AM" Activity calls itself Christian, because Jesus is considered to be one of the more important Ascended Masters. It also refers to itself as patriotic because Ascended Master St. Germain is believed to have inspired and guided the Declaration of Independence and the Constitution. Followers claim that St. Germain belonged to the same Masonic Lodge as George Washington and Benjamin Franklin. However, Guy Ballard tended to downplay any relation of his ideas to Freemasonry because of his great discordance with Franklin Delano Roosevelt, a famous Freemason. Thus the notion that Saint-Germain belonged to a Masonic Lodge was more part of general occult lore than part of Ballard's emphasis.[19]

The movement teaches that the omnipotent, omniscient and omnipresent creator God ('I AM' – Exodus 3:14) is in all of us as a spark from the Divine Flame, and that we can experience this presence, love, power and light – and its power of the Violet Consuming Flame of Divine Love – through quiet contemplation and by repeating 'affirmations' and 'decrees'. By affirming something one desires, one may cause it to happen.[3]

The group teaches that the "Mighty I AM Presence" is God existing in and as each person's Higher Self, and that a light known as the "Violet Flame" is generated by the "I AM Presence" and may surround each person who calls forth the action of the Holy Spirit for expression of mercy or forgiveness. The group believes that by tapping into these internalized powers in accordance with the teachings of the Ascended Masters, one can use one's relationship to the "Presence" to amplify the expressions of virtue such as justice, peace, harmony, and love; to displace or abate the expression of evil (relative absence of good) in the world; and to minimize personal difficulties in one's life.[20]

The spiritual goal of the teachings is that, through a process of self-purification, the believer may attain the perfected condition of the saints, or become an Ascended Master when leaving their body, contrasted to common concepts of 'ordinary death'. The process of attaining these results includes one or another of interior practices to facilitate resonance and alignment with the "I AM Presence": self-assessment in light of saintly exemplars such as Jesus, care in the use of language, devotion (to the Divine), gratitude, meditation, invocations and affirmations; and external practices such as "decrees" (repeated prayers given aloud with conviction), all of which are said to amplify the energetic presence of the divine in one's experience, resulting in the desired positive changes.[6] Members believe there is actual science behind decrees and affirmations and claim these practices are acknowledged by medicine as effective.[21]

The group also emphasizes personal freedom, embracing patriotic symbols, and often displays American flags in its Temples or other offices.[6]

These "positive thinking" beliefs overlap with several other New Age movements such as Religious Science and the Human Potential Movement.[3]

See also
- Ascended master
- Exaltation
- Church Universal and Triumphant
- Robert LeFevre
- Mirra Alfassa
- Supermind
- Theosophy
- I Am that I Am

References


5. "Saint Germain Foundation official website" (http://www.saintgermainfoundation.org/) Saint Germain Foundation. Archived (https://web.archive.org/web/20071213053152/http://www.saintgermainfoundation.org/) from the original on December 13, 2007. Retrieved December 17, 2007. "The "I AM" Activity is spiritual, educational and practical. There are no financial schemes behind it; no admission is ever charged. It takes no political stance in any nation. The parent organization is Saint Germain Foundation, with worldwide headquarters located in Schaumburg, Illinois, a suburb of Chicago. It is represented throughout the world by 300 local groups termed "I AM" Sanctuary, "I AM" Temple, "I AM" Study Groups, or "I AM" Reading Room. Saint Germain Foundation and its local activities are not affiliated with any other organization or persons."


10. Chicago Herald and Examiner October 8, 1938

11. "War on High" -- Interview with Elizabeth Clare Prophet Gnosis magazine No. 21 Fall 1991 Pages 32-37


21. Your Body Believes Every Word You Say - Barbara Hoberman Levine, Hung By The Tongue - Francis P Martin; Healing Words - Larry Dossey, M.D., 5 Common Words That Create Failure - Geoffrey James

Partial bibliography

- King, Godfré Ray Unveiled Mysteries Saint Germain Press. ISBN 1-878891-00-6
- Peter Mt. Shasta. "Lady Master Pearl, My Teacher." Church of the Seven Rays. ISBN 978-0692356661

External links
• Official website of the Saint Germain Foundation, original publisher of Ascended Master Teachings beginning in 1934.
• Unveiled Mysteries full text of Guy Ballard's first book, available online at no cost
• Psychic Dictatorship in America a collection of a series of monographs or chapters by a former member Gerald Bryan.


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Guy Ballard

Guy Warren Ballard (July 28, 1878 – December 29, 1939) was an American mining engineer who became, with his wife, Edna Anne Wheeler Ballard, the founder of the "I AM" Activity.

Ballard was born in Newton, Kansas and married his wife in Chicago in 1916. Ballard served in the U.S. Army in World War I, and then became a mining engineer. Both Edna and Guy studied Theosophy and the occult extensively.

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Revelation

Ballard visited Mount Shasta, Californiain 1930, where he said he met another hiker who identified himself as the Count of St. Germain[1] Mr. Ballard's experiences take place within the larger North American mountain ranges. Ballard provided details of his encounters in a series of books Unveiled Mysteries and The Magic Presence, using the pen name "Godfré Ray King."

Guy Ballard, his wife Edna, and later his son Edona Eros "Donald" Ballard (1918-1973), it is believed, became the "sole Accredited Messengers" of Saint Germain. Their teachings form the original nucleus for what are today called the Ascended Master Teachings, and are still being used by "I AM" Sanctuaries all over the world.[2]

Activity

The "I AM" Activity started from public lectures about these encounters and grew rapidly in the 1930s. Ballard lectured frequently in Chicago about Saint Germain's mystical teachings, in which America was destined to play a key role. By 1938, there were claimed to be about a million followers in the United States.

The "I AM" Activity describes itself as an apolitical, spiritual and educational organization financed by contributions from its members. Its parent organization is Saint Germain Foundation, with headquarters in Schaumburg, Illinois, a suburb of Chicago.[3]

The "I AM" Activity began after Mr. Ballard's alleged meeting with Saint Germain, an Ascended Master, whose experiences are outlined in Volume One of the Saint Germain Series of Books, "Unveiled Mysteries", published by the Saint Germain Press. The year was 1930 when Mr Ballard met Saint Germain according to the SaintGermainFoundation.org website.
Deaths of Guy Ballard and Edna Ballard

Guy Ballard died on 29 December 1939 and Edna Ballard died on 12 February 1971. A new Dispensation was given so that the Ascension could be gained (in the finer body) without taking the physical body, as Jesus had done. The two Ascended Master Bodies were already prepared for Guy Ballard and Edna Ballard as noted in "Unveiled Mysteries" by Godfre Ray King (the pen name of Gu Ballard.) It is reported both Ballards Ascended upon passing out of the physical body. Godfre Ray King has also given Dictations through Mrs. Ballard (under the pen name of Lotus Ray King), which are available from the Saint Germain Press. Given the "I AM" Activity, old occult laws have been replaced including the teaching of Theosophy that, to become a Master, one would have had to ascend upon one's death to the fifth level of Initiation.

Ascended Master Godfre

It is believed by those who adhere to the Ascended Master Teachings that Guy Ballard, after his death, became the Ascended Master Godfre.

It is asserted by these religions that the Master Godfre's previous incarnations were:[4]

- Richard the Lionheart
- George Washington

Ascended Lady Master Lotus

It is believed by those who adhere to the Ascended Master Teachings that Edna Ballard, after her death, became the Ascended Lady Master Lotus (She used the pen name Lotus Ray King)

It is asserted by these religions that the Lady Master Lotus's previous incarnations were:[5]

- Joan of Arc
- Elizabeth I of England
- Benjamin Franklin

Notes

1. King, Godfre Ray Unveiled Mysteries Chicago, Illinois: Saint Germain Press 1934 page vii: “The time has arrived, when the Great Wisdom, held and guarded for many centuries in the Far East, is now to come forth in America, at the command of those Great Ascended Masters who direct and protect the evolution of mankind upon this Earth.”

2. http://www.saintgermainfoundation.org/SGF_08_TheOrigTeachings.html


External links

- The Saint Germain Foundation
- Saint Germain Press
- Maitre Saint Germain

Edna Anne Wheeler Ballard (also known as Lotus Ray King[2]) (June 25, 1886 - February 10, 1971) was an American occultist who co-founded the Saint Germain Foundation and served a co-leader of the I AM Movement with her husband, Guy Ballard. In 1944, Ballard and her son, Donald Ballard, were charged with mail fraud and their court case would eventually be ruled by the US Supreme Court as United States v. Ballard. Ballard's work with the I AM Movement is considered a predecessor to the current new age movement[3]

Contents

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Early life and education

Edna Anne Wheeler was born in 1886 in Burlington, Iowa. Her mother was Anna Hewitt Pearce and her father was Edward G. Wheeler, a railway clerk.[4] Ballard became a concert harpist in 1912. In 1916, Ballard married Guy W. Ballard. Two years later, in 1918, she had a child with Guy named Donald[1]

I AM Movement

The couple resided in Chicago, Illinois. Ballard began working at the Philosopher's Nook, an occult bookstore. She also served as an editor of American Occultists[1] Guy was also interested in the occult,[1] and while hiking at Mt. Shasta in California in September 1931 he met an individual who claimed to be St. Germain.[3] Ballard called Saint Germain an "ascended master." Guy wrote back to Ballard, telling her about his interaction(s) with St. Germain. In 1931, the couple founded the Saint Germain Foundation and Saint Germain Press in Chicago. The called the umbrella over the two organizations the I AM Movement[1]

Ballard's role within the Movement was as "accredited messenger of the ascended masters," alongside Guy. However, Ballard eventually took a step back as Guy led the organizations, serving as the primary messenger for St. Germain and other masters, including Jesus.[3][1] The Ballard's believed in past lives with Ballard believing she was Elizabeth I and Joan of Arc in her past lives.[5]

In 1939, Guy died and their son, Donald Ballard became the leader of the I AM Movement.[1] Prior to his father's death, Donald also served as a messenger per the wishes of St. Germain.[3] However, both he and Ballard did not serve as primary messenger. Shortly thereafter, Ballard, Donald and other staff members were charged with mail fraud, with the charge being that the Movement was attempting to defraud mail recipients into joining a religion that was known to be false. Ballard was convicted twice, the second time after a ruling was overturned. The case went to the US Supreme Court and was ruled as United States v Ballard.[1]
Ballard eventually began serving as a messenger for St. Germain and other masters in the fifties and in the sixties she hosted a radio show.[1]

**Later life and legacy**

Ballard died in February 1971 in Chicago. After her death, the Saint Germain Foundation and press were operated by the board of directors and select "appointed messengers." Additionally, no other Movement members, including appointment messengers, have served as direct messengers of the masters, including St. Germain. During her role as messenger Ballard left over 2,000 recordings of messages from St. Germain and the masters.[1]

**References**


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The Book of Secrets
The Instructions of a Master to be Free

Emanuela Magnoni
May the love and the teachings contained in this book drive darkness out of your heart.

Emanuela Magnoni
Emanuela Magnoni

The Book of Secrets

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Biography

I must admit that attempting to describe who I am is almost impossible for me. I am a constantly changing human being. I'm not now, and I will never be, something that can be described, analyzed, something static. I’m neither now, nor will I ever be, something that can described, analyzed or something static.

I'm something that constantly changes. For this reason I avoid using restrictive descriptions to define myself as a precise character in a well definite reality. When these words will be read, I will be deeply different from the moment I wrote them. Time continually renews all sentient beings, they constantly change. I have to admit that I am not able to give an answer to the question “who am I?”. But I can say that I learned how to accompany change, to take it by hand and to welcome it. I do not fear the Unknown, I no longer need to cling to my old certainties to avoid the New. I learned how to pander existence and how to flow with it, how to stop putting a brake on evolution. I have realized, in the totality of my being, that any mental resistance to change is just a source of suffering.

I am not able to define myself, but I am delighted to tell you some fundamental episodes of my life, a life filled with pain, a pain that brought wisdom. I'll tell what I realized within the depths of my being and how I did it. I understood something fundamental. The universe has its own ways, its laws, there is a sentient force that guides each one of us. The same intelligent energy flows through animals, rocks, humans. This energy has a purpose, a benevolent purpose: to unfold, to manifest itself through the universe, and, in this way, to observe and love itself. What I am is a channel for this energy. The deep truth is that I am not, but this statement will remain obscure to you as long as you do not realize what I have realized. I am not, but there is something that persists and lives through me. That something is the universe itself, the love that manifests itself in the multiplicity of forms. I am a channel crossed by the chant of existence. I am transparency, a crystal-like essence that through several unending colors reflects the invigorating life of the whole universe.

My intent is to point out the practical way to reach the sublime peaks of eternal joy, and in order to do so, it is necessary to tell what I have realized. The total oblivion of oneself, the death of personality and the appearance of the soul is the beginning of paradise. A paradise that can be reached in this life. In the total absence of the Self there is no tension, there is no suffering, there is only peace. That place is the source. That's what we all are. We are all the same principle, the same energy that manifests itself in different ways. We all share an one and only Self. We are brothers.
Identical brothers made of the same substance. So, since I and you that are reading, are the same thing, I can not avoid loving you and trying to relieve your sufferings, just as I would do with my own ones.

So I invite you to listen to my words and to obtain from them the nectar that will maybe contribute to sweeten your life and to give you a new hope. The question “Who am I?” is destined to find no answer. There is no entity that can answer this question. The idea of being a person is just a psychological construct, a thought, something that is learned, that does not belong to you, a conviction. Convictions are born and die. The idea of being a person belongs to the entities that did not seriously go into greater depth on the question. It would be more useful to ask the following instead: how can I be led to that place where the question of who I am does not exist, since there is no longer any feeling of being a person? How is it possible to reach this place where only happiness and bliss are present and where there is no space for suffering? I’m going to answer this question with pleasure and also tell you how Emanuela, the main character of the life story of which I am a spectator, the woman whose adventures make me laugh and cry, has been able to realize all of this. I will use the first-person singular for conventional reasons, with the only purpose of being better understood by you. But remember that the truth is the complete absence of the Self, the one the Buddha called Anatta. No Emanuela actually exists, except as a dream character in the Creator's conscience. Do not be afraid if you still do not understand what I’m saying. I assure you that one day you will understand it. My words will be the seed that will generate the tree of your illumination, but only if you allow them to.

I'll tell you some important episodes of my life. A life full of soul searching. Even if I did not exactly know what I was looking for. Only in adulthood I realized that what I ardently desired was the embrace of the great heavenly Father, the return to home. A life of restrictions. A life of purification. A life that initially was an unbroken cry, but slowly blossomed into a song of joy. I was born in a not very wealthy family, the seventh of seven brothers. Ever since I was a kid, I have always been attracted by music. At the age of 5, my greatest passions were the harmonica, the flute and animals. The depth of my love for them was as great as the fear of people, of their wickedness, of their unjustified cruelty.

Attending the kindergarten, elementary school and middle school was like a nightmare to me. I perceived how everyone around me was trying to induce me, to force me to dogmatically believe in his words or to behave in a certain way, without considering my real needs. When I was 10 I started devouring books. I devoted myself to a more detailed study of the thought of many philosophers and psyche scholars. I fell in love with the writings of Nietzsche, Sigmund Freud, Erich Fromm. At the age of 13 I started working and since then I never stopped. Money and
professional realization, however, were of no help to me. The so much desired serenity did not depend on them at all. I was looking for something else. I was 30 when two major events occurred, causing a shadow of deep darkness in my life, throwing me into the abyss: my father’s death and the end of a bad relationship with a man. From then on, everything became of an even deeper black. I deeply loved my father. I enormously suffered his absence during childhood. He was a woodcutter, which meant that I rarely had the chance to see him. When I was with him I had the impression of being cradled, his presence was affectionate, loving. Losing the man I loved so much led me to despair, which pressured me to try to understand the functioning of this world, the mystery of life and death, the reason why certain events that bring immense pain occur. I wanted to understand who was the God that acted like that, taking away from men everything they loved and making them cry and suffer so deeply. I desired happiness. The despair was alive, palpable, as the desire to dive in peace, in the love I always wanted was alive. During this time of my life I learned many things about myself and the functioning of the mind, thanks to the teachings about spirituality, the mind and mysticism by experts such as Salvatore Brizzi, whose awakening course I enrolled in, thanks to the attendance of regressive hypnosis and PNL courses, and to the reading of ancient and modern Oriental masters such as Osho, Gurdjieff, Yogananda, or Ramana Maharashi. I started practicing the regression hypnosis discipline, and after a specific preparation, it became my main occupational activity. However, it would later turn out that only with the presence of my soon-to-be spiritual master, the real inner revolution happened. He called me to set an appointment, because he wanted to undergo a regressive hypnosis session. When I first met him, I perceived a powerful energy and I had the feeling I was receiving a gift. My feeling turned out to be correct. I asked him, "Why did you come to me? What problem do you want to solve?". He replied, "What makes you believe I came for myself?" And he smiled at me. His smile filled me with joy. I had never seen anything purer and brighter. His eyes were full of supernatural brilliance, they were penetrating and seemed to laugh. I had the impression I was talking with them and I felt like they were going through me. I felt that they were penetrating me completely, they were piercing me. Perceiving his piercing look was a strange, suggesting feeling, as if I were transparent. We started talking. I was blown away by his presence and knowledge. I had never felt anything like that. He explained me some of the laws of the functioning of the cosmos, the difference between the will of the Ego and the Divine Will and the uselessness of any kind of purely intellectual knowledge. Through his energy and words, he gave me a taste of the state of absence of the Ego, of the perfect ecstatic communion with the Whole. At that time I had a weight problem, I was remarkably overweight. After our encounter, I lost 6 kg in two weeks. During the following months I lost 20
kg more. Many asked me how I managed to lose weight in such a short amount of time. Actually his presence made my appetite disappear for a long time. It was as if I had been immersed in an ocean of vital energy through him. I no longer felt the need to eat. I really wanted to meet him again. He gave me this chance. Since then, our meetings have been frequent. His sheer presence made it impossible to remain the same I was, a drastic change took place in me. Storms of energy, the development of psychic powers, visions, physical pain, annoying headaches went on for several months. He explained to me that these phenomena were due to the change in the physical body that had to adapt to the new state of consciousness in which I was beginning to settle. I had to completely dissolve myself in Infinity, in the absence of the Self, I had to become a channel for the Divine Will, that is the Will of the superior Self, the omnipotent and omniscient part that is within each one of us. All the psychic residues that prevented this fusion had to be eliminated, all the limiting ideas had to be dissolved. He lovingly guided me during this process, and continues to do so today. Suffering was gradually turned into pure joy, unconditional love to all creatures, desire to serve and share. He explained to me that there is a hierarchy of master souls who have always watched over the destinies of mankind, and that work to ensure that the needy souls find proper assistance and that life on earth develops according to the Divine Plan. He also told me about the presence of some emissaries of darkness, who have great knowledge of divine laws and who work to enslave mankind and to accumulate power. Those belonging to these two groups sometimes incarnate in humans. Many of the members of the Light Circle and of the White Brotherhood are the masters of the past, the founders of religions, the great bearers of civilizations that revolutionized history.

As for him, he told me that he was getting ready for an important task and that he would have appeared publicly in the near future, at the predetermined time. He told me not to reveal who he is and especially not to spread information about his past incarnations. He also communicated me the start date of his office, to whom I promised not to reveal. I owe all my knowledge to him, I simply consider myself as his spokesperson. A spokesperson who has been able to integrate within herself some of his teachings, and by his request and for her own joy passes them on to the people. At the right time, he will begin to personally and fully dedicate himself to the spiritual enlightenment of those who will turn to him in search of comfort and teaching. Until then, everything I write is something that received his approval and that, he told me, is of great help and support to his purpose.
Many people, misled by erroneous and pointless teachings, believe that the Creator of the universe, the Father of all creatures, is an entity that lives in a certain place and possesses certain attributes. They humanize the Source of Creation, making it similar, by character and prerogatives, to humans. They think that God, the creator, is subject to the flow of time, a dimension that is purely relative and exists only in the individual mind, and that the heavenly Father is an entity that acts according to human logic, like punishing those who do not behave in a certain way, maybe throwing them in a place of suffering and torment for eternity.

They justify their doctrine through dogmas, or through assertions such as: this is this way, if you believe it then it means that you have faith, if you do not believe it you will be punished, only faith in what the church ministers say can save you, they are the incarnation of God's will. They do not know God, they do not know what he is, they simply have heard of him without ever having seen him, they have never thought about what he truly represents. However, they weigh their existence down and poison it with convictions crystallized during childhood: the faith in what the ministers, authorized by the church, say, is important and if you do not believe in their words, you will fall/will commit sin and go to hell or you will be damned at least. It is evident, however, that not all the church ministers possess the true knowledge nor that they truly experienced it. The knowledge capable of eradicating suffering and giving true joy and a meaning to existence.

Only a very few of them are able to fully understand the meaning of the words of the great masters. When the average person, misled by erroneous convictions, is asked about who the creator of God was, as if God is a specifically defined entity, that somebody or something must have defined or created, he will not be able to answer: it is not uncommon for such individuals to get annoyed and to label those who ask them logical questions as heretical or ignorant, or as someone to evangelize. When you ask them why God gives men a certain nature and then punishes them because of this same nature, they answer that free Will exists. When they are asked about what the Ego really is, and who the free Will belongs to, they often treat those who asked such questions as complete idiots, taking for granted the fact that the individual is a simple body-mind system capable to always decide what to do or not to do. When they are asked to point out where, concretely, the individual who directs the body-mind system is, they go wild. Some teachings
and widespread beliefs are an insult to individual common sense, a betrayal of the sacred intellect, the gift from the Source of Creation to men. The Heavenly Father has given a free mind to human beings, his children, just to let them use it, in order to avoid a situation in which an individual passively absorbs convictions that have been transmitted to him during childhood or through external or conflicting sources in contrast with his innate intuitive knowledge. Man must use reason, he must perceive, and he has the tools to do so. If it is assumed that there has been a Creation and that God created the universe, for example, within a given number of days, and then he rested, it is necessary to try to figure out where God is now, what he is doing, how he is spending his time. Pure observation simply demonstrates that the universe constantly renews itself, it constantly changes, nature follows the law of the pendulum: at some moments there is a process of creation and at others of destruction, just as the night follows the day; all this does not imply the need of a Creator who at a certain point gave life a beginning. Creation is happening now, and even destruction. The universe does not need a time-limited creative principle. Time should necessarily arise from itself, it should be the Creator. God cannot rest, God is always present and has always been. New worlds are born and perish, everything is delimited by precise laws. He permeates everything, the universe and the worlds are born from him and rest in him, similarly to breathing: during the exhalation phase the world is created, during the inhalation phase it goes back to the Source. The laws that act on man are the same that permeate the universe, they are immutable and active, equal everywhere albeit on a different scale. Which is the freedom of the man? Can he escape the inner workings of perfect and immutable laws? What is free Will? If God is the Creator, what substance did he use for his work, since he was the only one existing before creation? God, being the only existing entity, must have emanated the universe from His substance, He must have generated a part of Himself. As a consequence it would be futile to punish men, parts of Himself, and throw them into a place of eternal sufferings. This would mean condemning Himself for eternity and admit to being wrong, but this is impossible; God cannot be wrong, he is total perfection, and this is evident. The world works impeccably, everything is perfectly arranged. Moreover, what meaning could a mistake have if it is not related to something? One can do something wrong only when there are other and better ways to do it, but the Creator of the universe is the Creator of every way possible as well, so he cannot be wrong. He could invent something new and creative, but he could never make a mistake, because there is no other God who ever created something better, which the new thing created can be compared to. Only man makes mistakes and his mistakes consist in not acting in accordance with precise laws, the laws of God. Some
widespread beliefs poison man, promoting unjustified guilt, ignorance and war. All of this creates suffering. Psychology, like religion, aims to cure a person’s soul. However, it is obvious that not even psychology proved to be a tool capable of achieving this goal. Psychology is still a feeble science, which means it is based on incomplete or wrong knowledge. Psychology reveals only a fraction of the functioning of the mind, and never had to deal with individuals who have been able to transcend it, with individuals living in a state of complete detachment from their own Ego and who are absorbed in the state of consciousness that Buddhists call Nirvana and the Hindu call Turya, the state of perfect peace. Psychotherapists only teach how to create an intact Ego, but they do not know at all the relationship between it and the soul and do not even consider the existence of the soul. Doctors take for granted that the individual is a simple body-mind and emotions system. All of this is is a degraded and inaccurate view. Psychology, contrary to eastern religions, failing to understand that man is essentially an incorporeal entity that experiences a physical body for a limited period of time, has not yet proved the fact that the human tendency to behave in a given manner or to be born with specific inclinations or talents is to be attributed to experiences previously lived: it, like conventional medicine, states that individual characteristics are inherited exclusively by one’s parents. These ideas have a direct consequence: they lead us to believe that we are simple biological machines and that as such we are unable to emancipate ourselves from our nature. If we are machines, robots, a product of the environment or of the genetic heritage of our parents, where is free Will? Where is the chance to live in joy? It should be asserted, in such a case, that no one is free, that everyone is a product of the environment and of genetic determination and that only for accidental circumstances someone happens to be happy or to suffer. Pure machines. But how could these machines, at least some of them, be aware of themselves? Where does this awareness lie? A machine cannot be aware of itself, otherwise it would become a soul, an entity that wonders about its place in the universe and where it comes from. A machine cannot be really happy, because it does not have real free Will. Psychotherapists, in fact, are far from being the happiest and joyful people on this planet. According to official medicine and psychology, a man is a robot and can only remain so. However, conventional science does not understand the phenomena of astral travels, the appearances of "ghosts", it cannot explain the contacts with the dead or with minds that come from worlds invisible to the eye, and the phenomenon of the soul. All of this happens because doctors don’t know anything about the real inner structure of man, the existence of subtle bodies, vital energy, and above all because they have never had direct experiences of their true
Self. They take their knowledge and experience about their true Self for granted. Oriental knowledge, on the other hand, is centered on the teachings of the great spiritual masters, people who have actually succeeded in achieving unconditional happiness and love, and who were committed to transmitting their secrets and experiences to those they considered worthy, to those who were gifted with good will and sincere aspiration. Many disciples have attained freedom from suffering and have also become masters. The problem here is that the real living masters are few, and as far as the past ones are concerned, the multitude of the masses misunderstands the teachings of which they have become spokespersons. They interpret what they read according to their subjective experience, to their convictions, the filters that do not allow them to understand the real meaning of certain instructions. True knowledge comes from the masters and only the living masters are able to supervise it and to keep it pure and let it be properly assimilated by the disciples. With the term “true knowledge”, I mean the knowledge that liberates from suffering. Wisdom is directly proportional to happiness: the wiser a man is the happier will he be.

We are used to believe that erudite people are wise entities. This finding is clearly false: many of them behave in a totally silly way, they are silly with a mind full of useless knowledge. Many wars are fomented by learned people. While I’m writing, hundreds of lawyers, statesmen or university professors are committed to treating others badly, defend wrongdoers, or make war with each other.

A truly wise man is an experienced person with a mature soul. The wise man is the one who, thanks to his experience, has been able to open his heart. To free ourselves from suffering, we must speak with the wise men, and among them we can find the masters.

How to find a master? A master is the one who helps us free ourselves from pain, he is the one who is able to do so. He is a guide that shows us the right path so that we, with our own strengths, can free ourselves from what causes suffering. He is the one who gives us the freedom and the ability to help ourselves without relying on any external entity.

I have had such a master, and now I am committed to transmitting his knowledge, what I learned from him. I do this because I tested the effectiveness of his words, and if his help was so important to me, then it could be important for everyone. He took care of my inner development, ensuring that I was effectively understanding what he was teaching to me and that everything within me was completely consolidated.

Now I feel I am capable of transmitting some of his teachings, based on common sense and love, and I want to try to cast a ray of light on at least a part of ancient
knowledge, that had been concealed in the past or cryptically transmitted, or that has been poorly interpreted by a multitude of people.

This teaching is actually nothing new, as it belongs to a tradition as ancient as man. True knowledge is and will always be the same in the centuries to come.

In this historic period, the guardians of authentic knowledge are starting to speak freely and their wisdom is welcomed by many people. Entities of open mind and heart, not blinded by the prejudices or the dominant convictions of society, are emerging from the sea of ignorance and dullness. What was once taught to a small circle of adepts, is now becoming common knowledge. This phenomenon presents some risks too. Knowing how to distinguish the poisonous mushroom from the edible one is an effort that needs experience and preparation: some truths and lies sit side by side, so that only those who have been through many experiences, a lot of suffering, who have managed to develop a free mind and the faculty of intuition are able to recognize the essence of true knowledge and not to confuse it with unnecessary knowledge, the one that mixes itself with elements of truth and contaminates them, the one that makes people sick instead of healing them. What I wrote has the purpose to help, to heal, to push toward contemplation.

I personally took care of charging this book with the vibrations of love, to allow them to penetrate deeply into the inner structure of those who read it or simply hold it close to them.

It has the power of a talisman, so I advise you to keep it close to you as much as you can and read it more than once. Its presence will help you keep negative influences away.

The one who is ready, will recognize in his soul the truth of what I say and will test its effectiveness, in this way he will find the means to heal his inner wounds and become a source of light for the world. The subjects we are going to discuss are the following two: joy and suffering.

We will understand where they originate, why they are born, the way to destroy pain, and plant the seeds of happiness in its place.

This small manual is divided into three parts: in the first one, the five Great Premises will be presented. These are fundamental findings whose understanding is essential to effectively learn the following lessons. In the second part, we will study the tree of suffering and the tree of happiness, two concise patterns that indicate the mechanisms of creating unhappiness and happiness. The third part will be devoted to the illustration of the 3 Sacred Pillars of practice and their effects in our body-mind-emotion structure; it means that we will analyze the practical tools to eradicate the roots of the tree of suffering and plant, in its place, the seeds of the tree of happiness.
In the hope that this little handbook will be of help and a guidance for souls in need of comfort and knowledge, and that its sacred vibrations will soothe their sufferings, I wish you a good read.

Emanuela
Part One
The Five Great Premises
First premise: the Creator is in everything, and everything is always his outward manifestation.

All sentient beings have a common purpose: the fusion of themselves with the source from which they propagate, which is pure, impersonal conscience, pure Being beyond the scope of any definition. The consequences of all of this are to live effortlessly, according to the law of the One, the extinction in a short amount of time of the unpleasant consequences of past negative acts and the interruption of the wheel of rebirth on this school-planet. The law of the One is the law of Love. Diving into the One means diving into Love and achieving omniscient wisdom and perpetual and unconditional ecstasy. This represents the extinction of suffering.

The purpose of life is to live it to the fullest, knowing and understanding one’s own potential, and continuously immersed in the Love that has no condition, but that represents a natural attribute of the state of enlightened consciousness. Human beings who have reached this state of ascension turn themselves into universal Love, they become Love bearers of infinite wisdom. They turn into God Himself, who, through Creation, recognizes his nature and attributes.

The latter is the mirror of the Creator, they together are One. God, who is every individual and at the same time the Source of Creation, looks at himself in the mirror and loves himself: this is Life. Observing the sea, the mountains, the sky, the stars means looking at oneself. The Creator is within every man. They are made of the same substance. The Father and the Son are one single principle.

Humans are on their way to discover themselves. They got lost. They do not remember what they are and they have cut off the bond that existed with the Inner Christ, that essence that belongs to each one of us and that is the real divine Director.

Living in divine joy is possible only when we know ourselves for what we are, when the bond with the inner Christ, the Source, the Father-Mother principle is restored. The Creator is within every being, He is the Source of intelligence and life. He cannot exist outside the created thing. The Heavenly Father created the universe from its own substance as he is One. He could have not created in any way something different from Himself, otherwise we should say that he found this substance in a place that was not Him. This is not possible because He is the Principle and the End. Everything, as the Bible says, is generated, not created, by the same essence of the Father. To generate means to give birth to something, something that is part of us.
God generates, He does not create. And He always generates from the inside, in a place that is the absence of time and space, as time and space are emanated from him. The cosmic Father must necessarily be the omnipresent Principle that continually generates from Himself. He is the Source. The enlightened masters have had concrete experience of the Source, they have not understood it on a merely intellectual level. We must keep in mind their realization and what they have stated should be treated as a fundamental premise of this manual. It is necessary to feel the truth of their words in the depths of our soul. We must perceive that they are true. We must feel that and come to realize their truthfulness.

Discovering one's own essence and living according to it represents the end of suffering. This Essence is called in various ways: I AM is the name by which it is referred to by many masters. It can also be defined in a different way. The Buddha describes it conversely: he argued that this pure Essence ought to be called Anatta, the absence of one's Self, I'M NOT. In the complete oblivion of one’s Self, in the most complete absence of the feeling of being someone or something, the Infinite Presence is felt. The impersonal state of consciousness is completely different from the ordinary one. In this condition, you don’t feel yourself as a definite entity, even if you're still living. This is the achievement of Buddahood, the Illuminated State, the Christic state, Nirvana, Turya: a state of consciousness in which there’s no person anymore and the individual Self is in a complete amalgamation with the present. The egoic entity that was believed to be disappears, and only the ocean of life remains in its place. The entity formed by Ego, which we believed was our true Self, disappears, and only the ocean of life remains in its place.

We become the totality of Life itself, we become the present moment that constantly changes shape.

There is no God isolated from His Creation, everything is generated by His substance. Everything is made of God, God is everything, we can find Him wherever we look. It is possible to see His true beauty only in the silence of the mind, in the complete absence of fear generated by thoughts. If we are committed to experiencing fear, insatiable desires, physical suffering, we cannot see the real nature of what is God.

The Father-Mother principle, the generator of every reality, lies within every animate and inanimate being as the primary substance from which everything is generated, it is the presence that embraces the universe. In the enlightened state, the Divine Will is completely aligned with the individual Will: we only long for what God longs for. And what God longs for is what every individual really needs, as the Heavenly Father has His throne in the heart of every man: he continually inspires His Will within Him.

The individual who accomplishes the real self-knowledge is no longer heartbroken by his own mind, by contrasting desires or self-punishing convictions: he is finally free. Moreover, he is finally able to acquire absolute sovereignty over his life. Since
the desires of the personality within him have been completely replaced with those of the soul, the latter being one with the Source, and spontaneously following its dictates, he acquires an absolute emerging and materializing power, which, contrary to what happened in the past, is not dispersed over thousands of conflicting desires. The man who comes to his self-realization becomes a powerful instrument in the hands of the Divine Source: a purified instrument that is able to instantly manifest the Will of the Father/Mother principle. And the Will of the latter is to create by permeating everything with peace and love, its attributes, what it gave birth to.

Every creation is made of pure conscience, matter is conscience, which, thanks to the mind, takes the form of the light. The totality of undifferentiated conscience is the Father, the presence I AM, the pure impersonal being. Every sentient being is made of the same substance of the Father: conscience, pure awareness. From this it is the individual mind that generates forms. All the existing thoughts are contained in the undifferentiated consciousness, and thoughts can be attracted and take shape in manifestation through the brain. The brain is a projector. Physical atoms behave according to the expectation of the individual mind, that gives shape to the thoughts contained in consciousness. The unconscious mind is the one that, within the common person, generates the present moment, the only thing that really exists: one sees what the brain creates using the thoughts coming from the Universal Consciousness, the presence I AM where they lie in a potential form, waiting to be manifested in a tangible way.

The individual soul is driven to manifest certain thoughts. The presence I AM has a specific purpose: to act in every being and to push him toward the concretization of its idea of the universe; a place of perfect joy, love and peace. Sentient and insentient beings are the instruments through which God, the undifferentiated Being, the pure consciousness-awareness, can manifest and love Himself. They are God’s arms. The primordial Source experiences Itself through all the creatures. Men do not realize that they can potentially become everything they desire. The presence I AM, the only Intelligence, guides the aspirations of their soul. What they really want to become is the desire of the One, and its power has no limits. God desires what the soul of man aspires to, therefore free will exists but at the same time it is only the Father who directs the will of every living being, there is only His Will. Superficially, it may appear as a contradiction, but it’s easy to understand that it is not once one realizes that the guidance of God exists within each individual, the guidance of the I AM, that donated their nature to man, who will behave according to this nature and will evolve in accordance with precise laws.

Nothing is the result of change, everything is set perfectly and correctly. The individual is free and happy to be so, and, at the same time, he is the tool of an Intelligence pervading the entire universe, whose influence he cannot escape from.
That Intelligence and that power guide him through suffering, which works as a purification tool. Pain is needed to learn the laws of the Father and to conform to them in order to live in peace, love, and harmony with Creation. The man who lives in accordance with the law of the One rejoices for eternity. Sin means not to abide by the laws of conscience, that are the laws of the I AM, and not to behave in accordance with the own inner guidance, that is the superior Self, the omniscient presence that continuously speaks to us. The consequence of this is suffering. Let’s now analyze the second fundamental premise.
Second premise: What we believe is not the true reality, but the interpretation we make of it. We see what we believe.

Injustice is felt in the world; lack of love. It’s difficult to understand why people behave in a certain way. Their behaviour may often seem wrong, even if that does not correspond to the truth. That’s because an unconscious thought suggests this. We see people in a different way from what they really are. What we see in the reality around us is what we believe. We do not recognize ourselves for what we are but for what we believe we are, and what we believe to be is a product of our past. We don’t really understand ourselves nor the people next to us. We do not see the subtle harmony of phenomena that are subject to nature, we do not see their real face, because we believe in what our mind generates.

We have created a world of false convictions, a world of false ideas. The child is made to believe that certain statements are infallible truths, he will accept them and in this way he will give birth to an illusory world. He’s made to think that people are entities that cannot be trusted: he will blindly believe his parents. If he will be told that he is unskilled and that God is a vengeful father who lets his children suffer, he will easily absorb these teachings. His world will thus become just like that: a world dominated by an unjust and vindictive God. During his lifetime the child will get lost many times and will not reach his goals because within him there is the certainty of being incapable of doing so. Every individual mentally creates a world made of beliefs, a subjective world.

There are as many visions of the world as the number of people inhabiting it. Visions are many, but the world is one. The truth is objective, it's the same for everyone, it does not change. There are not as many billions of truths as human beings. Men do not see reality because they always believe in something. Believing means not knowing. To see the truth, one should impartially observe things with no convictions, and to be able to observe them impartially one should admit to having created an illusory, subjective world, made of convictions inherited over generations of men.

By this finding, the journey to discover oneself and the universe begins. Only by acknowledging the ignorance about oneself it is possible to question ourselves, admitting that our tastes, our preferences, most of what we believe to be right or wrong, are largely a product of society, of what has been taught to us by parents and society itself.

If it is acknowledged that false thoughts have been blindly accepted, it is possible to become free from them, otherwise not. Once we discover that what we see in the world is solely the result of a wrong interpretation of our minds, we can emancipate ourselves from it. Just look around you: we given a meaning to everything. We
pinned a label on everything, and we convinced ourselves that what we labelled is the true reality. Let’s try to observe what surrounds us without interpreting anything. Let’s stop calling the clouds or the objects in our room with their names, giving them a label. Let’s stop isolating them from the surrounding environment. What we see is a set of lights and colors that we call forms, and to which a subjective sense has been attributed. We have been interpreting everything subjectively. We have always tried to make sense of what surrounded us, the experiences we have lived, everything that happened. We have also tried to interpret what we are and created a world of ideas and a personal story about what we are convinced we are. We convinced ourselves that we are a body that lives in universe functioning with certain predetermined laws. In reality, they are not just a product of our mind or a distorted vision of reality. All of this is just the product of an ignorant intellect. If we stop for a few moments and abandon every thought about what we are, what we should do tomorrow, what we did yesterday or years ago, and what a cloud, a piece of furniture and everything that surrounds us is, we would start looking at things in an objective way, and cease to believe that they are something specific that needs a mental label. Life is a dance of lights and colors on the screen of individual consciousness. A real show, similar to a movie show. These lights and colors have been named in many ways, and we are convinced that each of them has lived a certain story, a specific life defined in space and time. But where is the story of ourselves or of the objects that surround us, if not exclusively in our minds? We see a chair or a cloud, but why do we have to believe that the chair was manufactured by someone or the cloud is simply a cluster of steam?

Is it objectively true, or is it true only for our mind? While dreaming, during the night, do not we create a reality that looks objectively true, just like during the waking state? In our dreams, we create an imaginary world and believe that every dreamed object has its own life. We realize only at the time of the awakening that everything was false. We see in the world what we believe to be true. One day we will wake up from the so-called waking state, and we will find out that the latter was a dream, just like those we have when sleeping.

Our mind has generated a story that has our Ego as its main character in a universe characterized by different forms. But this is just an interpretation of what we see, a mental solution to what we observe. By rendering our beliefs null and void, we will realize that existence is not what we expected it to be. What we believe to be true is always the interpretation of what happens, never the objective reality, and the interpretation of each phenomenon is the result of the past, of the false things we have learned in the past. Let’s recognize this.
Third premise: There is a cause for every occurrence, nothing results from chaos.

There is no chaos. Chaos means to ignore the laws that determine a certain phenomenon. If we talk about chaos, we should admit that chaos is a law too, and that would be a clear contradiction. If it is claimed that natural phenomena are subject to chaos, it is obvious that the latter is a law as well: phenomena should conform themselves to a law that determines disorder. But the existence of a law is the opposite of dis-order, a law implies order. There is no disorder, the universe is characterized by very precise laws from which it is impossible to escape. If they would not exist, life would have no meaning: life is a game and every game has its own rules. If we decide to live, we must respect the laws of life, its rules.

To play briscola, we need to know the rules of the game and abide by them. If that does not happen, it would not be briscola anymore, but another game. Any event has a well-defined cause: when it is not known, it is claimed that that phenomenon is the result of chaos. However, chaos cannot exist, since laws must always be present and active, otherwise the universe itself would instantly cease its activities. If I throw a stone and it falls on the ground, on a certain precise point, that point will depend on different elements: the power with which it has been thrown, its weight, the friction of the air and so on. When throwing it again, the stone will necessarily land at the same point as the first time if the surrounding conditions have remained unchanged. If the stone, to be clearer, is thrown with a certain power, under certain conditions, it should always land in the same precise place. The landing position would be a natural consequence if it’s launched under those same conditions. By changing some circumstances, such as air friction, the stone should necessarily fall into another spot. Each cause has a consequence, and this law is valid for any seemingly random occurrence: if one encounters, for example, a certain person on the street, it is because that person had to be there at that moment, as a result of past causes. Some forces brought that person there, just as for the stone. Everything is determined by the inevitable law of causality. When the laws that determine a certain phenomenon are ignored, the random is called into question. Neither random events, nor random probabilities exist. Only ignorance about certain laws exists.

The law of causality has been called Karma law in the East. It operates within the human being in a specific way. Everything he thinks, says or does goes down in his subconscious mind in the form of a mental trace. If we wish something bad on someone, like for example if we want to punish somebody violently for certain behaviors, that attitude will remain imprinted in the subconscious. We might dream
of pummel that person, or of making him pay in some other way for his ill behaviors. If we were to meet that person, we would grow stern, and in extreme cases, we could actually commit violent actions. All of this would entail further consequences in our unconscious. Thinking of something negative and violent about this or that individual will perhaps lead us to also fear entities that are similar to him or that remind us of his character. If we were to meet a new person who reminds us of that individual, even if only vaguely, we will keep the distance from him or give him a negative label, we will keep ourselves away from him or put a negative label on him. Our thoughts and actions always have positive or negative consequences on our unconscious. Let's make another example.

A man performs an act of love, and because of it he feels pleasure, he perceives that he comprehends his own value, he recognizes its meaning, his action leads him to be closer and closer to other human beings, to their heart. He feels he has been a light and has donated a moment of joy to those who are in front of him and he is happy about that. All of this has specific consequences on his mind. Such a man will remember that experience and and if he gets the chance again, he will probably behave in the same way. His heart, moreover, thanks to that loving action, has opened itself up more than in the past. At night, he could dream of living in a world of love and brotherhood, he could realize that the secret of joy is giving, giving with love. He will start to feel immensely rich, actually, wealth consists in a feeling of satisfaction, realization and perception of love within oneself. And real wealth, the true source of satisfaction, is to bring love to our relationships. That love has the effect of opening hearts and making people more and more inclined to carry out benevolent actions. This way, one's life becomes even more beautiful, more prosperous, more thriving. Every action or thought, which is imprinted in the subconscious, affects our lives. This statement allows us to introduce the fourth premise.
Fourth premise: The ordinary man does not have real freedom. His life is continually directed by external influences

Marco is walking and reaches a crossroad. He would like to have breakfast at the bar, he is very hungry. He can choose between two streets. On the left one there is a bar that he does not like, but on the right one, instead, there is another, charmingly furnished bar, where a great breakfast is served too. He takes a look at the entrance of both bars. Before taking the path leading to the second bar, his favorite one, he notices that at the entrance there is a person who has the habit of staring people a little bit too in an intrusive and intimidating way. Immediately, the Marco’s subconscious mind Marco thinks, "If that man starts looking at me, he will notice that I am weak and insecure, this will transpire from my attitudes. I have to be careful, he may notice it, and perhaps even tell his friends about it."

Many years ago, his mother and his colleagues made this thought arise in him: "I am weak". Marco chooses to have breakfast in the less loved bar, just to escape the intriguing man's eye. All of this happened because of the emergence of thought crystallized in the past. Every thought and every action determines our life, they give it a certain direction from which, in a state of ordinary conscience, we cannot escape. Whatever we say, do or think creates a network of specific consequences that mechanically dominate our existence. The consequence of all of this is to live at the mercy of past actions and thoughts.

Mario is a university professor, he loves the subject he teaches, and he is a well-known and esteemed person. As soon as he awakes, he gets up from his bed and stumbles with his foot on one edge of the table. He screams in pain and gets nervous. His mood suffers because of it and the day begins in a bad way. The simple act of hitting a corner evokes in him negative thoughts, it makes him remember the accident he had some years ago with his motorcycle, when he hurt the same foot he just hit. He starts thinking that people are stupid and negligent, in fact he had been invested by a man who had run through the stop sign. Later he has breakfast and he realizes that he ran out of milk, he had forgotten to buy it the day before. These thoughts, over which he has no control, generate more and more malaise. Today, at the university, students will have to take an exam on his subject. He is nervous and his mental associations still lead him to think that most of the people are stupid and negligent. When correcting the exams, he will give lower grades than usual. His students will suffer because of this behavior, and they will start thinking that life is full of unjust and incorrect people. This thought will determine many events of their future life.
The whole situation arose because Mario hit his foot in the corner of the table in the morning. Had something more positive happened, his life and the lives of others would have taken a completely different direction. Actions, thoughts, and external circumstances mechanically determine the future. Our thought associations, in the state of ordinary consciousness, are completely mechanical, and so are our actions and emotions. An action is always a consequence of a certain way of thinking or of experiencing certain emotions. Even simple biology largely influences our behavior. If we were to sip a glass of whiskey, our mind would definitely be affected, and this would happen even if we drink just some coffee or ginger tea or even simply just because of the weather. If it's raining we may feel depressed, whereas we would be happy when the sun shines. These moods would affect our thoughts and actions mechanically. The words of others, as any other element, push us to react mechanically. If someone were to insult us in a very offending manner, anger would arise spontaneously, and we could neither resist it nor turn it into a different emotion. The phenomena of artistic or poetic inspirations are not exempt from these mechanisms either.

We would not be able, in fact, by ignoring certain specific conditions, to make poetic works or sublime paintings just on command. We do not have the power to create at will some high emotional states. To do this, the right environment, the right mood and the right emotions generated by certain accidental circumstances would be needed. Simple biology, as mentioned before, strongly influences our actions: we react to the surrounding environment according to the trends determined by our DNA. We cannot avoid thinking or acting in a certain way, everything happens without our freedom to choose. Freedom of choice, in the ordinary state of consciousness, is an illusion. In fact, we always react to something, we never act in the true sense of the word.

Neither learned people, nor artists, nor statesmen, have real freedom. Acting means having free will, having power over ourselves and external influences. All of our choices, all that happens in the present moment, in our future, in our past, are a product are not a product of our freedom of choice but of external events. We are slaves of our minds, of our biology, of the outer environment, of our habits, and we deluding ourselves into believing we have the power to choose. Only by opening our eyes to this, by having the courage to accept reality for what it is and be committed to building our freedom, we will be able to escape slavery.

This goal can be achieved through the practice of the three sacred pillars, that allows to consciously escape unwanted external influences, to consciously decide to act in a certain way and to eliminate from our mindset those attitudes and negative trends accumulated in the subconscious.
We can choose to be free and happy, but to achieve this goal we must first recognize that we are slaves who must escape from their prison.
Fifth premise: Only the present moment exists

The present moment is the only self-evident reality, time exists only in the individual mind. Everything we deal with is a present moment that constantly changes: an eternal present.

When we think about the future or the past, we always do it in the present: both the dimensions are right/are here and now.

Right now, I imagine a future: it is exclusively made of thoughts arising in the present moment. The linearity of time is an illusory concept, something that does not concretely exist anywhere, that cannot be found anywhere except in one's own mind.

Thinking continuously about what happened yesterday or what will happen tomorrow makes it impossible to enjoy life. In fact, life is always now, and it will never be tomorrow or yesterday. The present moment is the place and the space where eternity takes place. Recognizing that life always exists in the present, and that the present is eternal, means to observe the universe from the right perspective. Let’s examine what’s happening right now in a detached way.

Let’s imagine for a moment not to be our body and to be behind the colorful lights we see and call body and world. Let’s suppose we are looking at what’s happening here and now as if we were watching a movie. Let’s take a walk or drive the car. Let’s observe things while they are happening, as if we were the observant presence behind the body. By avoiding identifying with it for a moment, we will notice that the images we see keep on changing shape, but our observant presence is always present and fixed. What happens is that shapes change, as during a movie show, but the incorporeal witness is never in the future, it is always there watching. While taking a ride in the car, instead of thinking of being the body that drives, let’s imagine that it is the road that meets us, as if it were the projection of a tridimensional movie. Perhaps we will begin to notice that, just as within a movie, the images that are happening are not part of the images that follow one another are not part of time and that the viewer is always in the present moment, even if in the movie there are scenes of past or future seasons, scenes of the day and of the night, long flashbacks and digressions. It’s the movie screen that really counts, not the images inside it. It’s always stationary, motionless, always present, and the fact that time passes is simply an illusory statement of the protagonist of the show. We are the fixed screen, not the character in it. In a movie, we can observe the same things that happen in real life: the story of the main character can last for many years, images of past seasons or aging people can appear, but the spectator watches all of this in a motionless state while sitting on a chair.
Let’s observe the thoughts that talk about tomorrow: the "surface" in which they appear and disappear is now, there is always and only the Here and Now. That surface is the true Self. We are always the observers of what happens, and the screen of consciousness where everything happens. What we really are is always in the present.
Let’s realize this all.
Part Two
Suffering and Happiness: How and Why They Are Born
Suffering and its creation: the tree of suffering

Suffering is of two types: psychological and physical. Both are caused by disharmony. Suffering is disharmony, not to feel at ease, it is a state of dis-comfort, not to follow the dictates of one's conscience in the present moment and, because of this, to sin. Suffering is the consequence of sin.
To sin literally means "not following the trails". Which trails? The trails of one's soul, which makes its voice to be heard through individual consciousness. Sin creates disharmony in the individual's psychological and physical structure. Disharmony in the long run becomes a disease, which, like physical discomfort in general, represents the physical materialization of negative emotions or unconscious desires that seek their own satisfaction through the body.
An obese woman may, for example, want to unconsciously keep men away because she is afraid of them. She may have been abused during childhood or she may have suffered from the loss of a dear relative. To defend herself from the suffering caused by the loss of the loved one or from pain caused by a cruel person, she might unconsciously want to get fat, thus creating a condition in which she becomes unattractive and unable to get male attention, or simply wants to keep people away for fear of losing them. She might prefer to avoid sharing anything with others rather than suffer because of them.
Another woman could suffer from vitiligo, i.e. when some patches of the skin lose their pigmentation and usually become white. This can happen because she might have been victim of sexual abuses in the current or in past lives, which made her feel a strong sense of fear and shame.
A malignant tumor could represent the physical materialization of a long resentment towards certain people.
These are only some of the manifested powers in the presence I AM. It breathes life, materializes what the mind imagines or believes to be true. The cases I've just listed are real episodes that I have treated with Regressive Hypnosis. Suffering is discomfort, it is not to behave in accordance with the dictates of one's soul, which is exclusively concerned with love, compassion, and all kinds of virtues. The soul is virtuous, when its dictates are not followed, we suffer and get ill. Doctors can cure many physical diseases and soothe pain, but they non-physical diseases and malaise tend to return in the same or similar form, since their cause remains in the patient's unconscious mind, who, in order to heal, should dig deep into himself to identify and remove it.
Physicians of the body and the soul should work closely together. The soul healers are the masters, they know the laws ignored by the majority. Why are people not able to perceive their own inner guidance and, consequently, not to sin? Because
the voice of the soul talks to us softly through consciousness, which consists in a soft and gentle feeling of having to do something, a sensation that we unfortunately cannot perceive because of the murmuring of an undisciplined mind and negative emotions that got out of control. The voice of the soul is weak, almost imperceptible, as long as it is veiled by the dark clouds of thoughts and uncontrolled emotions.

Suffering has its roots in the lack of knowledge about one’s Self, in ignorance. Ignorance creates identification with the form, with one's mind, emotions, and body. Identification leads to the lack of control over the inner structure. This causes the development of the Ego, which is the substitute of the soul.

The Ego feeds on attachment, hate, sorrow, envy, and victimism. The Ego does not see reality as it is, it deforms it and feeds on sin. Sin leads to disharmony, which means to act against the will of the soul. The latter is nothing more than an individualized aspect of the Source of Creation, of the I AM, of the pure undifferentiated being within each one of us.

Not following the will of the soul means not to behave in accordance with the will of the Father, the Source from which we are generated. The purposes of existence and those of one's superior Self are the same. The soul is the Father, like when we say that the sun's rays are the sun, an individualized aspect of it. The soul, being God, is omnipotent, omniscient, and omnipresent. To be a soul and not an Ego means to act consciously in accordance with the will of the Father, the principle I AM, the pure undifferentiated being that guides every entity and which includes within itself every universe and every potential future. It means to merge with the absolute.

Sin is to act against the will of the Father and this creates suffering.

Below you can see the pattern of the chain of causes leading to suffering, the tree of suffering:

*Ignorance of self - Identification with form: body, emotions, sensations, thoughts - Ego development - Sin - Suffering*

Self-ignorance represents the roots of the tree, suffering is the fruit. To fully understand what has been said, it is necessary to clarify the concepts outlined above. Let’s start by specifically defining what exactly is meant by self-ignorance.
Self-ignorance

Self-ignorance simply means not to know what we really are, what we are made of, what our real attributes are, the way we function. Usually people are convinced that they know themselves. For example, if we were to ask someone who he is, in all likelihood he would reply: I am a man, I am 30 years old and I come from Rome. I'm 1.80 high and I have blue eyes. But, on the other hand, if we analyze this statements more carefully, it is concluded that all of this is obviously false. The body, age, and color of the eyes do not define who we really are, because our substance is fundamentally different. We are not a body. If a body is observed, we can deduce, at any time, that it is impossible to observe something that we ourselves are: it is only possible to identify an object or something external to us. The eye cannot see itself, it is totally impossible.

When we talk about our body, most of the time we say "my body". But whose body is this? If you say the body is mine/yours, it is obvious that it is necessary to understand what “mine” and “yours” and so on actually are. Mine, whose? This is a fundamental question. Pure logic leads us to consider a strikingly obvious fact: the body is something that is not me, in fact, I can observe it, just like an object in the kitchen or in the dining room. The body is an object that is used, it's a dress. There must be an incorporeal observer who believes he is the body, an observer who has almost never questioned the certainty of being it. What is the observer? The intelligent reader should already begin to understand that his life is based on utter misconceptions. He does not know anything at all, not even himself.

Since he doesn’t really know himself, everything he believes is false, just because it is based on wrong hypotheses. When a man talks about what happened to him, about his day, his experiences, he is actually talking about completely false/unreal events, seen from an erroneous point of view. He should should go deeper in the reality of the facts and understand how the world really works. The consequence of this lack of self-knowledge is the identification with what we are not. Since we want to live, we want to be something, we continually seek an identity to give a meaning to our existence. Not knowing who and what we are means to completely lose identity, to die. And this is the cause of great suffering.

Man, during his lifetime, does nothing but looking for an identity, a mask that possibly matches what he has been taught to be enjoyable or right. I'm beautiful, I'm nice, I'm tall, I'm thin, I'm ugly, I'm disgusting, I'm a doctor, I'm a failure: these are all masks. We get confused about what we believe we are in the present moment, with our job, with what our friends say. People believe these convictions both consciously and unconsciously.
Throughout life, we are strenuously looking for an identity, because we do not really know ourselves. People struggle, suffer and fight with the world, commit sin, act against the voice of their soul because believing to be someone or something is fundamental to survival. The average person's daily thoughts could be, for example, the following: "I am big, smart, rich, others have to recognize my value, I am someone, I am a capable and worthy man."

A man lives in this painful state. He suffers and struggles to prove himself that he is not a nobody, to persuade others, and through others persuade himself, that he is someone.

It is even preferable to have a negative identity rather than not to have it: many people, in order not to lose their identity, create within themselves a mask which shows them as victims and feel emotional attachment to it. Attachment means wanting something so strongly that its loss is deeply frustrating. People prefer to feel like a victim rather than nothing. Believing to be a poor victim, however, gives people the certainty of having an identity, of being someone known, someone who can be defined, someone whose existence has a meaning, although a negative one. It's better to be a poor wretch rather than a nobody, someone without attributes. That is the reason why so many people strongly defend their masks, even though they generate so much suffering.

The fact that we constantly change is a further proof of the fact that we do not know ourselves enough: one day we feel attractive and nice, the next morning ugly and cruel.

If we really knew who we are, we would not need to constantly change our identity, just like changing clothes. To believe that we are what we are not is the process of identification, a process that is born spontaneously when one ignores his true nature, a consequence of self-ignorance.
Identification with form

Identification with form is simply the unconscious act of believing that we are something we actually are not: a particular object or thought. What we identify is the pure Being, which, even if we believe we are something that we are not, always remains itself, pure and uncontaminated. Because of the lack of self-knowledge and the fear of the mind about the Void, the pure being, the I AM, is confused with certain forms. The mind cannot live without identification, it actually strives to constantly wear new masks. Having not developed the consciousness of the soul through the practice of the three sacred pillars, the mind is able to completely drag us into the identification process. The lack of control over thoughts and the absence of a crystallized awareness center allow the mind to continually stick to mistaken beliefs about who we are or what we should become. Our “unconscious consciousness” blindly believes in everything our thoughts communicate. The consequence of this is the slavery of the great and uncontaminated pure being to the dictates of a bundle of false and uncontrolled thoughts.

Throughout the day, we are slaves of a mind that constantly thinks and tells lies about the functioning of the world and about what we are. Continuous inner dialogue is upsetting. The identification process starts with birth and goes on throughout our life. We begin to believe that the body and its sensations are us, then we are convinced that thoughts and emotions belong to the body and we call all of this I, Me, Myself. When we are young, we do not question our true identity. The more we identify ourselves with something, the more we imprison what, by nature, is born free, omnipotent and uncontaminated. We learn to identify ourselves with forms. However, form is everything we are not, everything that can be defined as being external to us, to the one who is able to observe every material object and not to be confused with it.

The reality is that even emotions are, in a certain way, objects, because we can look at them as something outside of the Me. When we say we are happy, sad or stressed, we believe that these emotions are our true Self.

By the term “objects”, I do not simply mean solid matter. I define form as “everything” that is external to us, both of solid and thin nature, that can be measured with both scientific and non-scientific instruments. Form is what enters our field of consciousness, the pure Being.

We identify ourselves primarily with the body, feelings, emotions and thoughts. It is argued that the latter are ours, a part of us. Actually, this is clearly false, since most of them spontaneously penetrate our consciousness and then leave. We have almost no control over our mind. The same is said of bodily functions: it is claimed that people are able to control the body, that "the body is Me, Myself“, but were the
body our true I, Me, we wouldn’t be able to observe it like an object and we would be able to control it, when we wish and the way we like it best. We have no control over our cells, they duplicate and die spontaneously. We cannot do anything about hair growth, nails, about individual tastes. If we suffer from back pain, we must get up from the chair and stretch. Everything happens spontaneously, we are inside a physical vehicle that thinks in a certain way, has specific tastes, experiences emotions and unique feelings. All of this is lent to us, it is temporary, and we have almost no control over what we believe we have. Even moving or thinking about something specific are events that are inspired by some stimulus that we don’t control. An accidental thought can push us, for example, to talk to a particular person in a particular moment or to experience certain emotions, it is not certainly us who having authority over it. There is something that always drives us, something that we ignore though.

As the fourth premise states, we think we are completely free, but we deceive ourselves. We cannot be so if we do not know ourselves: freedom demands the knowledge of our real essence. What we are not can never have free will: there must be at least a subject that can use it. And in the ordinary individual there is no subject, just because of the ignorance about one’s Self. The subject got lost. It is necessary to identify and recognize its properties, what it is able to do, its substance. Only after this investigation it is possible to consider ourselves free and talk about ourselves without making any mistake. To reveal our true Self, we need to understand the phenomenon of identification with the form and interrupt it.

Identification leads to the creation and development of Ego, an illusory pluralized entity made of all the masks that we continuously attribute to us. The masks, which constitute what we call personality, lead us to sin. Sin, which basically consists in thinking in a wrong way, and consequently acting against the conscience I AM inherent to every man, is a clear consequence of identification with the form and the development of Ego.
The development of Ego

We have stated that the identification with form leads to the development of Ego, and that the latter is nothing more than a pluralized entity made up of the erroneous masks we attribute to us. Let’s now analyze in a deeper way what specifically Ego is, its essence and how it evolves over time. It is evident that the Ego and what constitutes it are nothing more than a bundle of thoughts that are born, as we have said, because of the identification with the form. Ego is not something that is present in a tangible reality, it is a product of identification. It, as an actual entity, does not exist, what’s real is merely a set of thoughts with which we confuse our being and that we use as masks. “I am Emanuela” is a thought that has become a certainty. “I’m tall” is another thought. “I’m not capable of doing anything” is another thought. Actually, there is no person who is capable, no Emanuela, no tall person. These are just a set of thoughts.

When we look for Emanuela we cannot find her, simply because Emanuela is an idea. The body that we can observe belongs to the physical plane, it is something we can sense, touch and feel. On the other hand, being Emanuela is just a construct of our mind, it is a made-up identity and self-attribution through which we are able to live our day-to-day life. Emanuela is just a label. We can identify bodies, feelings, emotions and thoughts when these are picked up by the brain. But if we look for our own person, it cannot be identified, because it is an illusion, a fictitious name that indicates a body and a pseudo-identity that directs the body through what we call mind. Actually, if we endeavor to see this pseudo-identity, we will realize that we cannot find it anywhere. Emanuela does not exist anywhere.

Nobody owns a definite identity. We can observe emotions, feelings, bodies, thoughts, we can witness the consciousness itself, but the agent who directs these phenomena cannot be found. It cannot be seen, nor can it be identified as an object. Every individual is basically empty, has no tangible agent inside. Like a radio. A radio produces sounds and emits music, but if we open it, nothing is found inside it. No concrete agent. The life of men is directed by forces they ignore, they are not the agent of the actions of the body-mind, because there is nothing inside it at all. What we call “individual” is actually a mere presence. Everyone can understand this simple and plain fact. Void is in the essence of every natural and non-natural phenomenon, there is only the void, just as ancient and modern masters have always affirmed.

To discover our own Buddha nature means to realize and accept this fact. Individual agents do not exist, they never existed, they have always been an illusion. Nothingness is in every form, whether it be animate or not. Realizing that there is no concrete agent within the forms leads to the realization that only void and nothingness exist. The well-defined entities disappear and only the very existence
remains, which is pure void, a void that embraces all forms. That pure being without attributes, that something that cannot be determined because it is the subject itself and not an object, is the principle I AM, the Source of intelligence and love that animates existence. To understand this principle, the pure impersonal being, one has to disappear as a person and must not feel any sensations related to, towards or about existence. This generates an infinite fear and a particularly strong feeling of death, but those who crucify themselves, completely eliminating the identification with their own Ego and the very idea of existence, reach the Absolute. Crucifying ourselves means abandoning every attachment, every desire of the mind, to simply observe the form happen, without judgment and attachment, until complete void and nothingness is realized, in which even the observer and the observation itself are transformed into it. Being no longer an individual, people become what remains, the Absolute Itself. After realizing this, we become like children, we accept without judgment and with love whatever happens, we live in a state of complete abandonment. We become the principle that embraces every form and does not deny anything. Each of us is life itself, the present moment that is constantly changing, there is no individual agent or entities isolated from this everlasting moment. The man who wishes to attain eternal bliss must realize this in the totality of himself, must understand that he does not exist as an entity, he must realize emptiness, that the only director of existence is God, who is life, intelligence, the force that makes the manifestation of all forms possibile. Living after accomplishing this means enjoying a life full of ecstasy and without responsibility. A man is born pure, without conviction. He does not know anything about himself. He has to deal with a body, which is perceived as an object. He observes, realizes that he can control some of his functions, but do not wonder about who he really is. A small child slowly realizes that he is a person, an individual entity. He acquires a small piece of self-awareness, which will help him understand common phenomena such as hunger, thirst, cold, heat, and so on. This means that his mind, previously free and detached from the physical reality, will be subjected to the latter. Because of ignorance, he starts to attribute some masks to himself: he sees his mom complimenting him and smiling at him, an event which makes him believe is the entity that receives the smiles. All of is partly true and partly false: the child is the present moment, is both the mother and the body in which part of his consciousness is embodied. If he did not falsely think of himself as an individual, he would realize the fact that being a separate entity from the present moment is totally fallacious. That child is the principle I AM, the pure being, which manifests itself through a body. The baby looks at the mom and thinks: I'm like her, she is a body that speaks. This is how Ego is born. Subsequently, the child starts to acquire knowledge about himself: I have a certain name, a certain age that increases with
time, a specific character. I love the mountain, I hate the sea. If his mother or friends in the kindergarten behave towards him with attention and love, he will feel a sense of value that makes him believe he is an important entity. On the contrary, if he’s raised in a sterile and soul-destroying environment that lacks affection, his growth will be deeply affected by it. He will believe he’s a bad kid, unskilful, without importance or value. The only true reality is the I AM. The baby, on the contrary, through self-identification, starts to believe that he is something in particular, that has certain tastes that depend largely on the past, that he has to become someone or something specific. Over time, growing up he will constantly change identity and opinions about himself. To a large extent, because of the ignorance of his nature, he will only believe what others say about him. He will try to convince himself of being a valuable person by manipulating others, he will need to identify himself with something, because of the terror of the void, and he will try to identify himself with something that has value in the eyes of others. This would be the preferable thing for him. If his school teacher and friends tell him that he is good, he will feel good, otherwise he will get depressed and sad. This is the way in which form identification leads to the development of Ego. Western psychology teaches how to create an intact Ego, a valuable Ego, an Ego that is accepted by society. Psychologists do not know the state of lack of identification with personality, since it is something they have never experienced. Oriental religions, on the contrary, teach that in order to be healthy the I AM must be realized, the impersonal life, the absence of a specific I. Oriental and ancient masters are true psychologists (soul scholars). Westerners still have much to learn from them. Since Ego does not really exist and what is really worth is life itself, the divine source that manifests itself through the various forms, it is useless and deleterious to think that the illusory I or Self is of any value. It is not, because Ego is not responsible for what happens every day. Man thinks he is capable of dominating life, he is convinced to be responsible for the things that happen, so he claims to have value because he behaves in a certain way. He attributes to his person a constrained value. He will mistakenly consider his actions as more valuable than his Being, the way he is, or, in other words, his true intrinsic value.

If I behave in a certain way, he thinks, it means that I am a capable person. Most of the time, we think that the right way to live is the one that has been inculcated by parents. There are parents who behave in such a way that their children believe that murder or sexual violence are something fair and correct in some cases, perhaps like when fighting in a war for a cause that they think is right: there’s a good chance that the son of such parents, unless he is a high soul by nature, will commit horrible crimes, and will mentally feel right to do so, his value will be enhanced by killing the enemies of the homeland, human beings like him. Giving ourselves a conditioned
value is a form of deep slavery. Unconditional value, on the contrary, leads to self-acceptance and love for oneself.

The only real way to recognize unconditional value is to understand one’s own real nature, to realize the true Self, to be able to see the only loving Intelligence that directs the activity of every being and gives each one of them a particular and perfect nature, a particular function, a particular purpose. Western psychology teaches how to build an unimpaired Ego that is accepted by society as well.

This approach is inadequate. The integrated Ego is less painful than a pluralized Ego, but it is not from it that perfect love and perfect peace result. An intact Ego must be continuously maintained, with effort. A non-Ego is maintained without effort. A non-Ego is always happy, never in tension, it lies in the natural and true state that characterizes the basis of existence. A non-Ego accepts everything that happens, always welcomes the present moment, does not generate friction in the flow of events. A non-Ego must not show anything to itself. Psychologists do not achieve perfect peace, the Buddhas, the enlightened ones, on the contrary, achieve it.

Psychotherapists take care of their patients, while being themselves ill. They are simply less sick than those who do not have an intact Ego. Psyche scholars do not teach how to remove the roots of suffering, or in other words to reveal the only true Self, but they only cut out the dead wood of pain. Eliminating the idea: "I'm not worthy to receive something" means to cut a branch, to eliminate the thought "I am a person", means. If we limit ourselves to the idea “I’m not worthy of praise”, what we are doing is just cutting some branches off. If we eliminate the thought “I am a person”, we will be able to take out the roots of the tree completely. If the roots are extracted, the branches will not grow anymore. If only the branches were cut off, they would grow again: if the fact that we are not a person is understood and the responsibility of events is left to God, it would become obsolete to struggle to feel worthy. One would only feel worthy of something just for being an instrument in God's hands, a tool that has a certain function upon which depends the proper development of the business of the universe. The totality of the human Ego, or personality, is made up of masks, or smaller Egos. We can imagine the personality, or Ego, as a monster with many heads, that represent our small mental I’s, My’s, our masks. The more a man is possessed by these small contrasting masks, which generate conflicting desires, the more he is destined to suffer. The higher the number of heads of the monster, the more the man dominated by them suffers.

The absence of Ego means total absence of pain. When the whole monster is defeated, total bliss is achieved. The small Egos that make up the personality want to live, and a man is completely at the mercy of these imaginary constructs. When in complete awareness of this fact and when, for example, the Ego "I am beautiful" appears, the person concerned will begin to act as a person who is convinced to be
attractive and will seek attention to prove himself that he actually is attractive. He will continue to look for compliments, and will strike poses just to get some attention. Such a behavior reveals the existence of two contrasting I's: the Ego "I am beautiful" and the Ego "I am not beautiful enough". These two mental entities will seek to take possession of the entire inner structure of the individual. In fact, why should a man convince himself that he is attractive? Because within him there is something, an unconscious Ego, that suggests he is not really attractive. The latter has more power than its conscious counterpart. To disable the unconscious Ego "I'm ugly", the man in question will try to attribute a new identity to himself and to fully convince himself that about its new identity's existence and certainty, in order to give it more energy than to the old mask. The problem is the following: it is totally useless to be convinced that we are beautiful, to identify with the outward appearance. Such an Ego could turn into its opposite within a few hours. We could feel attractive for two hours, then a pimple may appear on our face and we would consequently feel less beautiful and would suffer from it. A positive Ego always transforms itself into its opposite, just as the night follows day. The solution lies in not identifying with any mask: we are not beautiful nor ugly, we are existence itself, which is self-consciousness, love, peace. We have always been and will always be. That is the only true I. This finding puts an end to every tension caused by the desires of Ego. Wanting to appear in a certain way is just a desire of Ego, wanting a new car in order to be noticed by others is another desire that the Ego “I am valuable” needs for its own survival. The desire of the soul is different from the thousands of conflicting desires of the imaginary I, which curse the individual and turn him into a puppet without freedom. On the other hand, the desire of the soul leads people to their real goals, those of the heart, those that they want to reach in their inner Self and that are useful for true realization. It is not difficult to distinguish between the desires of the mind, which are desires of Ego and arise when the small I's hold temporary control over the intellect and the emotions of the individual, and the desires of the soul. The first ones are not really ours, they are only needed by the illusory I's in order to survive and make us slaves of their directives. The others, on the contrary, satisfy us more deeply and fill us with joy and love for ourselves. The cravings of the mind simply satisfy a momentary whim and strengthen one of many Egos. It is necessary not to confuse the individual Self with identities resulting from Ego. Let's take for example a man who is born with a talent for musical composition. He loves playing and composing songs. His soul directs him toward this direction, generating in him the desire to play. If he stopped playing and producing songs, perhaps just to satisfy the expectations of his parents, who are opposed to such an occupation, and to nourish the Ego that tells him "I represent someone important within society, not a deadbeat like a singer", he would most
certainly suffer because of this form of inner disintegration: his soul would push him
to act in a certain way and his Ego in another, and this would result in confusion,
suffering and perhaps illness. His inner realization depends on playing a musical
instrument. Doing so makes him happy and fulfilled. This is a desire of the soul. The
purposes of the soul represent the will of the Father-Mother principle, our deepest
inner stimulus.
Everyone in this universe has a purpose, a goal, a function: every kind of bird, flower,
tree or human being; each one has its own specific raison d’être. Animals and plants,
although not aware of it, act solely on the basis of the Universal Spirit, the one and
only Self, and are not subjugated by the power of Ego. They live spontaneously and
in accordance with the Universal Plan and their nature. The only living being who
has to realize this and adapt to it is the human being.
The desires of Ego are insatiable and contrary to the deeper Will, and from their
realization we will get nothing more than suffering. The Egos are fed with desires,
which are the source of sin.
The sin

Sin is to think and to act under the influence or total control of the Ego. In other words, in a complete lack of awareness and consciousness. It is not to behave in accordance with the dictates of the inner Self, not to think like a soul. It is to act from the center of personality rather than from the true Self, in a mechanical and unconscious way. Not being a soul leads to suffering, and pain is the consequence of this. The soul is virtuous: it is love, peace, strength, benevolence, and all the known virtues.

It is one of the rays of the light of God, it is individuality, self-consciousness rooted in the individual. Few people are actually individuals, even though they think they are. A man who possesses a true I, a soul, and acts from it, therefore with consciousness, only has desires of peace, love and joy.

From the unconscious action, sin always arises, while conscious actions generate virtue. A man without a crystallized I within himself always behaves in a mechanical and irrational way with envy, pride and anger, since his Egos, in order to survive, must clash with others. Believing, for example, to be physically attractive, a construct generated by the Ego "I am attractive", would almost certainly result in an attempt to belittle the beauty of others. For the person concerned this would be the shortest way to feeling better. The conscious man is able to discriminate correctly and does not react mechanically: he is able to appreciate the beauty of his body and that of others, to recognize it without identifying himself with a divine gift and not to feel the need to undermine others in order to convince himself that he or she’s better than them.

To sin means to think badly and consequently to act negatively, and all of this is the result of the unconsciousness generated by the identification with Ego. To act negatively means poisoning our own Self with pain. Every time we act or think in a bad way, or we want to cause pain to someone, we feel malaise. Sin is always followed by malaise. We think in a bad way and we act, therefore, in a wicked way: this is sin. Why do we think in a bad way? For two reasons: ignorance of the Self and unconsciousness, which is caused by the identification with Ego. Every negative action against others is bad for us too. Others are a reflection of what we are. In them we see ourselves, our characteristics. We admire a person only because he or she permits us to appreciate virtues that are present in ourselves. The entities around us are our mirror: we do not really know them for what they are, and could not, we are only able to recognize some of their characteristics because we unconsciously perceive them within ourselves, they are our peculiarities that we see mirrored in other people.
We know these particular characteristics because we have directly experienced them, so we are able to appreciate and recognize them in others who, as has been said, are a representation of us. If we love a person's benevolence, it is because we love ourselves when we behave in a benevolent way.

We feel good about behaving magnanimously and we rediscover that pleasure when someone behaves in the same way. The person who behaves generously allows us to love and appreciate ourselves. If we hate our anger, we detest the person who is angry, we condemn that person. If we understand our anger without condemning it, we will also understand the anger felt by other people and we will seek the cause without punitive judgments. Other people are us, a part of us that allows us to better understand ourselves. Others play this crucial role.

Many people need to be in touch with virtuous entities; they like to love themselves by perceiving their own virtues reflected in other people. So, based on this reasoning, we can convincingly conclude that acting or thinking badly against others is equivalent to acting and thinking badly against oneself, which is very silly and deleterious.

Do not do to others what you do not want done to yourself. “Treat others as yourself” is, as Jesus said, the most important commandment, simply because others are our mirror and what we do to them, we do it to ourselves. If we steal from them, we steal from ourselves, if we treat them with courtesy and do not judge them, we will do the same to our own person. Not to judge does not mean not to recognize the state of current spiritual development of a person or some aspects of his character. Doing this reveals simple analytical ability. Not to judge means not to condemn: do not condemn others, and by doing so we will not condemn ourselves.

When we judge other people in an evil way, we have to keep in mind that the people we curse have a well-defined role in the whole environment, they are not alive as a result of unforeseeable circumstances. In the kingdom of God there is no chance, everything is wisely and lovingly orchestrated by an Intelligence of infinite love and mercy. As in our earthly body, where every type of cell possesses a particular reason for being, in the body of God, which is the Great Cosmic Body, the universe, each of us has a specific function as well, which is vital for the proper functioning of the totality of life. The ascended master has no greater importance than an ant, they simply have different functions.

When we harm other people or when we talk about them in a bad way, which is equivalent to shooting poisoned arrows filled with negative emotions that reach their thin bodies, we feel malaise, and our own body gets poisoned too. Knowledge of the Self is to act with awareness, with presence, with a crystallized I that knows what it is doing. This is the way to eliminate sin. One of the fundamental
consequences of sin is the fact that the harmful traces of its effects remain in our subconscious mind.

Every thought and action has repercussions on our mind, both the positive, that are in line with the heart or soul, and negative ones that are not in line with our true Self. For example, if someone kills because of an unconscious reaction, the sensation caused by the murder will remain imprinted in the unconscious for a long time.

That sensation will keep on torturing the murderer for a long time, probably for his entire life, until he will forgive himself. It often happens that the soul of people who have killed a fellow man because of an unconscious action feels so guilty that they want to be reborn with serious disabilities as a self-punishment. In many other cases, however, it happens that the killer decides to reincarnate himself to serve or take care of the victim in order to atone for the sin and overcome guilt. Wicked deeds, besides being imprisoned in the unconscious and in this way creating an echo of ourselves in our lives, leave a trap of unconscious guilt in the one who has committed it, thus generating fear. A murderer, because of his actions, will fear, in his future lives, to be going to get killed and will also think he deserves it. In this way, he will attract, without being aware of it, that very event because he basically wants or is afraid of it. Like a magnet, the emotional desire or fear will attract the desired object or experience which they are associated to. Every object vibrates, every emotion or thought vibrates at a certain frequency, and similar frequencies attract each other. Sin creates a network of negative impressions and mental photographs, which are deposited into our subconscious mind and slowly close the heart and do not allow the soul to emerge. The sinner is a victim of his actions and he is no longer able to free himself: he has become a slave to guilt, has irretrievably closed his heart, hates his brothers and tends to act in the same manner, unable to change. Sin is a prison.

Each action, in fact, tends to be repeated and become a habit. Changing a consolidated habit is a difficult task. As the old saying goes: “Sow a thought, reap an action; sow an action, reap a habit; sow a habit, reap a character, sow a character, reap a destiny”. This is exactly the reality of things: sin is a prison from which one can only escape through a conscious effort: the one who harms others is subject to the consequences of his actions to a greater and worse extent than the victim.
Suffering

We’ve previously said that suffering can be of two kinds: physical and psychological. Both types are closely interrelated: if we experience psychological pain, we may feel, for example, fits in our stomach. Many physical feelings are nothing but a reflection of some thoughts. Thoughts and negative actions create an unpleasant feeling. Fear causes discomfort in the stomach, guilt tends to strike the lungs, the sense of neglect has an effect on the heart. When we perceive, for example, that our heart is "broken", it actually happens that a sense of abandonment attacks the chakra of the heart, the place where higher feeling reside. The physical organ will consequently feel the consequences of such kind of emotions.

Most physical illnesses arise from the somatization of negative emotions. Every time we poison our body with negative feelings, we poison it with the corresponding hormones too. Many illnesses or physical disturbances are literally materializations of unpleasant emotions that affect the organs, joints, bones and every part of the body. Physical suffering, when it is not inflicted by an external agent, is largely a product of psychological pain. For every illness or failure, there is a hidden cause, a psychological cause that has given birth to an unpleasant emotion that is crystallized in the body. Physical pains should be considered as the materialization of a deeper discomfort, which stays within the psyche. Every misfortune brings to light a lesson to learn or an aversion to, a fear of, or simply something inside of us that is not comfortable with existence. I had to deal with the most varied cases of discomfort, from a simple allergy to autoimmune diseases, during the years of practice in the discipline of Regressive Hypnosis and more recently in Veglia Medianica (a term I created to define a discipline that assembles the most important aspects of Regressive Hypnosis, NLP and other disciplines). In most cases, conventional medicine could essentially not help the patient, and the reason behind this is obvious: modern medicine does not take into account the teaching and experience of ancient and modern masters. Many illnesses have causes in previous lives. In many cases, the client regained a perfect health state in 2 or 3 sessions and felt miraculously cured. Actually, no miracle happened; the cause of illness and discomfort simply hid in the unconscious, and through regressions in a state of deep concentration and inner introspection it is possible to dig into it to find that specific cause.

Official medicine is a science of paramount importance and saves millions of lives, but its approach is currently inconsistent and it is still ineffective in treating many disorders. It would be fundamental to incorporate within it some knowledge that is not taught in the faculties of medicine to be able to call it a complete science. Working effectively with the mind and soul means to unequivocally take care of the
body as well. Medicines of the body, but also of the soul, are needed to recover health. Educated psychotherapists, who know certain laws now unknown to Western training doctors, could offer an immense contribution to medical science.

Suffering is born from sin, which has heavy repercussions on the body-mind system. Sin, moreover, if not well understood, regenerates itself. If we do not understand the real reasons behind negative actions, which is the fundamental lesson to learn in order to be comfortable with existence, we are inevitably forced to find ourselves in situations that generate the same type of physical distress or suffering. Emotions, as mentioned in the previous chapter, are like a magnet: they attract situations or people that will make our souls revive and grow that same kind of emotions. They are self-perpetuated so that the experience they contain is understood and that very same emotion dissolves. The goal of this regenerating cycle is to understand, dissolve, substitute and ultimately to transmute these emotions. Behind them there is always something to learn, a particular mental pattern that, in negative cases, must be brought to light and resolved. This is the method through which the Father-Mother principle ensures that souls learn its laws and act in accordance with them, until the individual is not sufficiently prepared for this task, completely purified from every negative tendency of Ego, and has become a pure channel of the manifestation of one's own Soul, an individual ray of the largest principle I AM. An entity left to its own soul and to the Father-Mother principle is continually comfortable with existence, it never suffers, no matter what happens in his life. It is aware that behind every event there is always a lesson to learn, and is happy to increase the level of wisdom and knowledge of itself as the individualized principle of the wider presence I AM. If, for example, there is a feeling of crystallized hatred, it is necessary to discover the cause of the latter and understand that there is no reason to hate a person and thus condemn and poison oneself because of this negative emotion. It is necessary to understand why the person we hate behaves in a certain way or what is it that gives birth to a specific feeling inside of us. By understanding this, we can forgive ourselves or the other person, releasing all the accumulated and somatized negativity. The desires of Ego are a source of sin, they lacerate and disintegrate the individual until he completely loses contact with his Divine Source, his soul. These unfulfilled desires create tension, fear, anger and lead the individual to walk paths contrary to his true Will. All of this is sin. The only way to eliminate the kind of Egos that feed on such desires is by realizing one's personal Self and thus eliminating the identification with them. After this revelation, they may still bother us for a certain period of time, but they will not have real power, since the identification with them will be broken. They will have to retreat to the Void of the Being from which they were born.
The tree of happiness and the antidote to suffering: the building of the soul and the revelation of the Self

We said that self-ignorance leads to identification with form, identification with form involves the development of Ego, the evolution of the various kinds of Ego, which are nourished by desire, results in sin, sin is the source of suffering. From what has just been said it is clear that in order to eliminate sin it is necessary to destroy the Ego, which means to eliminate the identification with form, and to interrupt the identification with form, it is necessary to reveal the Self, to settle in it, which is to establish one’s own conscience in it. The revelation of the Self involves the extinction of suffering. Here is the tree of happiness:

Knowledge of the Self – Dis-identification from form - Absence of Ego - Virtuous and conscious action – Happiness

Knowing oneself and living according to this experience represents the roots of the tree, whereas happiness the fruits. When we live in the real I, we are free from suffering. On the contrary, if we identify ourselves with form and are at the mercy of Ego, we are directly subject to it. The attributes of the true Self, which is the principle I AM, the pure being, are: self-awareness, perfect peace, perfect love. All the living beings share the same I, which, however, manifests itself in a unique way through every creature. The individual soul is a fragment of the larger Self, an individualized center of self-consciousness, love and peace. The man who becomes his true I in its totality, i.e. he’s able to blend his soul with his pure Being, will possess these attributes and become an individualized source of love and peace. Ordinary people know neither perfect peace, nor perfect love, nor self-consciousness. The Self is obscured by a dense coat of unpleasant emotions and unpleasant thoughts. The one who is able to consciously and steadily live in it has completely surrendered the responsibility of his life to a wider power, of which he has simply become a channel. He acts exclusively to bring joy, love, and wisdom to the world. Without possessing more specific desires of the Ego but, on the contrary, limiting himself to accompany outwardly the impulses dictated by his soul, which has become one with the presence I AM at the present moment, he cannot do anything but serve the world and others with joy. He turns into a storm of love.

The soul, or the essence, is the individual self-awareness, the interface between the presence I AM, the source, and the body-mind complex. As a result of a conscious and prolonged effort, it completely takes root in the individual. It does not originate mechanically. Many individuals come to the world with a germ of soul but if this
seed is not properly cultivated, it may retreat from the body, which is often the case. In this case, the person involved lives exclusively as a body-mind-emotions complex directed by external influences and totally controlled by the various types of Ego. Entities lacking a soul, although being divine because they hold the presence I AM inside of them, are totally unaware of it and their lives are directed exclusively by their emotional bodies, which mechanically respond to external accidental impulses, or by a cold rational mind, which is not enlightened by higher feelings. They can be considered empty shells. In them there is no center of consciousness, no true Self. Being a soul means being something, an individualized awareness, a unitary and self-conscious fragment of God, the presence I AM. Before devoting the soul to God and transforming us into God, it is necessary to build the soul, to nourish it, to grow it, to allow it to fully take root in the body, which means cultivating consciousness through a conscious effort and thus avoiding external influences. Only at a later time it will be possible to merge the soul with the totality of the presence I AM, so that it manifests itself as its individualized and self-conscious principle. People become a complete Buddha, a Christ, when the soul, while maintaining its individuality, is merged into the pure Being, so that it becomes a channel for its external manifestation. The personality, no longer broken into hundreds of small Egos, becomes at this point a complete servant of the now complete and perfect Essence. In other words, it loses its autonomy and the power to oppose resistance to inner Evolution. It simply becomes a mechanism for the external manifestation of the presence I AM. Building a soul means creating a true I, the one we believe belongs to us naturally, that conscious I that is made of subtle bodies in order to survive death and go to hell or paradise, or to the higher worlds. Without a center of consciousness, we cannot exist as individuals. If the soul is not developed during our lifetime, or only a small seed of it has been developed, in the afterlife it will be possible to live only unconsciously, dragged down by our emotions and immersed in the mental forms to which we give life, without any control over them. Living all of this could really mean suffering the pain of death. The mind must be purified while alive, the soul must be cultivated. If this work is not done and sin continues to exist, we will have to pay for the suffering caused by our spiritual negligence. A soul that continues to feel fear in life because, perhaps, it has committed violence, after the death of the physical body, it will live as if it were in a nightmare where all kinds of brutality happen. It will not be possible for it to experience love and joy, it will unconsciously create forms of thought corresponding to violence, which will torment it for a long time before ascending to higher levels of existence and planning a new incarnation. This whole process will happen unconsciously and the thing we were in our lifetime will completely disappear.
The mind built in a conscious way requires self-consciousness and mind devoid of negativity. Only for such an entity it is possible, as mentioned above, to become a channel for the expression of the Divine Source and, moreover, at the time of death, to maintain a clear awareness and individuality, and to attract heavenly situations and entities that correspond to elevated vibratory worlds, to heavenly paradises. During the process of building a conscious Self and purifying the mind, one begins to acquire within himself the same attributes of the principle I AM: self-awareness, love, peace. A soul is free, is an individual, is a self-conscious entity, and is able to learn spiritual lessons. For it sin does not exist. An entity that has broken the bond with the Source can make mistakes and learn, however, if it behaves with consciousness, it cannot sin. Actually, in the event of a mistake, one cannot speak of sin, but rather of a mere mistake to learn from. Sin has its roots in the unconsciousness caused by the identification with Ego. Sin means not to listen to our soul, its needs, and as a consequence the soul of the individual will weaken, to the advantage of Ego. The destruction of the soul leads to the death of individuality while we are alive. Getting better, making mistakes, and learning new lessons does not mean to sin. Many are unaware of the fact that not everyone possesses a soul rooted in the body-mind-emotions system, except as a dormant principle, and that there are people who live as empty shells. A body can survive without individuality, such as an empty structure. In this case, there is no awareness and guidance from the higher Self: it is the case of people who are totally unaware and mechanical, people that you surely know. They act without a center, their actions are always the result of external influences, they are never real actions, but rather re-actions. Acting from a certain center means possessing a certain degree of individuality, a certain degree of development of the soul, a certain degree of freedom. Of this kind of people one may notice their total absence of a center of consciousness, of an incorporeal observer and their behavior which resembles rudderless boats left at the mercy of the sea and wind. If an entity continues to act negatively, without understanding the reason why it hurts others, despite repeated warnings by them, and without any remorse, it might have suffocated its soul until its complete withdrawal. In such a case, it would be useless to insist in convincing the entity to understand what we have to say: that entity is simply not able to understand, it is a body-mind-emotion structure solely controlled by Ego and concerned only with its survival. Moreover, there is no certainty about the fact that a real center of consciousness may arise within it, or that it is possible for the soul to take possession of its body-mind-emotions complex. As a personality, he may simply disperse himself into existence, having fulfilled the role of a simple actor necessary to make true souls conscious of their bond with the source I AM, or might have simply contributed with his own
body to nourish the earth or unconsciously played a function that is useful. The lives of empty men are based on appearance, materialism, tendency to manipulation, or the simple desire to live in peace, be pleased by sex and food, and by a partner who gives him material and affective security without worrying about metaphysical issues or dipping into cosmic love. He will have no possibility to reach inner perfection, to learn spiritual lessons. He will try to understand only how he can better manipulate others to allow his Ego to survive. Only personality exists in him. Striving to open the heart of these people is an impossible task, they are not able to feel superior feelings, such as unconditional love or compassion.

If all of this was known to the masses, we would make an effort to identify these entities and accept the fact that they are what they are. We would avoid attributing to them certain powers or responsibilities within society, something that unfortunately happens, and imposing spiritual lessons on the, having realized that they are incapable of understanding them. Ignorance leads us to believe that we are all the same, which is not true. What we call evil, the bearer of evil, has a fundamental function. He, causing pain in the souls he gets in contact with, generates the tension necessary for those souls to rise to God, returning to the Source. Empty people play a role of primary importance, but they need to be understood and to be treated for what they are. We must avoid thinking that they are capable of real love. Another fact almost unknown to many is that these empty entities are often temporarily filled by obscure, low-vibrational entities that have the purpose of generating suffering in evolved souls or of controlling what is happening on this planet as they use human beings for their own purposes. Many dark entities pretend to believe they are the owners of the universe, but they are simply beings away from the Source. They are like children who have to learn a lot.

In some of them the soul has failed to take root. Even the so-called dark entities play the divine role of creating the necessary tension for the clear soul to emerge. From their point of view, the clear souls are silly or effeminate. They confuse the superior feelings like love or compassion with being a weakling. They only think in terms of power and desires to get more power. The entities of darkness are simply immature souls, fragments of God distant from the Source. They are still learning. Even them, at the right moment, will totally rejoin the latter. There is a constant struggle between the forces of the so-called darkness and those of light. The enlightened one arises above both the polarities and recognizes life as a simple alternation of opposites: good and evil, light and darkness, love and fear. It is necessary to know darkness in order to appreciate the clear side of God and to understand the mistery of existence in all its forms. Peace and joy acquire a higher value if they are obtained through new, sometimes exhausting, experiences and adventures. The movie of our lives is always varied and inevitably has a happy ending: the immersion in God and
the finding that what we lived was, in reality, just a dream; a riveting one, where happiness, pain, fear, suspense, light, darkness, life and death constantly alternated. After living through innumerable lives, we realize that only a pure Being truly existed, the rest, the whole universe in its endless forms, was just a fleeting appearance of light and colors inside it. The enlightened person understands this and decides, after death, whether to continue to live the dream or to rest. In the end, existence is nothing but a projection of his mind in his conscience, and he can decide what to project; he can choose whether to dissolve completely in the Source by losing the individuality or being re-plunged into the game of life. He establishes his next residence: the superior vibrational realms, true paradises, or life on Earth or other planets. If he decides to return to live the dream on Earth and to help those who were similar to him, he will return as a master, the ones Buddhists call Bodisattwa and Hindu Avatar. The Bodisattwa/Avatar are always present on this planet and are the ones who guide the process of spiritual elevation of the masses, in accordance with the planet's development process.

In fact, even the planet evolves as the individual does. The evolution of the individual and the place where the individual lives, which is the Earth, consists of raising his vibrations and his state of consciousness. If a man acquires total consciousness during his lifetime and uses up his negative karma, having transformed all of his low-vibrational emotions and having learnt every spiritual lesson this planet had to offer, he will be able, if he wishes to do so, to mentally build the preferred physical vehicle of manifestation.

These are the reasons why it is crucial to work consciously during our lifetime in order to gain awareness.

Empty entities are not used solely by the forces of darkness. I'll tell you my own experience. In the past, a very high entity seeking help came to me to undergo a Regressive Hypnosis session. We became friends. He was practical in the discipline of Regressive Hypnosis, and a serious spiritual seeker. He felt guilty because of a 5-year-long relationship with a girl, a highly destructive relationship. He thought he had made her suffer needlessly. Actually, during their relationship, she often threatened to commit suicide. I asked him to guide me with his voice to immerse my person in a state of semi-trance and detachment from the body to observe what had happened during the relationship with this woman.

In a medianic state of semi-altered conscience, I saw the stages of the relationship between these two young people. Her character had completely changed after a year, and he confirmed that to me. I clearly saw the girl’s body, exactly after a year of relationship, invaded by dark entities that completely directed her mind and had the purpose of causing her partner to suffer, generating unnecessary guilt in him, leading him to exhaustion and depression. They guided her thoughts, her emotions.
She was a completely empty container without a soul and a real center of consciousness. I also looked at something interesting: the guy was able to establish some kind of relationship with animals. In fact, after what I saw, he told me that from animals he had learned much about the Divine Will. He had been able to understand how they live spontaneously and happy, without causing any friction with the present moment. He was seeking inner realization, he wanted to become like them with spontaneity, presence in action, and absence of Ego.

Animals behaved in a special way in his presence. As soon as they saw him, they gathered around him all the time. I clearly saw how in his presence some of them, that in most cases do not develop a soul like people, were were pervaded by spiritual essence of the ascended masters, who communicated certain messages and teachings to him, exploiting his intuition. Empty beings are not used as a container only by dark entities, but also by ascended masters or highly evolved entities. Actually, void and emptiness embrace every sentient being. The difference between the vacuum in which a Buddha, an enlightened one, is immersed, and the void of a soulless person or animal is substantial: the Buddha's void is filled with Existence itself. Soul means self-awareness and not absence of Divine Spirit. The Buddha is the one who has become the Source, the Source of form, which is pure consciousness, pure Being, the presence I AM. This presence is also called Void or Emptiness, because when we experience it we perceive an abyssal vacuum. Although this vacuum is actually fullness, it is perceived as a black hole that attracts everything inside. This black hole is pure self-awareness, pure love, pure peace. It is the potential principle of every form. Everything is contained within it. It is possible to call it void or lack of form, however, it is not a real nothing, it is rather the universal substance, the matter in its potential state. It is the absence of a specific form, it is all the forms and the source from which they emanate. It is pure being. It is empty because it has no form, but it is pure consciousness, without an object serving as reference. When we dream, we only experience our own conscience. Life is a dream, just like the ones we have during the night. We are not a body, we are not the mind, we are not the emotions. We are not any form. We are the Being. Without our Being, what we see or feel cannot exist. The sky could not exist without anyone observing it, and whoever observes it is not a body, the one who observes is pure awareness. The sky is the result of our observation, it could not exist without our presence.

The common man is convinced that he exists as a product of the universe. Evidence, on the other hand, shows the exact opposite: the universe exists as the product of the individual. This finding becomes clear when we realize that we are not a body, but rather a mere incorporeal presence, a soul. Without the incorporeal consciousness of the individual observing the phenomena of form, these would not
exist. Once the witness is eliminated, the forms would also disappear. They are an emanation of the observer, of the pure awareness that he witnesses. What we see as plain viewers is a projection of our conscience, something we give birth to. The whole universe exists only within us, it is emanated from us. The act of observing is an act of creation. Attention and mind give shape to shape. We create what the mind generates, just like in a dream. We should live our lives exactly like a dream, as has been said many times. We should think about what has been written, and apply the totality of our willpower to the practice of the three sacred pillars; the prize for our efforts will be the recognition of ourselves as the only God Creator. We will become a Moska, a liberated, a Buddha.

A Buddha lives in complete state of abandonment, he does not resist anything, does not judge anything, because judging something or someone would mean condemning God Himself, the principle of which he has become a channel. He lives in the world in a state of consciousness similar to that of the semi-conscious dream, he lets any phenomenon happen spontaneously without opposition and without the idea of being the agent and the cause of what is happening. He is absorbed in a state of consciousness completely different from the mundane, he has a mind that is not focused on anything and continually rejoices in the absence of thoughts. When the pure Being within each one of us emerges as an uncontaminated formless consciousness, thoughts disappear, the mind does not stick to anything and becomes like a clear sky. The possibility to concentrate increases, we can decide to use the intellect only if something worthy spontaneously captures our attention. In these cases, the mind, now disciplined and put to the service of the soul, becomes incredibly perspicacious, since thoughts are not mechanically spread or driven by external accidental impulses. The same thing can be said of sudden emotions. For some time, they keep on happening, but they can’t drag the fulfilled man, who lives in a state of deep peace, love and joy, to unconsciousness. Some people confuse the love they feel about something or someone with the unconditional Love that the Buddha, the Moska, the realized man, the wise, feel. Love is the personal Self, the true Self, not the attraction to someone or something. Love is revealed, it is not achieved, it is not a goal. To reveal love, the Self must be realized. Those who, for some fleeting moments, feel love, are able to do so because in those moments the inner chatter of their mind and the unpleasant emotions associated with it have temporarily subsided, leaving space for inner silence, the emergence of the true self. Love is a state of consciousness, it is to see things exactly as they are. Love is the only true inner satisfaction, and it is achieved only through living in the true Self, in the impersonal Self. Establishing one’s conscience in the Self means eliminating the feeling of existence. In the pure Being, we do not feel to be an individual, even
though existence continues its course, regardless of our presence. The I is eliminated and what remains is the Self of life itself. That center does not belong to anyone in particular, it’s everyone’s, it's the Source. By disappearing, losing the feeling of being someone or something and letting things happen here and now spontaneously, final ecstasy is reached. What is left, without our presence, is the only pure awareness free from an observer: if we are looking at the sea or the mountains, what we feel is exclusively their awareness, without the feeling that someone is observing them. The sky and the sea become the simple awareness of the sky and the sea. The perception of having a body is transformed into simple awareness of the body. There is, actually, only the awareness of something that is devoid of a subject who observes. The one who witnesses turns out to be the self-consciousness, which observes itself. Observer-observed duality vanishes. Individual consciousness becomes the form of the heaven, mountains, lake, sun, planets, stars, of a laughing baby, a sunset, a wild bird flying freely in the sky. Pure consciousness is made of love and peace, it is free from worries because it is not conditioned by anything since it is the only existing substance itself. There is no man staring at the sky: there is the awareness of a body, the awareness of the sky, the awareness of the observer. The enlightened one realizes that he is made of this substance and is not afraid of anything because nothing can condition him. He is perfectly aware of the fact that death does not exist. This event can be safely witnessed by pure immortal awareness. Death simply consists in an event lived from it; after that there will be only the awareness of something else, something else interesting. He thinks in this way. Life and death are adventures, games. Death, as ordinary people define it, is a lie. Consciousness cannot perish, since it is not born and it is not subject to time. Time is something that is born within it: there is awareness of time. It also embraces space: consciousness of the space exists. If we close our eyes for 10 seconds and leave aside every worry, every desire, every conviction about who we are, what we are or what we should do tomorrow, the pure consciousness, the pure Being will be able to emerge and thoughts will begin to soothe, because their fuel is the desire that comes from the feeling of being an Ego. In this way, it will be possible to start to perceive the background where thoughts, emotions and feelings appear: that background is the pure Being, the true Self. It is always in the background. Spiritual practice consists in eliminating uncontrolled thoughts and emotions, leaving the mirror of the Self free to shine. That mirror, as mentioned, is self-awareness, peace and love. The tree of happiness has its roots in self-knowledge and in staying steadily within it. This leads to the de-identification with form, which results in the absence of the Ego. The absence of Ego leads to virtuous action in line with the dictates of the soul, which has now become a spokesman for the Will of the presence I AM, and all of this results in happiness.
Actions in line with one's own soul, with one's own conscience, the action that comes from a correct thinking, centered around self-knowledge and directed by the soul established in the Source, are always virtuous and bring joy. Happiness is the fruit of virtuous actions or thoughts. This is the way to extinguish suffering.

Let’s now analyze the practical tools necessary to reveal the Self and stay steadily within it. Only thanks to them it is possible to eradicate the roots of the tree of suffering and replace them with the seeds of the tree of happiness.

Their practice must be constant and possess indomitable willpower, so that what has been stated so far becomes an existential experience, i.e. not limited to simple intellectual ideas. Putting them into practice is, as has been said, the only way to reach happiness, to obtain individuality, freedom, immortality, and a dwelling place in heavenly paradises. The practices that ancient and modern masters have always conveyed to their disciples to achieve the ultimate ecstasy differ only formally from those of the three sacred pillars; their substance is the same. They represent the synthesis of a tradition as ancient as man.
Part Three
The Three Sacred Pillars of Practice
The three sacred pillars of practice

Practice consists solely in eliminating the barriers that prevent the principle I AM, the true Self, the pure Being, from shining, and after this, from establishing our conscience in it.

I repeat once again that building a soul means to create a conscious observer, taking to assume an individuality, and then to become a conscious channel for the expression of the I AM presence, the Divine Presence, the intelligent Source from which the universe is emanated, the peace and love that pervade everything. The soul is the conscious observer who must then merge himself with the Source, without losing his individuality. We are born with a spirit that gives us life and our body-mind-emotions system reacts mechanically to external events. We begin to acquire freedom only by creating our own center of consciousness. This center of consciousness will have the possibility to withstand certain external influences and choose what it wants to do, within the limits of its nature. It is able to expand to such an extent that it incorporates the whole universe, so that it can be completely transformed into the universe itself.

The revelation of the Self and the establishment in it, i.e. to establish within it one’s own individual awareness, leads, as we have said, to the elimination of the identification with form, to the consequent disintegration of Ego nourished by desire, to the cessation of sin, and to the final extinction of suffering. From here on true happiness begins. The three sacred pillars are: conscious observation, investigation on the Source and absence of desire or abandonment. All of these three practical methods result in freedom and joy. The first two are simpler to implement, the third is a spontaneous consequence of the first two. It is suitable for people that are spiritually mature and it is a practice that becomes spontaneous once remarkable results in the first two are reached. It is possible to choose a specific method, or put the three of them into practice at the same time. Each practitioner will choose the way he considers most appropriate, the one that better suits his attitudes. All of them lead to the same outcome: eternal happiness.
Conscious observation

Conscious observation is the first method used for revealing the Self. It consists in consciously observing, without any form of judgment, 4 specific phenomena: the body and its sensations, the thoughts, the emotions and feelings, and, ultimately, the one who observes. This discipline appears superficially simple but actually it is not and, at least in the beginning, requires a great inner strength. We will soon realize that it is very difficult to avoid getting carried away in action thinking out of unconsciousness. To remain as conscious as possible about feelings and emotions, thoughts and bodily sensations is a difficult but feasible task. Observing consciousness itself, however, is almost impossible at first, just because you are not aware of the existence of it yet, which is nothing but pure Being. The observation of consciousness becomes a natural consequence of the recognition of the universe as a manifestation of the own individual conscience.

First of all, the distinction between emotions and feelings must be emphasized and understood, because these two concepts are interchangeable in the common language, so they may be confused. Emotions are temporary, they enter our field of consciousness and then go away. They follow the thought, they are related to it. If we think about something unpleasant, a sudden emotion of fear may emerge in our consciousness. We see ourselves driving the car of our dreams: an emotion of pleasure immediately follows.

Feelings are similar to emotions, but they differ from them in some respects. First of all, they are moods, states of mind that can also be stable. The enlightened one is constantly immersed in joy: joy is a feeling. Someone is attacking me with a knife: I feel an emotion of fear, I feel a fit in my stomach. Fear, in this case, is not a feeling but an emotion. The feeling mainly concerns the way we react to an emotion. Something frightens us and immediately the fear comes: we might feel a sense of discomfort with it, but we would also be able, on the other hand, to feel a sense of calm and serenity in front of it. When talking about emotions we will point out, to simplify, both feelings and emotions. The former, as previously stated, can sometimes be stationary, while the latter, on the contrary, tend to be more impetuous and be, speaking of time, shorter. The important thing is to recognize what is not permanent and to observe it in a detached way, in order to build a center of observing consciousness, a witness. The difference between the two concepts is purely theoretical. Feelings are moods, they are the quality of consciousness at a given time. The goal of practice is to reach a state of mind with joy and peace, which represents the natural vibrational state of the true Self. Emotions come and go, and we feel them like sensations within the body. We just have to look at our emotional
changes. The explanation about thoughts is simple. They may consist of mental images or ideas. The classic inner dialogue or the process of imagination is the activity of thoughts. Sensations are something objective, they can or can’t trigger a subjective emotional reaction. The red color we see is a sensation, heat is a sensation, a certain taste is a sensation, the feeling of the sand under the feet is a sensation. The heartbeat is a sensation. Stomach ache is a sensation. A severe stomach ache can cause a state of mind characterized by despair. To be successful in the practice of the first sacred pillar, it is necessary to try as much as possible, although without exaggerating, to bring conscious and non-judgmental awareness on these phenomena. We should strive to the point where nothing will be able to escape our attention. The observation of form, i.e. everything that is external to us, the body and sensations, thoughts, and emotions, leads to stage 4: the observation of consciousness or conscience itself. Through practice, we will realize that even the consciousness in which everything is happening is within us, and we will be able to identify it as it is. At this level, when it will be no longer possible to consider something as being external to us, the observation ends, and we remain what we have always been: pure Void, pure Being. Thanks to the process of consciously witnessing we are able to build a soul. Actually, the observer will slowly emerge more and more autonomously and will realize that he cannot be conditioned by form. After a conscious effort that will last for some time, the consciousness and attention to what is happening inside and outside us are spontaneously established as a result of practice: awareness is crystallized. It will be impossible not to act in complete conscience. Once the effort of witnessing ceases, after realizing that we are the observing consciousness, we become the observation itself, self-conscious awareness. We effectively become what we have always been, without knowing it: the first principle, what cannot be indicated, but can only be. Pure consciousness is the Being. We will realize that the latter is the only permanent reality, therefore the only real reality, the one that has always been and will always be. The observer, now awake and present, becomes one with the observed object. At this point, we no longer perceive to be the witness, we realize that we do not exist as a specific entity, and exclusively the forms within our consciousness remain. We realize that the phenomena of form are only fleeting appearances within it, made of the same substance. Life in the four dimensions is essentially Being and just Being. Within this continuous and stable Being, which is what the individual accomplishes after excluding form from the identification with himself and after recognizing it for what it is, the whole manifestation emerges as a momentary and impermanent appearance, a game of lights that comes to life and disappears into the void of consciousness. The consequences of acting with awareness, of observation, are
incredible. First of all, only in this way we make the construction of our soul possible, which was simply a seed concealed under the thick darkness of sensations, emotions and thoughts, directed by the Ego and the external stimuli. As our detached observation capacity reaches maturity, we will acquire greater freedom and ability to control our thoughts, we will be able to welcome emotions without being forced by them to act recklessly, we will establish ourselves in a state of continuous peace and growing love. We will start living exclusively in the present moment. We will realize that negative thoughts or emotions about the future have no need to exist, because when tomorrow comes, we will be able to totally see what will happen, so that the feared events cannot harm us. Nothing, as said, can harm an incorporeal witness. The conscious observation, in fact, leads us to the awareness that we can see pain come and then disappear, without it harming us too much, since the witness, being incorporeal and made of pure awareness, is always detached from pain. The great psychological suffering we experience is just a physical feeling. It does not kill us, it is bearable. We are not capable of bearing it just because we don’t realize what it actually is. The greatest fear we perceive is, in the present moment, a mere unpleasant feeling. If the event that will create that fear should happen, it will only represent another unpleasant feeling in the present moment of what we yesterday called tomorrow, a sensation that cannot harm us.

In extreme cases, the pain will be physical suffering from external violence, which will only manifest itself as a further unpleasant sensation in the body, which is impermanent and observable: it will happen in the pure consciousness and disappear into it. There is no unbearable pain, if it were so, we would detach ourselves from the body, we would die. If it were really deep, it would last a little. If it were mild, it would not create problems, it could be witnessed consciously without us being dragged from it until it disappears. In a state of conscious attention there is nothing really unbearable. In the state of identification with form, on the contrary, everything is unbearable. Pain becomes more acute with the identification. In this condition, fear and illness are continuously felt. When something is consciously observed, that something begins to lose power and to disappear. This is valid for both emotions and thoughts. They take their vital energy from identification. In the state of non-identification, unwanted thoughts cease to exist and emotions do not bother us anymore. It is possible to transform them, to consciously use the energy generated by them. Anger, for example, can be used to make other people respect us, to defend ourselves, it can be transformed from aggression and violence into mere strength and firmness. Building a soul means consolidating an observer within ourselves, a center of consciousness that can express what we really are. The observer is actually always present, ready to emerge, but without establishing the conscience in him, he loses power. The witnessing center is automatically
consolidated when we start the practice of the conscious observation. In the beginning, the identification with thoughts, feelings and emotions will be very strong, we will fall back into unconsciousness many times. However, if we don’t give up, are constant in our training, we will not fail. We will realize that we are the screen where God's play of lights appears, and we will realize that our consciousness is the only place where everything happens.

As little space as possible should be left to the unconscious, to the lack of attention. It makes us react to life in a reckless way, it makes us not think, nor discriminate. This is the way to sin and to guilty feelings. Conscious attention takes energy away from the mind and, with the advancement of practice, it is possible to firmly settle in a thoughtless state of consciousness. Thanks to this discipline, thoughts will disappear and the Self will shine in all its purity. The Self, which is the essence of everything, will be revealed for what it is. The practice of conscious attention has a further fundamental effect: it destroys the negative emotions in the individual’s body, transmuting it. Every thought and emotion we feel remains within us; in this way, we are building a certain mental dress, or mental body, and a specific emotional dress, or emotional body.

We’ve previously said that emotions attract themselves, that they are magnets. Because of this, we should always pay attention to their quality, because their energy, retained in certain mental patterns, flows in our aura and thus becomes able to attract a specific event by which it would be fed. The aura of the average person, who does not practice observation, nor investigation into the Source or the lack of desire, is poisoned by negative emotions: it continually generates emotional pain. Those emotions build the present, the individual is completely slave of them and cannot do anything but suffer the consequences of his spiritual blindness. If we are convinced that all people betray us and feel the emotions corresponding to sorrow, abandonment, and fear, those emotions will attract their similar ones and will be harmonized with vibrations of similar frequencies. We will attract abandonment. Similar things are attracted, this is the law of vibrations, and any existing form in this universe is nothing but energy that vibrates at a certain frequency. A negative emotional body will always generate a present moment characterized by pain. As mentioned in the previous chapters, suffering is caused by not being comfortable with existence, by the mental and emotional friction with the present moment. This resistance is always generated by the ignorance of a particular lesson that the soul pushes us to learn. The biggest form of ignorance is not knowing one’s own personal Self.

By revealing the Self, which manifests itself as self-consciousness, love and joy, we realize that we cannot resist the flow of life and that everything is perfectly arranged by God. The idea of individual responsibility for the events that happen in our lives is
then abandoned, and we become able to release all the fears and all the negative feelings accumulated. Each of them is based on an incorrect assumption, i.e. the one in which Ego is seen as the sovereign of one's own existence. When we realize that our own microscopic imaginary I does not have any real power but is just an illusion, we are ready to abandon envy, resentment, and fear. Everything is God, and everything that happens is perfect and simply serves to strengthen the individual and to make of him a perfect channel for the Divine Will, which expresses itself through the desires of the heart. Suffering serves exclusively as a mean of purification and strengthening. When a man is exhausted, perpetually unhappy, constantly in the grip of conflicting desires impossible to achieve, when he realizes he cannot do anything alone, that he is not able to constantly oppose himself to what is happening, he starts to realize that the universe follows certain laws, and that it is foolish and useless to try to counteract them with the Will of Ego, thus by suffering. Existence flows in a certain direction, evolves in a specific way, which is the most suitable way for each individual, so the wisest thing to do is to follow it. We will understand that every real suffering arises from the desire of constantly counteracting what happens, from never agreeing, from the inability to accept the present moment, from continually building, in our mind, a future different from now and here, from refusing what is in the present. God torments the hearts of men until they stop putting up this useless fight and decide to spontaneously follow his laws. The man who is able to relax in existence discovers that the law of God is the law of love, beauty, creativity, and abundance. By releasing all tensions and abandoning the desires of his Ego, through the realization that God is the agent of everything, he leaves any responsibility in the hands of God. After this surrender, he begins to rejoice like a child, the weight of living disappears from his shoulders, because he finds out that he does not actually live, but he only is God happening through him. After having realized that the I AM, the Being, God, drives every creature to spiritual evolution through suffering from unfulfilled desires, his only means, and prepares them for mystical union, he understands that the Creator has always behaved in a wise and loving way, and let his son make some mistakes only to prepare him to receive a greater good. People should remember one thing: it is God who gives a certain nature to men. Karma exists, and is the consequence of our own thoughts or actions, the traces that they leave in the unconscious that will then generate certain attitudes, impressions and emotions that will build a certain future. However, it is precisely the Being, the presence I AM, that pushes the individual to behave in a specific way and to enjoy or to bear the fruits of its work. The Divine reaches this goal by giving a certain nature to man, who is limited by it, waiting for his soul to mature. Man is free to be what he is, and this is the only true freedom, the only true power and the only true happiness. Suffering is an evil that over time is transformed
into something good: it is used solely to distinguish the Divine Will from the Will of Ego. To conform to the laws of God inevitably means being happy, while the veneration of Ego means living in suffering, separation, hatred. The practice of the three sacred pillars will lead the practitioner to the destruction of the emotional body of suffering, which will stop feeding negative thoughts and creating a present moment that generates suffering. Let's go into the second sacred pillar.
Investigation on the Source

The investigation on the Source consists in constantly questioning ourselves about two issues: the Source of all the forms and the Source of the I. With the term “investigation on the Source”, we mean the ability to constantly ask ourselves and discern the Source of every form, in order to distinguish it from ourselves, from what we are.

Forms, as has been said many times, are material and non-material objects, including the body, thoughts, feelings, emotions. We must identify the source of these phenomena, or in other words, the place where they emerge from. The investigation on the I is to keep on asking who or what we are, trying to locate our origin, until we are able to settle ourselves in the non-Being and let life continue its course according to the laws of God, the principle of which we have become channels. In the impossibility of being somewhere precise, one realizes himself as being everywhere, as life itself.

Investigating means thinking about things out of their evidence. This practice leads to discrimination, to the realization that every form is different from one’s Self. The discipline of the second pillar aims to give us freedom from the beliefs of others and to trust our inner realizations, regardless of what other people say. Investigating about the source of a phenomenon makes it possible to understand its true nature. A fruit is defined by the tree, it is an extension of the tree. Likewise, form is an extension of consciousness, it is its manifestation. We have to realize, not to think, that this is true. And to realize this, it is necessary to practice the discipline of the investigation, which spontaneously leads to discrimination. Reality is self-evident, we do not see it for what it is just because we are full of erroneous convictions, we believe, by mistake, people who inculcated false ideas in us during the past, we have given our discriminating faculty to them. Investigation and discrimination are needed to take back our innate ability to recognize reality as it is. For practical purposes, only the source of each form needs to be identified and distinguished from what we are. We need to find the source of the I, i.e. of what we precisely are. These, as said, are the two main pillars of this discipline. If we focus on an emotion, we should ask ourselves what’s its source: where it is born and where it goes back after it is born. What is the source of every thought, emotion, and sensation? If we believe to be an I and a personal Self, we need to know where the it comes from. If we were able to observe consciousness, we should wonder where consciousness comes from. Discrimination appears spontaneously. Discriminating means recognizing the source of each form as different from one’s Self. Form, as has been said many times, is everything that we can observe as viewers. Everything that we witness must be understood as different from the I. And if everything that is possible
to observe is different from what we are, what are we? Investigation on the source also means questioning the origin of such a question, it does not imply that we should find an intellectual or theoretical answer to it, but, instead, observe it. Where did the question arise from? What is the source of the question? Where does it come from? What is it made of? The investigation leads to true knowledge, the one that constantly manifests itself in all evidence. It is not an intellectual game, it is the practice of distinguishing the real from the unreal. What are questions made of? What is their source? Where do they come from and where do they return to? They are thoughts. Then, let us ask ourselves the following: where do the thoughts come from and where do they die? We need to observe where a thought is born and where it disappears. We should find out the "physical" source of any doubt and uncertainty that arises. Practice, as has been said many times, is not to seek intellectual answers, but to identify the source of what we perceive as something concrete. As for intellectual explanations, they will arrive pretty quickly, our superior Self will supply them to us in the form of mental images or intuition, if we are receptive to its messages. Conscious observation, source investigation, and lack of desire instill an incredible power in the individual: the power to have all the desired and needed answers at the right time. Only the friction caused by attachment to desire and mental and emotional confusion do not allow our superior Self to give us what we really want and what we really need to feel good. The higher Self is us on a higher level, it is that part of our essence that is intermingled with the Being, it is one with it and possesses the wisdom of God Himself. It is the infinitely wise part of our soul that wants to help us and is able to do so because it is actually God Himself and because it is the Self of all our past and future incarnations. All the potential pasts and futures coexist in the present time in a nonmanifest form. Our Self, right now, is everywhere, in our parallel lives, in the past and in the future lives, it is in us in our own perfection. Through the mind, we are able to materialize a given present moment by pulling it out of all the present moments that exist in a potential form in the conscience I AM. It can be said, in a certain way, that we concretize it, we manifest it: it is already present, just as a slide ready to be put into the projector. There are endless slides, as much as the mind can imagine. It is possible, through the power of God, to materialize in the physical dimension all that can be imagined. It is no coincidence, however, that every individual is driven to express specific slides in his life: he is induced to do so by the I AM, that uses such slides so that the man lives a certain experience.

The Self enjoys the life and wisdom contained in the experience. It enjoys the always deeper knowledge of itself. It continually loves its own being, while seeing itself constantly changing. It already knows everything, but wants to live and contemplate itself, it desires to be a spectator of a film shot by it. God manifests what was already
in Him in a potential form, enjoying it while admiring a part of what He Himself is. Reality, as the Hindus argue, is *Lila*, is a game. The Creator’s game. To discriminate means to distinguish the true from the false, and this is possible by investigating the source of each phenomenon. Where does a question arise and where does it disappear? In our conscience. The question is made of conscience, it is born from it and disappears into it. Pure consciousness and pure awareness are two terms that attempt to describe that something that cannot be intellectually understood but can only be perceived: the pure Being. What's beyond the Being? To find an answer to this question, it is necessary to distinguish the true from the false, question and observe, concretely, what is the source of the Being. We will find out that the latter is the Being Itself, there is nothing before it, nothing that can generate it, nothing that can be located or identified, and we are it. It, the Being, is the foundation, everything is made of its substance. The practice of the third sacred pillar allows us to live the reality of this assertion. When we talk about ourselves, our problems, our character, we must constantly wonder where we effectively are, what is the source of our I, where we physically are. Through this discipline, we will find the right answers and will live accordingly, in complete bliss.
Absence of desire or abandonment

The absence of desire or abandonment is the third sacred pillar of practice. It represents an independent discipline for two reasons: firstly, because it is, to all intents and purposes, a negative exercise, i.e. it is based on doing nothing rather than doing something, secondly because it is largely a condition that comes about as a spontaneous consequence of the first two practices. The absence of desire means the total abandonment of the inner structure in the present moment: we naturally settle in this condition, after that the discipline of conscious observation and investigation on the source ceases completely and spontaneously, because we are permanently positioned in our true self, the presence I AM, the Being. The absence of desire can be complete or partial; it becomes complete as a result of the continuous setting up in the Self, while it is partial when it is used as a discipline. To totally abandon oneself to God's will, to completely accept in full awareness and without any form of judgment the present moment is almost impossible at first, but with constant exercise will become a spontaneous conduct.

The present moment is continuously expressed in different ways. Joy, anger can occur in it, there can be thoughts of hatred. Practice consists in fully living these feelings, i.e. never desire to be elsewhere from where we are, to accept in a spirit of gratitude the here and the now. What happens is always useful: behind every negative experience always lies a precious lesson, it would be necessary to thank and be thankful to existence for both the moments of joy and for the temporary bitterness it makes us live; they will soon turn into an ocean of happiness and peace. To live in a state of perpetual love, wisdom is needed, and the latter is accumulated through mistakes and refinement. A mistake is a bearer of suffering, and suffering, combined with consciousness in action, makes us wise. Wisdom leads to love and love is never such if it is not enlightened by it. How can one expect to really love another person, for example, if he is not free to have his own space or if he is not allowed to flourish in his nature, if we try to manipulate him in thousands of ways to please the desires of our Ego? Wisdom is needed if we want to be able to behave in a loving way towards others. Love and wisdom are the wings of the same bird, one cannot exist without the other. The wiser are always those good-hearted people, the simplest ones, the humblest, the ones capable of opening their heart. The stream of love, tenderness, and respect flows into them. The virtues of the heart lead to wisdom. To be happy, it is necessary to love existence, and in order to be able to do so, it is necessary to know it, to perceive God, the presence I AM, it is necessary to have observed at least once his true face, recognizing it for what it is. The way of suffering is the way leading to the Divine. Pain is a propellant, without it no one would push himself into looking for his own source.
God calls on his children through pain. He rewards the righteous conduct with joy and misconduct with suffering, so that his creatures learn the only true law and walk the path leading to the only true refuge of joy, the Self of all Selves. A soul abandoned to God rejoices continually; the presence I AM gives to those who gather to it love and everything they want.

Moving away from God and being the victim of Ego corresponds, unequivocally, to the impossibility to get what you desire. As many wise men say: "God never abandons those who abandon themselves to him." Why should a loving father not give to his children everything they wish, if they had become pure and wise and capable of caring for their paternal affairs with affection and devotion?

Absence of desire is the crucifixion of our desires deriving from Ego, it means not to consider what our mind, directed by the Ego, wants to impose on us, but to consciously follow, in the present moment, our inner deep impulses, what our soul tells us to do, without judging or condemning ourselves. This condition presupposes the presence of three fundamental elements: the faith and love of God, the tiredness resulting from our purposeless efforts to counteract the natural course of life, or in other words to strive to do something that is not spontaneous, and the finding that only God is the true agent hidden in every being. In the abandonment, we become a divine channel, that lets its own desires turn into a manifestation of the Will of Existence. We live like a leaf in the wind, where the wind represents the Will of the Divine that drives us in a certain direction and the leaf represents our body-mind-emotion system. In the state of absence of desire or abandonment, the responsibility of one's life is entirely given to God, the pure Being, and we accept with integrity, gratitude and awareness what he gives us in the present moment. We only do what makes us happy and is spontaneously born from the heart and not from the mind. To subjugate one's conscience to the desires of the mind means opposing the will of the One, while simply following one's inner impulses with consciousness, on the contrary, involves flourishing in one's nature and manifesting the Divine Purpose. Animals live naturally, they follow their own being and for this reason they are happy. They put no friction to the present, they live in complete abandonment. This is the state of absence of desire. The only thing that distinguishes the enlightened man from animals is that the first lives consciously, while the second doesn't. Both are happy. The absence of desire does not mean doing nothing and waiting for something to happen. Even this behavior is a form of desire; in this case, you actually expect something to happen or strive to do nothing. The absence of desire does not mean to become lazy, as God does not love laziness, He is constant creativity. At any time, he produces countless works of art. A conscious effort is needed to do nothing, because our nature, on the contrary, continually pushes us to embark on new adventures and learn new lessons. The lazy
and self-indulgent ones simply do not satisfy the desire of their soul to express itself, something keeps them afloat. To pointlessly loaf around is to wilt, if the river does not flow a swamp is formed, and the swamp is not a healthy environment. If the flower ceases to grow and manifest itself through its fragrance or to donate pollen to bees, it would end its function and would wither. Everything tries to manifest itself according to its nature, this is the law of Creation. The one who does not flourish dies, withers. In the state of abandonment or absence of desire you are completely active, you do not strive not to do something. We live exclusively in complete spontaneity, knowing that our own Will is also the Will of the Divine. We value ourselves.

In this condition, we are active while living in a state of continuous peace and happiness. The idea of having to do something or becoming someone important has been crucified, to work hard to make money, to look like a respectable person, enjoying the present moment with consciousness is the only thing left.

We get up from the bed and feel a deep peace. Some thoughts penetrate into consciousness, we live them. Emotions arise, we experience them without judgment and with extreme calm, without wishing they were not there, even if they represent something negative. What really creates friction to existence, therefore causing suffering, is the desire to change something, without accepting its true nature and condition. The window is opened to allow the air to flow into the room: all of this happens naturally, we simply accompany what is happening. We feel the stimulus of hunger and we follow it, we go to the kitchen and prepare breakfast. We let everything happen spontaneously, without tension. There is no reason to feel tension. What happens is driven by God, and it is for a definite purpose. The purpose is loving, existence is not sadistic. Perhaps this morning we are about to talk to a certain person who will help us achieve our goals, perhaps we will experience an apparently negative event thanks to which we will begin to question the nature of God. The man who lives in the state of abandonment enjoys seeing what happens, in which way existence decides to bless him and make him stronger and more joyful. Life is a game, if we do not perceive it, it is simply because it is viewed from the perspective of our Ego, from the point of view of ignorance. We think we are a fragment separated from existence, we do not recognize the presence I AM inside each of us, therefore we continually struggle against life rather than living it fully and following its course. The one who thinks that existence is not love and game, and that God lets his children suffer out of some sadistic desires, simply does not understand reality and doesn’t have eyes to see yet. Existence, slowly, will push him to open them. Suffering is a strict teacher: it is the most effective tool through which we learn to see. The Father of all creatures does not enjoy treating badly and causing suffering to his children, like a family father who would not like to see pain in his
children’s eyes. Were it not this way, it would only mean that he is perverse and that he became such because of some external conditioning, certain convictions or a traumatic past event, elements that would not allow him to love his son, a part of him. God, on the other hand, cannot be conditioned by anything because there is nothing outside him, so it would not be possible for him to rejoice in the pain of others. All of this, however, does not mean that the Divine should not teach the laws of life through pain. Every good parent, in fact, is forced, at times, to slap his children. The Universal Father behaves exactly in this way.

The absence of desire must not be confused with the absence of Will. Will is what moves the world, and it is driven by love. Love and Will are the two aspects of God. Love is the purpose, Will is the medium. One is the female, the other the male, and both are God’s arms.

Will cannot be eliminated, it is impossible. To move a hand Will is needed, to walk too, but in these cases to desire is not necessary, to think is not needed. For example: now I am moving my hand, I have to raise it, I want to move it. We just do it in response to a spontaneous stimulus. Mental desire creates attachment: if we cannot satisfy it we feel bad, we feel a sense of loss. Plain Will does not create attachment, it simply leads us to live according to our nature. In the state of abandonment, our own Will is entrusted to God’s hands. What does it mean? We do not need to want something in particular. If there is some deep despair within us it is welcome, it represents an aspiration of God. God is expressed and manifested through every being, so our desires are also his own. We leave to God the conscious responsibility for what happens, and we live, therefore, in complete tranquility. Surrendering our Will to the natural course of existence means that we do not know what we want or need to do in an hour, two or tomorrow. It means understanding one thing: it is always God who inspires a man with certain thoughts so that he behaves in a specific way. It is so for men, for animals, for plants. A plant cannot choose not to grow if someone waters it and if the soil is fertile. It cannot decide not to be happy if the conditions for doing so happen around it. For a human being, it is the same thing. He, or at least the one who has a soul, is an animal that has self-consciousness, an individualized conscience, which is the only difference between him and those who are alike. For those individuals who have not consciously built a soul, the situation is different: they have not reached the level of real individualization, they live by imitation and will have to continue to carry on their existence as empty shells driven by the spirit of God that is manifested through the laws of nature, until they are ready to evolve and thus become a divine and self-conscious individualized principle, a mechanism for the expression of the soul.

Absence of desire does not mean lack of willpower, it simply means that there’s no presence of mental excitement and attachment to it. The heart and not the mind
should train us. The heart stimulates us spontaneously and effortlessly. God is hidden in the heart. Abandoning ourselves to him means opening up the heart and satisfying his needs, the most important of which is the desire to love and to be a source of affection and support for others. In the practice of lack of desire or abandonment, the mind must not be listened to. When it is not directed completely by the superior Self, it has to be considered an enemy from which we have to defend ourselves. The difference between a mind under the control of the superior Self and a mind without it is obvious: in the first case, it is possible to reason fairly and truthfully, we perceive perfectly the truth of what has been mentally observed, we have the power of intuition. The things that our intellect says resonate perfectly with our soul: we unequivocally recognize something as right.

The discipline of the absence of desire is transformed, over time, into our natural state of Being. It is more and more apparent that in the state of abandonment, existence fully provides everything that we need and aspire to. It may seem a paradox, but it's by not wanting anything that our real intentions can be realized. The act of desiring in a state of mental attachment and not of abandonment keeps us away from the object of desire. To want something with attachment means to send a certain message to existence, and the message is that we do not own what we seek. All of this becomes a tangible manifestation in our reality, we keep away what we want by being convinced that we do not have it. Let's imagine that God talks to Himself, thinking this way: "I give my children what they ask, as their Will drives them to manifest my purpose. I manifest myself through them, I use them to observe and love myself. However, men should accept what I offer to them. If they were convinced that they cannot receive what they want, I could not do anything about it. I would have to withdraw my offerings. I have made my children free; I respect their Will and conviction that they cannot have. With time, I will teach them to open their eyes and to choose firsthand how to receive what their hearts long for. In the meantime, I will honor their Will, which is disguised under the form of the following: "I do not possess this thing, I miss it, I want it." In this way, they will realize what they think. I cannot give to someone something that he refuses, something he thinks he cannot have. This behavior would be a lack of consideration of them, an obligation, but I respect my children, they are a part of me. I will wait until they understand my law, until they are able to receive everything they have always dreamt of. In the meantime, I will make them realize that they are able to get everything, since nothing is impossible for the one who has generated the entire universe by himself". This reasoning is very wise, and God is the embodiment of wisdom. God thinks exactly in this way. He respects his children, directs their actions from behind the scenes to guide them to the strengthening of their own soul, yet he
does not want to impose his creatures, the result of his love, anything contrary to their beliefs or certainties.
The truth is that what we desire will come to us if we allow ourselves to receive it, if we accompany its coming without attachment. Individual desire is the driving force of creation, it is the creative activity of God. God urges man to manifest His idea of existence by infusing desire in his mind. The latter contains the seeds of his realization. In this way, the Heavenly Father guides his creatures, and the universe becomes able to function in a perfect way. The discipline of the absence of desire, as said, must not be considered as the sacrifice of our own Will by not following it, but it is a practice that simply consists in not holding on to the desires of the mind. This point must be understood. Let’s distinguish again the concept of Will from the one of desire or craving. Let’s say that the Will is something that belongs to our natural state of Being, to the heart and to our superior Self. Desires or cravings are, on the contrary, something mental that comes from Ego; they are the means by which the Ego survives.

The practice of the absence of desire or abandonment does not consist in eliminating one's Will, although possible, but simply in not following the claims of the mind subjected to Ego and the attachment to them. It means accepting without judgment and in a state of abandonment what is here and now. It is important to distinguish the desires of the heart from those of the mind, the Will of the soul from that of Ego: on the the first depends the individual realization, self-expression, the unique way in which an individual manifests himself. The second, on the contrary, is just a whim of the mind, which executes the orders of a whimsical and uncontrolled intellect that continues to torment us with endless unrealistic desires that nourish our Ego rather than our soul. If we want to be attractive just to show our beauty to others, that is a desire of Ego. In this way, a psychological construct has been created and we try to believe and convince ourselves that we are beautiful. We will use other people to feel like that, manipulate them, we will use them as a commodity to satisfy our selfishness: we will try to convince them that we are beautiful. On the other hand, if we become attractive because we love ourselves and feel pleasure in valorizing our own beauty, this would not be a desire of Ego. Actually, we would not need to build the Ego "I am beautiful" and play its part, we could simply experience happiness and gratitude in possessing an attractive body, in being elegantly dressed, without the need to identify and therefore confine ourselves to it. What nourishes an Ego is a desire that must be eliminated. Through the practice of abandonment, it will be possible to spontaneously differentiate the desires of your Ego from the natural stimuli and from the Will of the heart. When the agitation of the mind is dies down, the soul is free to express its Will.
The absence of desire or abandonment is the way to love; on this path the love for
God is great and true, we love the present moment and what it contains and we
aspire to follow it fully and without judgment. On this path we learn about love, love
for what it really is. Nothing is a stretch. The condition of lack of desire or
abandonment that is established when practice becomes mature leads to constantly
living in the true Self. In the complete abandonment, we are continually the true
Self, the pure Being. In this condition, the mind becomes quiet and this makes the
real impersonal I evident and shining, and we start living in it spontaneously.
The effects of the practice of the 3 sacred pillars

The practice of the three sacred pillars has incredible effects on our inner structure, both physically and psychologically.

During the exercises, we spontaneously release an electric energy, known by many ancient traditions by the name of Kundalini, which will literally burn all the negative psychic clusters with which we have poisoned our body, which are spheres of energy that completely suck our vital strength, just like parasites.

Practice will also eliminate the body of emotional suffering and will build, in its place, an emotional body of high-vibration emotions such as peace and love. The latter will attract situations with the same vibration.

The physical envelope, our emotions and our thoughts will undergo a profound metamorphosis, the DNA will change drastically. Our DNA, as some scientists have recently demonstrated, changes in response to the external environment and to the inner mental structure.

The physical body and the subtle bodies will be able to absorb more sophisticated substances from nature, because they will vibrate in a different way, and what vibrates in a certain way will attract things with the corresponding frequency. It will be impossible to experience negative emotions. They will be completely transformed into joy, love, strength, and compassion.

New types of food will attract us. We will become more sensitive to the energy of the sun, we will perceive that its rays give us energy and we will have the impression that they traverse the skull.

The body will become lighter, it will be much less fatigued. A body that vibrates at a low frequency due to poor emotions keeps us attached to the ground, a physical body free from psychic impurities gives the feeling of hovering in the sky.

As progress in practice advances, we will begin to feel that we have no weight. We will begin to see continuous flashes of sudden light and bright swarms.

We will increasingly enter a state of continuous abandonment. We will realize the magnificence of life more and more. As the identification with Ego will be broken, it will seem that our memory is abandoned, we will somewhat feel lost for a limited period of time.

Unconsciousness and mechanical approaches, in the meantime, will be totally extinguished.

In the end, it will be impossible for us not to spontaneously follow the dictates of our superior Self and we will constantly stay in it. We will no longer be able to strive and lose energy in something, we will flow completely and continuously with Existence.

The identification with the body, emotions and thoughts will be completely cut when the energy of Kundalini will reach the top of the head and will come out of it.
That is the place of the last chakra, the last energy center. When this energy exits the skull, even consciousness will come out of the body, and we will perceive that the body is the entire universe.
At a later stage of development, on the contrary, we will perceive that we do not have a definite body, nor will we encounter identification problems. We will also abandon the identification with the universe itself. In this condition, we live like in a dream, everything happens spontaneously, and we no longer wonder why, how, what we are, everything simply happens: no questions and no answers, and if they occur, we will perceive that they simply are a part of the game: there is a question and an answer follows, with no one asking why, since there is no longer an entity that can ask any question. The mystery of life becomes total, it becomes a mystery to live, to rejoice and in which to steadily stay in an ecstatic condition. In this condition, we have the complete feeling of not existing, so death or what will happen later are no longer questioned, we are already dead, even though life continues its course. This is the state of complete Enlightenment.
When the energy of kundalini, as a spontaneous consequence of practice, reaches the sixth chakra, commonly called “the third eye”, we will begin to have visions of entities that belong to subtle worlds or of events occurring in a place and time that are far away from us. We do not have to be distracted by visions, they will cease in full Enlightenment, when the mirror of the mind will be completely free and the pure Being will remain in its place.
The rise of the energy up to the pituitary gland leads to the activation of the latter. We will literally feel an electric energy investing this gland, which, together with the pineal one, will begin to secrete certain hormones which could generate befuddlement for a limited amount of time.
Spiritual development is often accompanied by physical pain, burning sensations in the body, headaches: all of this is due to an upsurge in energy. It is appropriate, at this stage, not to rationalize what's going on and stay focused on the heart, forgetting about our heads and concentrating our awareness in it, so that energy does not stop in the mind, creating annoying headaches.
The phases of development are basically three. In the first phase, it is necessary to strive hard in practice, to put into practice the three sacred pillars or at least one of them without distraction. The success of the practice depends on the effort. For exceptionally mature aspirants or extremely receptive people, the discipline of lack of desire can be easy since the beginning, but for others, as mentioned, it is extremely difficult. In any case, abandonment will be the consequence of the practice. During the first phase, it is necessary to strive and to persevere: the Self will be revealed when the mind is tamed, and the mind is nothing but the neverending activity of Ego, driven by desire. Eliminating Ego means to discipline the mind and
make it the servant of the soul. Uncontrolled thoughts will become quiet as a natural consequence of this. The first phase is the most difficult one, it is the phase in which all the certainties are abandoned: everything we believed, every mental construct on which our identity was built, our entire personal history. We will feel lost, astray, disoriented, confused, we will lose control of everything. We will arrive at what many mystics call “the dark night of the soul”. We will realize that we do not know anything and have always believed something wrong. We will feel lost, we will suffer. We will lose interest in social life, we will desire loneliness. We will no longer understand other people and their behaviors. We will look for the proximity of people with high vibration as we will become extremely fragile and receptive. The stormy night will leave space for a magnificent sunrise, so it is necessary to constantly persevere.

During the second phase, the Absolute is realized, consciousness comes out of the body, but the realization is still not stable. The Self is revealed, but remains veiled and not totally shiny. As a result of practice, the pure Being will be found, but we still cannot constantly stay in it. Happiness, as well as love and peace, will radiate from us. We will live in a partial and not complete abandonment. We will keep on laughing, we will be fragile and sensitive like a flower. During this stage, it is necessary to be more deeply established in the Being without ever getting distracted from it, leaving everything to be done by itself. Awareness becomes something natural, unawareness something rare. We will largely be guided by God and therefore we will rejoice and receive much of what we want. At the end of the second phase, we become the Absolute, our body is the whole universe.

In the third phase, we are nothing, there is no idea about the Absolute or the non-Absolute, about what we are or we are not. In the third stage, the Self acts on its own, everything happens spontaneously, there is no longer the one who can embrace abandonment, because each identity vanishes. Even the feeling of being the whole universe is disrupted, we live like a pure Nothing. It is impossible to slow down what happens because we are not there. The idea of Ego cannot be resurrected. The problem of doing and not doing does not exist, there is no one who does or does not. We live between the Being and not Being in the state that is called super-consciousness by many masters, a state that lies between normal consciousness and sleep. A state similar to a conscious dream. Peace and love are permanent, life appears in its full splendor. We love to be often silent: words could break the constant state of love and bliss. We exclusively live for others and spontaneously destroy our own negative karma, without having the feeling that it belongs to someone, therefore its ability to bind and to limit us ceases to exist. Negative impressions left in the mind by our past are extinct. The soul urges us to live new adventures, we realize in a very short amount of time everything that was
beautiful and fulfilling in the past and remained as a trace in one's mind, and everything that the heart desires in the present moment. We are always happy: we are blessed, even though something seen as an ill-fated event happens, such as the loss of our job. We have exactly what is most appropriate for us and makes us feel better: people, salary, work. We live as a perfect tool of the purified God, immersed in an unconditional and indefinable state of love, which becomes even deeper over time.
Intelligence becomes acute and wisdom, with time, omniscient. If a question arises, the latter will receive a response in a very short amount of time.

This is the last stage, the stage of supreme happiness: the tree of happiness rises in the sky for eternity.
REFLECTIONS ON PRESENCE

VRASIDAS KARALIS
REFLECTIONS ON PRESENCE
Transmission denotes the transfer of information, objects or forces from one place to another, from one person to another.

Transmission implies urgency, even emergency: a line humming, an alarm sounding, a messenger bearing news. Through Transmission interventions are supported, and opinions overturned. Transmission republishes classic works in philosophy, as it publishes works that re-examine classical philosophical thought. Transmission is the name for what takes place.
REFLECTIONS ON PRESENCE

IN FIVE DAYS

Vrasidas Karalis
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This book is produced sustainably using plantation timber, and printed in the destination market reducing wastage and excess transport.
Vrasidas Karalis teaches Greek at the University of Sydney. He has published scholarly studies on philosophy and cinema. He has also published *Recollections of Mr. Manoly Lascaris* (2007) and *The Demons of Athens* (2015).
To Mr. Manoly Lascaris
Guardian at the gates
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The following meditations are structured around distinct seasons within the realm of interiority.

They begin with the winter of nihilism, move on to the spring of re-definition, are then embodied in the summer of surrender and culminate in the autumn of creative intimations.

The fifth season of ethical investigations fulfils the movement towards exteriority.

All five movements are responses to the transparency of concrete materials and try to articulate a language for their presence.
DAY ONE:
CLEARING THE WAY

1. In difference there is the beginning. When tunes collide, we happen. In the beginning there was the dissonance.

2. Man is an arrow piercing reality like an eye: each gaze connects. Presence emerges in unforeseen patterns of irradiation.

3. Whatever is verbal retains un-linguistic traces. The battle is with the mind not with the world.

4. Language is the entropic principle within reality; nothing intangible if conceptualized.

5. Celestial infinities make me realize that there are other feelings in me than fear and trembling. As the ideal is born, the moon becomes a symbol: ideality makes reality concrete.

6. I was there but I withdrew and the objects emerged. As they emerged, I came
into presence. Yet no distance between my body and the objects, no vacuum—paradoxically, involuntarily, incoherently. Oneness is multiplicity; multiplicity is not oneness.

7. The present tense is what survived the last patricide.

8. Open your eyes and stretch your hands; objecthood will pierce your skin. You are encircled: do not fight back, it is pointless: surrender to the vitality of used objects.

9. By breaking away from the motherland of childhood, the exodus towards the history of the self begins—growth equals departure. Think: *In the stillness of all I flow, a theme of many keys.*

10. Scavengers on departed deities looking for myths without narratives, easy prey to the vultures of nihilism. Knowledge gives answers to questions formulated in myths.

11. Born inanimate, we must leave behind a soul; our genesis survives our being—or probably, localizes a tune: *The bat loves darkness, the fish waters deep; the moon loves silence, the sun its burning heat.*
12. The intellect sows laws and reaps miracles. All logical connections, all logical actions, all logical conclusions are intrinsically anomalies. *The intelligible is post-rational.* Man is the counter-measure of all things.

13. Through conjugated verbs, the realm of ineffable articulations marks its borders—and goes beyond them, relentless, regardless, remorseless. Each text has its own cunning. There is a text outside the text as there is writing without an alphabet.

14. What resists definition is what makes defining necessary: language atomizes, pulverizes, confabulates a map over the visible world. So many messages are coming to us; but we are unable to decipher them because of our language.

15. The luminous knowledge of being here and now, there and now. Happiness is living without nostalgia, happiness is to resist illusions, to suspend recollection.

16. Know thyself and forget who you are. Based on convergence, the self seeks divergences. It avoids rest and quiet, it dislikes peace and equilibrium. It longs for the
asymmetrical, the eccentric, the disturbing. It destroys its foundations which is the ultimate form of self-assertion.

17. Asking why but explanation can never be found: meaning is redemption. When something is explained the initial question was misformulated.

18. Colors shape. Colors form. Colors reveal. We are defined by colors although it is the dark side of things that generates meaning. Darkness is the no-thing of plenitude, the thing that contains negations and aniconicities. After we are born, we start a fierce and relentless iconoclastic dispute—which never ends. Visibility constructs the eye. Time emerges as colors animate objects.

19. Between childhood and old age, only chaos—neither ideas nor images, only fusion. And from fusion, order, disorder, the cold turns warm, water becomes ice, the air forms clouds, the soil blooms—a whole natural web out of fusions, the unchainable elements.

20. To Heraclitus: ‘Listen, I searched for myself and walked through a heap of rubbish. What sayest thou now?’
21. It is a warm suggestive dusk, and sounds become colors as we wake up in an unknown land. Acoustic spaces electrify the air. Vibrations solidify and machines evaporate. Intimations of permanency appear in archetypal shapes. Nobody can tell the time or name the land. We suspect that probably this is the human mode of being.

22. My soul magnifies little insects, annoying bugs and confused grasshoppers—in them I encountered transfiguration.

23. At the ultimate moment when self-awareness prevails, soft voices whisper: “Yes, we are here...”, which indicates the emergence of grace.

24. Fall, fall green burning leaves, bring back the scent of bodies devoured by time. Broken beings, broken things make us full.

25. Raining, the still foreign night, devoured now by oblivion; standing wet with flowers in your hands, thinking of an idea which you never understood, waiting for a face that never appeared—confused whispers were announcing the beginning of a myth. Look at the stars—you are revolving with them.
26. Philosophers look for beginnings and theologians for ends. In their midst, we must build our city.

27. The scriptures we read become oral testimonies and the rivers we cross freeze into immobility. We never suspected so much irrationalism in nature.

28. We long for one thing: returning to the warm, dark, wet maze of the beloved labrynth. Lonely and content, we search for Minotaur’s corpse: “The beast’s carcass must hold the answer to the question of our mother,” we say. There is no father waiting.

29. The snake that gave birth to history is our ideal self. Absolute outwardness—energetic ideas that evolve, devolve, re-evolve. Relentless outwardness.

30. There will be no end to the euphoria of diversification. Here stands an object; and there stands an object. I am standing in front of them, surrounded by objecthood: the promise is regained. Light concretizes, light multiplies. It makes appearances run wild. The multitude of presences is the only unveiling.
31. You make everything transparent, palpable and attractive, prone to gravity. You make everything dense, opaque, topographic, prone to weightlessness. You are pure interiority. You are pure exteriority. You are the purpose and the cause for imagining groundlessness, you presence.

32. One body mirrors the universe; two bodies unify it. Presence is touch and touch leads to metaphysics—bodies propelled through other bodies towards a cosmic choreography.

33. What crawls uneartths treasures; whatever soars weaves labyrinths. Look at the sky: blueness intensifies everydayness.

34. Memorialize time; record the adventure; articulate the emotions—then stop.

35. Objects come towards us while we have the impression that we are going towards them. Proximity takes us away while we want to go close. We emerge out of the vicinity of things.

36. Freedom means indeterminacy, uncertainty and confusion.
37. The inimitable dance of attractions leads to misunderstanding: movement weaves incomprehensible messages as the mind struggles to discover patterns and rhythms whereas there are neither patterns nor rhythms anywhere—although they emerge after we stop looking for them.

38. Action, inaction, mobility, immobility, name, namelessness—the guardians of a deserted mansion whose owners have departed leaving behind traces of confusion.

39. I couldn’t see the house: there was fog and distance. I could discern movement and hear whispers but the atmosphere was tense, a matter of mood and predisposition that made such presence so opaque and ominous.

40. Forsake, proceed, imagine. Then, forsake again.

41. Sweet illusion dwell in me: feel this flesh, this body of luminous anguish. Chance made it and randomness glorified it, that memorable day when all natural determinism was suspended and accidents emerged.
42. When victory comes, it looks like defeat; when defeat happens, it looks like triumph. It is the architecture of the mind that creates such oppositions fascinated by its tendency to integrate. I work therefore I translate.

43. There is fire here and there and all over—but where is its source and why is it not quenched by water and rain and storm?

44. Precious mortality, true nationality.

45. The endless ungraspability of the present, its interminable hermeneutics through irregular verbs and ungrammatical sentences.

46. Keep words to their place and meaning emerges. If a word rests at the wrong place, a new object emerges, a novel objectification. Grammar refracts, grammar deflects—it sidetracks and populates uninhabited territories with words of terrifying immediacy.

47. When the hand is stretched, the door opens without noise. It opens without being touched—it simply opens. Objectify yourself—resist the allure of subjectification.
48. Ideas, ideas, so many ideas because of unfreedom.

49. The joyous crime of the self blossoms in exile, the exile of uniformities. What we refute refutes us—contradictions are to be connected and not reconciled. By connecting contradictions we realize the completeness of the innocent form. ‘What is innocent form?’ ‘The self unaware of its completeness.’

50. Magnetic realities always operating—relentless, symbolic and omnivorous: the pearl becoming mud—dark matter absorbing.

51. There is still home if you remember the way back. Just start walking and retrace your steps. Yet again, why would you want to go back there?

52. We have no dreams—only echoes of experiences in confused order, projected onto strange places. So many objects, peoples and places transformed into shadows without the impurity of forceful oppositions.

53. Seduction by one little thing is everything. Grand narratives begin with a small
detail, the vanishing point as we walk along a gallery of imitations. Littleness makes the difference—it is the catalyst towards the implosion of borders.

54. In times of deep awareness, truthfulness collapses, alibis are invented, days become excuses, balance is lost. Anxiety follows. We become complete only when we realize the trouble we cause. We see through the horizon, but things remains silent. Air, the unimaginable interplay of strength and invisibility.

55. Travel, so that you can see what others have seen before you!

56. Meaningful sentences do not have to be true, describe or correspond to a given reality. They don’t have to be useful or applicable or verifiable—meaningful sentences evoke. Everything said becomes meaningful; meaning is begotten.

57. Things are thinkable only because they possess clarity, individually—confusion begins in relations and with them knowledge emerges. Relations are unthinkable and cause trouble. We have fallen into language
and we cannot liberate our pre-linguistic existence, the displaced paradise.

58. The concrete begets the abstract, the abstract begets the concrete—we must explain this. Yet the abstract remains abstract and the concrete remains concrete—we must explain this too. We learn by accident, we acquire knowledge involuntarily. Knowledge abolishes otherness.

59. Thinking is inevitable as philosophy becomes a physical experience in itself.

60. The philosophers’ task is to drive themselves out of their philosophy—to make their sentences proverbial phrases without paternity.

61. Language neither describes nor corresponds; it connects. Thus there is no misunderstanding in language. Remember: the same word has different meanings in different phrases. Configuring, locating, reframing, you cannot visit the same meaning twice.

62. As geography becomes history, cities are born. Philosophy is the child of urban pressure. Cities expand and philosophy
diversifies. As we philosophize, we create neighborhoods.

63. What is lost was not loved enough—what is excessively loved survives us. Oh love, love again, cruel, troublesome, envious. It waits for the opportune moment, frustrates, fortifies, disconnects and yet creates illusions of omnipotence, exacerbates expectations of immortality, constructs theories of redemption—liberates yet dissect, confuses yet affirms, conquers yet generates chromatic newness in endless complexities. It gives reality a direction, linear and relentless. There are three ages after love: the age of awe, the age of rage, the age of transformation. The awareness of ephemerality makes love inevitable.

64. The terrible satisfactions of faith establish countries where there is no room for humans, animals and objects.

65. Sweet motherlands, dawn and dusk, perennial mothers, nights of silence and dreams. This is not a journey—I am not going anywhere; but I am lost and I know that I will not be found ever again.
66. Universality is gained through dreams—only dreams can break down all barriers between territories. I wanted to go eastwards and found myself thrown into depthless deserts. I am following the black swan, the eternal symbol of disorientation, the perpetual longing.

67. One day the world will stand for us but without us.

68. Our destiny is born after we are dead. Our reality gains potency only when we are not here—our presence is felt when our thingness is diffused.

69. We are born, and the mystery enchants; we age, and the blurred vision reveals. Transparency speaks and we cannot listen.

70. Think of birds flying one after the other, thousands of them, forming unexpected movements only through their position against each other—and around them endless skies framing pictures of complex equilibriums. A world without projections is not a world without projects. Knowledge increases the unknowable.
71. The accidental is the great architect of living spaces. Accidental forms multiply everything representable in time. They make deserts for prophets, monomyths for heroes and tragic narratives for martyrs. What is present represents.

72. Resist temptation to open doors; do not knock—let some doors remain closed. Yet again, some doors are only exits.

73. Fragments subsist—totalities subsume—bodies oscillate.

74. We stand terrified, naked, thirsty—whereas we shouldn’t be thirsty and we should have walked across the other side of the street, even if we are naked.

75. Imbalance is restored. No desire to resist, no survival instinct, no will to power. There can be no harmony in the world as long as we are around.

76. Life, merciless, with disastrous virtues, deleterious purities, good deeds that annihilate. Only when we are sick, the intensity of living is revealed. Let us rewrite history from the point of the sick, the unhealthy and the infected. I was present
at a leper colony and learnt the power of distant horizons—horizons without eschatology.

77. Follow the road leading through labyrinths of complexity.

78. The city engulfed in fragrance dissolved into tangible forms. It was transformed again as a telephone rang reminding us of modernity. Memory again and the hyper-reality of our interactions.

79. Modernity remains the grand utopia—unrealized, incomprehensible, continuously imagined.

80. Unrepeatable singularities inhabit the house; they collide and intersect but they want to escape.

81. Nothing is closed—the act of seeing opens forms into multiplicity. We are the open door—our presence opens history into historicity. The numinous—we are it, unaware, searching for the miraculous in remote places, whereas the miraculous is the tune we whistled in the morning to distract the rebellious, excitable, impressionable eye.
82. Open presence and innocent form existentialise reality. The voice is not articulate, it is a cry—but something is said, something is understood. The rest is guessing. Thinking is attunement to our pace of walking.

83. Quiet but not relaxed, alert but not agitated, existing amongst things that form an invisible continuum. Knowledge comes through a body immersed in forms, pierced by expressive specificity and the efficient cause of self-transparency. The essence of being means to bring inner structure outwards—to make the inner complexity external objectivity.

84. Being? The Being? It was exported to the Orient after the last war. Some pockets of resistance still exist but no enemy in sight.

85. Attraction is first, then disaffection, then sublimation—at the end, absorption. We are there even when we are not—and we must learn to say: “Enough!”

86. That torrential impermanence, everywhere! It engulfs reality with suchness and thusness and leaves everything quivering in simplicity.
87. Nothingness is a future reality, an eschatology. It is on its way, but not here yet. Now we abide in multiplicities, in profusions, in alterations, in anomalies, in variances, in idiosyncrasies. Dark phenomena, lucid awakenings! Obscure experiences, orphic surfaces, luminous theories! Thinking is plenitude of being-ness, offspring of many random encounters.

88. The knower is abolished by what is known. The purpose of knowing is to negate its own truths, sharpen the senses and elucidate objecthood—it must become a corporeal phenomenon in order to be what it is.

89. What we know cannot be forgotten. It abides in language, the labyrinth of human screams and echoes. As we talk, they respond. Many languages live within our language, and come alive as we talk.

90. Truth is on the side of life. There is no meaning in death, oblivion or catastrophe. There is no truth-telling; only truth-doing, only truth doing.

91. Knowing and being are about history:
we didn’t go to war, we didn’t starve, we were given everything—and yet we are worshiping nihilists. Our panic transforms desires into hallucinations.

92. He talked about ‘The futility of struggling against the deep lethargy of ignorance’. He insisted: ‘Ignorance indicates absence—which makes room for knowing. All knowledge restricts—through restrictions, prepositions are articulated. Whatever fails to escape its verbalization is most certainly an illusion.’ It was a brave conclusion.

93. After nihilism, art is. It heralds morphogenesis. By forming we are morphing—the things we create re-create us. The world becomes in our image when objects multiply. We look at the open horizons where gods die and worlds collapse with awe and empathy—and yet: there are so many presences in nothingness. When we think that we are out of it, things emerge and form new sibylline symmetries and then we fall into it. Art the Lucifer.

94. What makes us human is our inability to face the consequences of what we know.
Everything that can be illuminated is already illuminated.

95. Goodness personalizes—it creates the uniqueness we want to become. Nobody likes a good person: goodness is a bad experience. Good deeds can only be misunderstood.

96. Evil is pretty, enticing, admirable. Evil characters are always more interesting—they have depth, complexity and inner conflicts. Good characters always come from another story—they intrude our mind with the fearsome quality of an unidentified presence. They have tranquil habits and admire the immediate. They accept the incomprehensibility of experience and think that probably the wrong thing is always done.

97. We are surprised by goodness—it never leaves traces. Evil persists till the end; good incepts a beginning.

98. Nobody has reflected on the mystery of goodness or has constructed a metaphor about it; it is unimaginable—it is impractical—it is unimaginable—it is impractical—no form of action can embody and contain it. Goodness destroys morality.
99. Precious sighs, inaudible intimations, tearful songs: and through them they spring forth: speaking, questioning, answering, the mystery of the unseen embodied in the intentions of others, the mystery of the knowable incarnated in acts of sociability. In words, it is wordless, in images, it is aniconic. Whirl, whirl, whirl, do not stop—no classicist harmony, no romantic subjectification. A cosmic storm rages and you are dancing with it, free and willing and positive.

100. As we struggle to be untrue, unfaithful and unkind, we discover the land of acoustic luminosity: voices and cries and incomprehensible sighs make presence a spatial anomaly, a paradoxical compromise. By de-creating we are re-creating.
DAY TWO:
ESTABLISHING CONNECTIONS

1. Meaning comes through bodily movements, hand gestures, facial expressions. Through words meaning becomes embodiment: there is only incarnate meaning. Concepts are born in the stomach, tastes come out of the brain.

2. Oppositions reveal, unveil and declare that the self is a stream of incongruous encounters, unpredicted and indeterminate, torrents of inexpressible elements struggling to become conceptual. Imagination connects them and gives us a past, which we didn’t know they had.

3. As the body withers, thinking becomes an open space within. All diseases prove the incomprehensibility of our body. So fall low and do not abandon lowness—it gives perspective.

4. The body—it happens! And then time is
born—the intentional continuity.

5. The truth of reality is disputed—it must be disputed; in fact it must be negated. Where reality is, the anti-real must emerge.

6. The real is totally illogical and can never be truthful—reality is contradiction, it is the space of fluidities, the mother of all derangements.

7. There is no accurate view of reality—the real is tangible inaccuracy. I lose my centre therefore I am.

8. The wind is shaken by the trees, woods beget fire, water begets thirst. The active world is here.

9. Error makes dialogue necessary—indeed makes dialogue possible.

10. Truth is not; truth exists as privation, as privatio mentis—the most significant deceptions of the mind or the errors of the heart are called truth. When we are free we cannot be truthful; when we are truthful we cannot be free.

11. We all fail in front of what is present, as we are unable to recognize it. The romantic
I has conquered the world. Yet the world must be seen without us but through us—the great antinomy in all thinking.

12. Let the indefinite take over and presence will become recognizable again. Recognition means cognition revisited.

13. There is no truth about something—there is only truth in something. There is no authenticity in existence: we must forget being. Whoever forgets being is a philosopher.

14. In an era of affluence, the new tragic is born. It is not absurdity, destiny, conflict or inevitability; it is neither incomprehensibility, angst, thanatophobia nor heightened awareness, nihilism or self-destruction. It is about the inability to become who you are, the conscious volition not to imagine who you might become. You can know thyself if you move somewhere else.

15. A totally new breathing is needed: because life’s purpose is not the pursuit of happiness but becoming strong enough to say ‘maybe.’

16. In the beginning, you will forget your
birth; in the middle, you will succumb to illusions; in the end, you will talk as if you were somebody else.

17. As we cannot associate the real with the ideal, we invent metaphors: invention is a line of endless thresholds, leading where you don’t intend to go—but you do go.

18. When I was a child I behaved like an old man—and I wanted to see the tree at the Garden of the Ancestors. But the animals, the plants and the minerals were always there. Even when our feet took us to another land, they stayed still and waited for our return. The child comes before the parents; it is here unborn, unimagined, unsung, here in pristine transparency although not yet born.

19. Closer to yes than to no, closer to contradiction than to certainty, closer to weighty presence than to airy nothing.

20. When god is invoked, idolatry prevails. When destiny is invoked, we are afraid of living.

21. Don’t talk about laws or nature because you are terrified by luminous newness. The
being-ness of the being can be articulated only through things, it can be conceptualized only through objects—thus, travelers not guardians.

22. Confront institutions with experience: sooner or later, the living continuum overflows frameworks.

23. The purest motives for action lead to the impurest results. History is a map without territory—most of its events are never historical.

24. Imprecision makes everything clearer; it opens the horizon of intuitions, liberating thought from its grammar of inhibitions. Languages evolve because we cannot be defined. Meaning is imprecise because presence is fundamentally indeterminate. There is always something missing in all prepositions as there is always semantic surplus in all statements.

25. Each society has its moment in history; it becomes itself by constructing a metaphor that would become a convergent space for others. History is about metaphors as symbolic spaces of convergence; the study
of history is to locate and localize realms of thinking, as found in used things.

26. We are certain about what is not here—about what is in front of us we are always ambivalent. Presence, uncertainty, indeterminacy, anxiety.

27. Listen you, all unbelievers: “The ‘absence’ of ‘non-presence’ does not articulate differential meaning—presence is beyond representation. It is the point of convergence, transparently here. It is a synecdoche, many things in one. It is never self-referential: it constructs a universe of mothering pairs”.

28. We grow in silence; but when we talk, words increase our inability to communicate. Language imposes evasions pointing to an end whereas there is no end. Forgetfulness of being is what makes language an ontological revelation.

29. We will never discover any truth because truth is what is visible and quite translucent. Truth becomes a question when we don’t trust what we see in front of us.

30. The fragment is self-sufficient; it establishes references and inferences. It recreates
the ultimate paradigm without finalizing it.

31. We are always in front of totalities but we experience them as fragments. When we see totalities, fragments emerge; when we indicate fragments totalities arise—this is the double trajectory of the mind.

32. As here, so everywhere. Presence above and below, in and out, born, unborn, dead, deathless.

33. In deep confusion, we dream of a new language. Dreaming makes encounters possible.

34. The truth of things is their open co-presence in space. Thus, stop talking about space as you are the event of space. Space connects, like a spider.

35. What is connectible is meaningful and thus perceivable: generality, movement, diffusion, expansion, absorption. All complement each other—endless plurality.

36. Only by walking through conquered lands, you will find yourself in history. You never go anywhere; you will stay here, even when your world will be lost,
you will forget, you will be forgotten. You will be here, its history, its proof of existence, *veritas in aletheia*. Be afraid of all triumphant odes.

37. It is so hard to comprehend the known: why then sink into the unknown? By duplicating what is hardly comprehensible we imprison ourselves into the spiraling labyrinth of abstractions; then submission is born, self-forgetting, new life.

38. From the small fragment of a tooth, you reconstruct a gigantic form of life.

39. Objectivity or objecthood?

40. Philosophy is about self-observation and not about autobiography. Neither enlightenment nor ecstasy neither sublimation nor unveiling, but the prickly, sweaty, smelly, dirty living, a failing exercise in self-presentation. Not rehearsal of death but re-enactment of birth. We always think of our birth at the moment of dying, like the sun which is everywhere but sees nothing. Natality not mortality.

41. Each human constructs myths, about love, faith and the self—and it always
destroys the one that reveals most about its presence. What was destroyed by the person itself, becomes the central symbol of its existence—its indelible mythos. What we deny writes our history.

42. A dream: “I was in a magnificent palace, decorated by glorious names and great works—and was left me alone at its throne chamber. I understand: this is the abode of nihilism. A beautiful place of sophistication, splendor, danger. Alone I contemplate, make accurate observations but have no points of reference, no distinct horizons. I feel that there is something missing but I can see no escape from this marvel of mental inventiveness.”

43. Nihilism never allows horizons to expand, conscience to unfold, the vertical flight upwards to occur; it imposes stillness devouring identities and contradictions alike. It exposes the cunning of beauty, and immerses us into the dangers of the most lethal intellectual poison.

44. A unicorn appeared in my dream and said: “I do not exist! I never existed”. “How can we imagine a creature like you then?” But the sacred beast departed with dignity to
the caves of a lunar landscape. ‘Interesting,’ I thought, ‘that a being denies its own existence as if the mind that perceived it didn’t also exist.’

45. Turn metaphysics against religion: it is the only way to stress the primacy of the concrete and the distinct. Metaphysics give the only way to look at physicality—nature tends innately to abstraction.

46. The thing in its thingness is the only thing. There is no religion: only the soft breeze of polymorphous creativity.

47. All phenomena emerge double-sided: black and white, clear and blurred, meaningful and meaningless. We suffer as we struggle to find unity in what cannot have unity. The eye understands that all phenomena exist in pluralities, crying out for more dimensions to emerge: the one is two and has to become three and further multiply.

48. After Tolstoy: the caterpillar will never see the butterfly it will become. The infinity in us needs an infinity of objects outside us.

49. All moderns celebrate Nietzsche who
unwittingly assassinated modernity at its infancy. He transformed it into a perpetual dusk. Nietzsche’s triumph was the humiliation of all modernities—his followers created a litany of lost causes, which they thought were the faults of humanism.

50. Why Nietzsche? Because it is so easy to disagree with him. He inaugurated a continuous dialogue of minds who lost all hope that philosophy had something to do with life—and then entered Wittgenstein whose spasmodic investigations became myths of epistemological completeness. The editors, the editors, have devastated culture…

51. It is strange how Nietzsche’s ‘yea to life’ was trans-valued into a throbbing nihilism that culminated western metaphysics. Yet, what he saw as corruption was his inability to understand the impurities of being, what he condemned as perversion was his reaction to purity of the real—and his criticism against “equality” was a demoralizing rejection of psychical ambivalence. He was so anti-Hellenic that he thought himself anti-Jewish.
52. Death, even the death of god, does not free any horizon: there is no meaning in death. Lifeless forms are not forms: they are archives. From documents, we construct a self without history, interiority and introspective conscience—the Nietzschean ego. Only the mercy of geometry preserves us from drowning.

53. Nietzsche forgot: when the night falls, everything pulsates with luminescence. And Wittgenstein remembered only too late: *colors spur us to philosophise*. Only Goethe knew: colorless light complements colorful darkness. He is the centripetal sun above epochs of semantic famine.

54. On imagined spaces: they vanish in the abyss of oblivion; they sink into the sanctuary of nostalgia; they disappear in the miracles of self-invention. Thus denounce the mysticism of Being, announce the transparency of beings.

55. Think about thinking by resisting all thought—words bring out more thoughts although not verbally. Thought, words and their connections are embodiments of a
single continuum. Presence never ends: it is the energy which transforms nostalgia into a motive, death into an incentive.

56. Turn a mirror at yourself, look at everything around your face; you will understand what presence stands for. Both immediate and symbolic, it makes the senses complete as the mind gains self-limitation—it presents the other as self-othering which means self-identity. It is so melancholic to be a self, so demoralizing to say I am...

57. In conditions of nihilism, the entire world seeks shelter into the incoherence of the inorganic. Yet no enemy is there to be confronted, no stratagems of referentiality are deployed; and there are no eyes to focus on the elemental multiplicity of objecthood. Nihilism prevails not when crisis emerges but when no crisis is in sight—it abides in the security and impregnability of conformism. It camouflages an interregnum of potentialities: emancipated without being free. Thus non-being becomes a logical necessity.
58. Societies structured around unequal distribution of power continuously fabricate new idols.

59. Let us re-start the Renaissance, revision its horizons: let us reconstruct the times from Francis Bacon and Montaigne to Voltaire and Goethe—when philosophy denounced idol rituals while being certain of its own limitations.

60. The search for elemental constituents, for the tangled osmoses is what makes thinking start afresh—by bringing together the medieval synthesis and the rising ana-synthesis. Everything became a promise. Let all compounds be dissolved!

61. Be un-grammatical, dissolve all regular verbs, make them obsolete: the insufficient is more than the superfluous.

62. Commit a crime as long as you know why.

63. All texts have fallen: their fall consummates their ultimate message to the world. The word exists face to face with catastrophe—the word becomes complete as we collapse and disaster takes form.
64. Everything is present, everything is presence—and an endless transparency pierces through space, linking all through rhythm and light. The present tense liberates the senses from the seduction of the past—it historicises the experience of being responding to the endless patterns of unpredictable confusion.

65. Let the indefinite be present, let the indeterminate be seen. Thinking is about liberating the possible from imagination, the impossible from reality. Only through corporeal pragmatism can we construct abstractions.

66. When we think about indeterminacy a pattern emerges; it includes converging forces, invisible formations, and a face that needs a name and cannot remain unnamable. Name the thing rendered unknown by experience.

67. The real is perpetual being—it changes modes of emerging. In extreme situations it finds its balance, in balanced situations it disintegrates.

68. Do not reduce meaning to a conflict of
metaphors, complexities of expression, neologisms, thinking about thinking, creative verbalization—all are framing devices, encircling experience. What stays out is the way to presence. What stays in is the way to oblivion.

69. What we struggle hard to achieve is our undoing. Inspired by illusions, motivated by delusions and energized by fallacies, we keep the Troy of meaning under siege, knowing that only when the best in us is dead, will its walls fall. We make meaning possible through our distinct irrationalism.

70. Depiction not analysis, illustration not exegesis. We become who we are only when we realize where we are.

71. Writing is a compass. We witness, testify and reaffirm. Every fact is a primal text.

72. The white becomes black; the green turns red and the yellow morphs into brown. Discontinuity exists within continuity—the act of morphing makes flow intelligible, visible, representable.

73. The innate propensity for dualisation—the ideal elucidates the empirical,
movement localizes stillness. We move as we stand, we die as we change. Our secrets are clearly obvious: we enter at the moment we leave. Remember: the river still flows and you can enter it again and again—flowness prevails.

74. Life is justified only if it remains inexplicable. Thus there are only philosophies about spring and philosophies about autumn: the seasons in between are full of concerns. Life is justified aesthetically because of our need to misinterpret ourselves.

75. When the self acquires presence, potentialities merge. How do we acquire presence? By disenchanting ourselves about our ability to see.

76. To be is not as ‘I am’. I am something, some quality, some movement, a passion. I am as something, quality, movement, emotion. To be and not-to-be are the same—the ecstatic allure of grammatical coherence. ‘I am’ is differentiation, expression of a creative manifestation which explores, expands, implodes.

77. Despite the many invitations and the
endless calls, there is one single statement, as the foundational logos to everything: listen carefully and make it yours. As you grow old, it grows out of you. Therefore do not be afraid to become didactic.

78. The phenomenal self is the phenomenon. Thus look attentively at these ciphers of self-sufficiency.

79. One day when we all be out in the streets, everything will be doubled, the buildings, the cars, the garbage bins, the humans. Multiplied, they will follow us and will remain with us as testimonies of guilt and love, of the primal failure to justify nonexistence. They will never abandon our bodies, our shadows, protecting angels and personal demons, ghost images of our presence—our projections to the unfriendly universe, framing our primal failure again.

80. Point out the beauty of found objects; the clarity of material contours, the specificity of their form. You become specific only when you inter-relate: un-project your own self from the world and then you
will become communicable. Write down your thoughts, as if they were not yours.

81. I want to stay true to my old self and have no desire to invent a new one.

82. It is dark, really dark but we can all see and see clearly—yet by seeing we lose ground and shrink and evaporate. The ancient question: ‘Why turbulence?’

83. The otherness of others brings in you what is not other. Then you become the new herald, the mind without psychology.

84. I grow old as they grow younger; my body weakens as they grow stronger—we move towards opposite directions simultaneously while refuting the linearity of time: as they are distant, I move closer.

85. Something is needed which is not at hand, yet it is present.

86. Empirically, everything is verifiable; only theoretically, it becomes spurious. As you age, time is accelerated and life slows down.

87. No balance, no symmetry, no harmony, all particulars lead to new accidentals:
this amorphous whole cries out seeking convergence. It desires to be nuanced, qualified, particularized. Everything big wants to be small: smallness imposes equilibrium; disequilibrium leads to expansion. They all form the ontology of ecstatic openness.

88. Do not try to understand, only taste the sweat and tears of corporeality.

89. Nothing to begin with. No one to base yourself on. Nowhere to look at. It is freedom but it is sad and leaves many gaps.

90. No principles, no origins, no finalities. I just look at shapes and colors and form certainties about meaning and purpose.

91. The allure of immortality is the greatest religious heresy. There is no aggression more ungovernable; there is no storm more violent; there is no thought more disturbing that would destroy all limits, all principles, with its impetuosity.

92. I walked through many paths, but still I cannot translate the act of walking into concepts. So many journeys, so many houses, so many people—and yet no concepts about them.
93. Presence abides in multiplicities, weaves one experience with another, gathers concept upon concept, breeds semantic differentiation. By looking, you order, by thinking, you localize, by naming, you generalize.

94. The most exhausting effort in life is spent making masks for our mind—inventiveness, ingenuity and intelligence are all exercised and perfected as we master the art of dissimulation. All our words are cryptograms so well contrived that only few can be unconcealed posthumously. What can be concealed is our abiding testament.

95. At a certain age we stop and realize that we are in the middle of a labyrinth. We look around but we can only see dark walls with orphan words scratched on them. Subterranean sounds unnerve us as we cannot remember how we entered.

96. We are all spectacular examples of what our era was never about. What saves us from madness is curiosity for useless knowledge.

97. Thus far we have had methodological
explorations: of how notions become concepts, how prepositions are formed and metaphors are constructed. Thereby we explore what happens when we are here.

98. We have three eyes: one looks towards out-there, the other towards in-here and the third towards the immanent openness.

99. Somebody devised it; another earned it—you must implement it.

100. The self is a home and the I abides in it. There is meaning in the world and you must find it. Thus: plunge deeper and deeper into the thick anonymity of the mystery—and come out the other side, pristine, postlingual, configured.
DAY THREE: THE AFFIRMATION

1. *What now is, in the beginning it was not.*

2. As consciousness breaks new openings, it abandons ontological claims, accepts fluid substantiality and does not find refuge in being-ness. Ultimately, you don’t have to kill anyone, by transfusing language with absence—the death of god relocates godliness. Anthropology and cosmology are one.

3. History lesson: Montaigne, Bruno, Francis Bacon, Pascal, Descartes, Spinoza and all thinkers before John Lock. The Invisible College during the battle between reason and will. ‘Pascal?’ Yes, especially him: his total conundrum, his passion for human wretchedness are probably the most philosophical aspects of his faith. His illness redeemed him; he had to *re-think* on what his senses ascertained: that the world of relations is more complex than us and
we have to constantly make unlikely connections. By re-thinking, he affirmed existence, the multiformity of presence, its transformability. What we reject is what we cherish the most. What consumes us is the touchstone. What we cannot say is what we reveal about us.

4. By being, things arise; by acting, affirmation emerges; by working, connections appear; by naming, we procreate, by communicating, space begins, time emerges: as we time in, we turn up.

5. Space and nothingness are the only absolutes—because they are the energies connecting what is to what is not.

6. When you are in it, you cannot be of it. Presence is redemption, transfiguration, breathing. Faith? Faith is the justification for the historical present tense. Cogito ergo sum means: the demonstration of my existence happens within my being.

7. Everyday experience confirms that the irrational is found within rationality—it is not its negation but its organic constituent.

8. We know of nothing which is not
presence. Presence particularizes. Homes follow, cities are built, utopias are configured, unbearable imaginative realities are constructed because of such particularization.

9. From presence, consciousness arises; from consciousness knowledge; from knowledge introspection; from introspection error; from error experience; from experience change; from change self-recognition.

10. When you ask: ‘What is wrong in this sentence?’ you are already elsewhere. Language maps distance.

11. Language abolishes distance. By linking experiences it ambiguates—that’s why many sentences make sense but have no meaning.

12. Explore the grammatical insatiability of the verb ‘to be’. ‘To be as’ is the real thing; ‘to be’ is the unreal no-thing—interdependent conditioning makes unity intelligible. The subject makes the actions and the actions modify the subject—intentions link and relocate.
13. When I talk about myself, a new self emerges in me. My name becomes the unity of the emerging self—and yet is used as the misnomer of a sameness which is not with me anymore.

14. The nameable actualises, generates, produces, structures, registers and antitheses. Whatever is named points to its antitype. By attributing names on things we generate more things. The name that can be named is the right name.

15. Sentences arrest meanings, transfix their flow and stop their volatility—they concretise meaninglessness.

16. Start; then digress, digress again, weave the web of paradox—be unpredictable. You will ask: ‘Will you be there?’ The answer will be: ‘You will find my traces.’ It starts with a dance and ends in a dream—that’s all.

17. Unexpectedly you look at objects in their quiet state: heavy, dirty, tired objects—and you learn from them the special lyricism of existence. Your hands still on them, sweaty, sticky, smelly, occasionally
tragic, sometimes unwilling, always curious, connections with the surrounding flow and the powerful attraction we all feel but we think as incidental desire for fulfillment.

18. Humanity’s surprising chaos can be seen in each specific object: their very specificity shapes affinities with materiality, the imprints of the body, the persistence of experience that cuts sharply through every phenomenal presence.


20. The mind brings the luminosity of things into its darkest completion.

21. On the left, time; space on the right; and in the middle, the dark forest.

22. Thought, deeply erratic, like human life, thought full of breaks, snapshots, episodes, fatigue, a terminal disease, the end, statements of disgust, prepositions of affection, elemental beings, sunsets, thinking, rejections, questions, not-there-yet, the
pain of loss. A metaphor: words are swords and cut through all objects.

23. A song, hands that search, a sigh, tasting food, danger, a threat against the miracle of hearing, the need to be fair, the potency of a deep desire, falling into the depths of unimaginable nothingness—all the present moment and more.

24. ‘Countless are my names and my dwellings countless.’ Break the boundaries, taste the fountains, shake the restless eyes—extol the liberating expansiveness.

25. Thus, thought emerges, as we eat, and sneeze, and have nightmares, bringing into the mirror of conceptualization, images of burnt forests and sunken habitations. We have to consummate all these, burn the remaining flesh under the soft humility of our daily effort, devour the invisible elements of our alchemical liquidity, finally, consume the maternal surplus of desire by bringing new animals into the ice of reality.

26. It all ends in a haze of fear, angst, melancholy, creativity, unripeness and
recognition of our intrinsic incompleteness—that full moon, those white seagulls, the noisy mechanical vultures, some uncertain whispers, our incredible ability to live through vulgarity. We know thinking only as disfigurement, deformity, only as discoloration as dissembling, as absence of attraction.

27. Neruda not Wittgenstein. *Canto General* not *Philosophical Investigations*. Why? If we equate meaning with linguistic use, then any sentence can make sense. Yet all statements point to qualifying experienced realities. Why? Words are musical scores: according to their performers they emit different meanings. Naming is en-truth-ing: *my land without name, without America.*

28. Sighing, groaning, screaming, laughing, moaning, weeping, giggling, sobbing, whistling—so many languages, without words, unmediated, direct, alarming.

29. New names, old names, future names—they all discover something as they speak involuntarily. So: thinking to consciousness, form to inventiveness, imagination to
sublimation. What makes all presence open is the multiplicity of its names—which also implies the multiplicity of its positions.

30. Read: ‘Your very bathwater shall be made of essence of cloves, spirits of roses and violets, unicorn’s milk, and panther’s breath preserved in a bottle and mixed with Cretan wine. We shall drink gold and amber until the spinning ceiling gives us vertigo.’ What does it mean? The proper question is: ‘Where its meaning can be found?’ It can be located on the stage of the Jacobean period, written by Ben Johnson, as retaliation to other poets in his Volpone. How do we understand it today? On stage only because in any other locality, the very same expressions are non-semantic. Meaning is localization: words in formation frame semantic fields and thus locate meaning. Just locate the place, detect the intention, ground the references: determining thus the specificity of meaning.

31. What is said could have been said otherwise. Language is not about words: language circumscribes what is not linguistic. Words outlast their use.
32. Not all respond to their name. We all think that someone else is called.

33. Winter, summer, autumn, April—these names consume me alive, burn me into ashes.

34. What I believe destroys me; what I accept prepares my undoing.

35. Things real exist to become things imagined; things imagined exist to become things real.

36. Every sentence is a metaphysical hypothesis. Language stands to experience as a tree stands to tree-ness: an assumption working through ascription. By creating a language about trees, we construct a space of convergence—a space of tree-presence. Language confabulates.

37. Things never born dominate our life. One must find the courage to declare: ‘I used to study sentences; but now I study interactions.’

38. By bringing ideas together you create facts.

40. Random is life and therefore unique. Random is my existence which makes it so binding. Think of yourself as the converging body of asymmetries. Only chance can make the undefinability of the divine possible.

41. The heart cogitates, comprehends, figures; the mind reacts, sentimentalises, emotionalises—both are totally absurd, aren’t they?

42. The heart has its reasons that only the mind can experience.

43. We have to be present at the hour of our death, prepare everything, whisper inaudible words, perform indecipherable gestures. Then we must wait.

44. By being present we limit ourselves—consciously, methodically, ironically. Our adverbs show the way we are.

45. The numinous silence of many borderless regions gives meaning to language.

46. There is meaning everywhere; we are the content of meaning; it embodies the open space of our presence.
47. We are not transparent; yet we think we are—which makes us so opaque.

48. If you call it reality, you simply refute its continuity. If you don’t call it reality, you simply deny its specificity. How should we call it then? Presence, materiality, the flesh? Or maybe, our daily bread?

49. I stand on the ground, my hands move and shape things, from the eye of the storm, I live next to a friend, who says a name which is attributed to me and who wants to talk about me to other friends. The difficulty of lucid sentences exhausts me.

50. If our eyes are clouded, how can we see so clearly? We should have never started this march—we are fallen but at the same time it doesn’t really matter: we know how to walk and that’s enough.

51. The horrible groaning of god before day one; the farewell to god after our individuation, day two. Our conceptual presence, day three. Alone in an endless forest making up stories, day four. Searching for other stories, day five; our entrance into history’s unsettling space, nature and
forms, day six. The immense confusion of freedom, day seven. After Paul Celan died, the language of modernity was born.

52. Sing the cruelty out of the inner beast, reveal the religiosity that leads to temptation, dance with polychromatic ontologies that make everything incomprehensible.

53. Words, sonic vibrations, so many troubled syllables, so few declarations of emancipation. Try not to be a poet because that’s what you only are.


55. As long as fire burns and water flows, there will be human community—myths and dreams will be born, and the will to restrict your being within the confines of history, offering the surplus energy as a gift to those who come after you and will never see your face.

56. Anonymous people, indistinguishable entities, flowers, paper, the littleness of lovable butterflies all fill me with metaphysics, they constitute the unreformable ontology.
57. My freedom, my memory, my thinking, my will, my body, whatever is ascribed to me, whatever is described through me, whatever I hold on or I am given to, my presence, my absence, my essential being, my excess meanings, or my mere graven images, my emotions, my reactions, my preconscious ideas, all call forth a self that I never knew I possessed or didn’t feel existed but was constantly embodied by me—responsive, receptive, reformable. What kills me makes me a symbol.

58. What is indestructible in us is added to our name after we die; we have never experienced it, never lived through it, never imagined with it. Quite likely we fought against it all our life.

59. Neither ecstatic nor prophetic, neither delirious nor enthusiastic, neither angry nor melancholic—just be what you are, the reluctant mediator, between a table and a chair, between knife and bread, between ideas and relations.

60. Presence means: localizing the ephemeral within the self; conceptualising the
ephemerality of the self; locating in impermanence what becomes lucid awareness.

61. I came with my Mediterranean phenomenological shallowness and received the mutable asymmetries of everyday interactions—all transmitted wordlessly, so unsystematic, so euphoric.

62. As the eyes opened, the elements rushed flooding in, forms were crystallised, emotions surrounded them with awe and rage, roots grew, the world exploded in millions of colors. Then the doors were shattered, new doors opened, green, yellow, red, prickly, aggressive doors, as winds of innumerable voices whispered, water and desire, air and solitude, fire and thinking, earth and symbolism. Space came in—now let us explore.

63. Stars pouring down on us, the celestial ecstasy of cosmic nothingness, the immensity of such nothingness, the generosity of this nothingness, enthuse me, make me be here, express presence in ontological icons. Give me new realities to talk about old words.
64. Wind drives all movement; heat configures all colors; rivers flow pushed by coolness; mountains rise squeezed by cold.

65. Seek for singularity, for the forgotten stone, the rejected word.

66. Science embodies poetic sensibility; technology manifests our constructive creativity. Tectonic faculty is coterminous with theoretic voracity.

67. Restore the significance of the ordinary, express its complexity, represent its depth, work with time to redeem its anxiety, work against time to sublimate its powerlessness, work ahead of time to free its poetry.

68. The common, the mundane, the ordinary form a trinity which informs all grand philosophical systems.

69. In the openness of thinking there are only borders—the centre of thinking is a border region where there is neither power nor control, neither dominion nor authority, neither imperium nor hegemony—but in everything and in all reigns the luminal and the liminal, the infinitesimal and the
lexical, the meaningful and the numinous. Thinkers are guardians at the borders and this can be their only identity.

70. When we start praising exceptional things, charismatic individuals and extraordinary achievements, our next step will be to destroy what wants to remain commensurate to itself.


72. If you can imitate the body then you can also imitate the soul: but, you cannot imitate the body and therefore you cannot imitate the soul.

73. We embody the synthesis of all narratives because in the dimension of being we locate the common space of meaning which has nothing to do with narratives at all.

74. Light, yet we grope blind, using archaic dialects and undecipherable scripts, constructing worlds, identities, vague recollections of a history attributed to our existence, by imaginative monsters in collective consciousness. The sea of transfiguration expands; in the remaining dry
land, the snake again, leads us to perdition and self-awareness.

75. It is not Ithaca that we will find poor; it is us who become poor and uninteresting in our struggle to conquer grand celebrated utopias.

76. It speaks, it is spoken, it will speak through us on our behalf when we won’t be here.

77. Love causes disunity; hatred prompts convergence: character makes reality ethical. Our religion is the city. There is one truly serious philosophical question, which is to unveil the hidden identities of the city.

78. I emerge, I am known, I am remembered, I am thought-of, I am related to. Since I emerge, I become part, since I am felt, I activate. Since I am known, I can be translated, since I can become words, I can also be seen in images. Since I am, I will be—in one way or another, always otherwise.

79. Not proofs, not evidence, not authentication but symmetrical descriptions, convincing approximations, equivalent correlations.
80. Let the image become word or the word become image, in moments of dramatic normality.

81. It is only doubts that really matter, broken voices revealing the struggle with articulation, incomplete sentences unveiling the void we have failed to fill, incoherent impressions unable to construct an image—sun vanishing, without new days emerging.

82. Presence is what is defined and represented and communicated and remains beyond definition and representation and communication, because it contains all of them together in unformed configurations, in unexpected correlations, in intersections or correspondences.

83. Preoccupied with the rage against time, we bypass islands of solarity and epochs of lunarity. We don’t even notice that we grow old.

84. It is in presence that my mind comes forth—in presence that my fullness is gained—and it is in presence that I give birth to such complexities. The initial solitude evaporated and the melancholy of
individuality vanished: existence is what has a face. Construct your face and depart.

85. The three foundational concepts of metaphysics: natality, phenomenality, psyche. The three fundamental precepts of physics: mortality, action, body.

86. Go to the wide field of antinomies: do not hesitate—then attend to the puzzling messages of nature.

87. As long as we live, we have to decentre our self. Only after we die, others we will to speculate about our centre.

88. I cannot lose my life, despite being vulnerable. What is discarded is also redeemed. What remains with me is not mine.

89. Confront reality with a special tone in your voice and the radical potential of your ordinariness will be liberated. All out of all—particulars create a totality which never existed in them. Where there are two, there are three but in deed many.

90. Conquer the false appeal of depth. Succumb to the carnivorous desire of simplicity.
91. We think because we are born and not because we are afraid of dying. We understand because the world of objects extends our existence to spaces we would have never thought of going. What is absent for us is presence to others.

92. Essence originates in randomness which concretises unintentionally what is seen and experienced and imagined: when you understand this, the dance begins, the cosmos opens up, the personal adventure can be told.

93. It appears again and again; it is constantly unconcealed but we all want it covered. It is a visible horizon which we will never approach although it will define our being.

94. I gather things and substances, memories and fingerprints, objectionable behavior and sublime ideas—the endless tactility of matter awakens my constructive restlessness.

95. I will build my house with everything rejected, with linguistic deviations and elements cheap and paltry and contemptible.
So that for few moments, unhindered by conceit and admiration, I will be absorbed by natural flow and feel drunk by the conscious task of naming, of thanking.

96. No growth is unintentional; no expansion is unvolitional. We grow because we want and we expand because we desire it. Self-limitation makes our reality presence in action. Although we can, we don’t; although we want, we deny, although we desire, we immobilise. Stop before your myth is completed—leave your story unended and make others part of your being.

97. The limitless dehumanizes; the finite creates identity. By demarcating, we specify. It is chaos that leads to self-awareness.

98. Knowledge moves both ways: either towards cognition or towards unknowability. Your either learn or you un-learn.

99. The most powerful affirmation comes as you dedicate yourself to comprehending the inimitable idiosyncrasy of beings. The unrepeatability of each being establishes natural regularities; it institutes realities: the ephemeral resuscitates ancient
words, gathering promises of endless transvaluations.

In the last day of wandering, the sun comes out softly, the horizon is illumined, the city is shining, the sea pulsates with liquid energy, the buildings breathe effortlessly, with gentle sighs of relief. Solar brightness is flowing over the resuscitated city with intensity, empathy, immersion—and the inhabitants are looking at each other with mutual consent. So many days in nihilism but the dark epochs are finally over... And the birds, the plants, the animals, the crawling insects, all flying elements are all signing: ‘We lived through objectification, we made the crossing, through the delirium of words, over the bridge of illusions, we reached the distant shores of inspired commonalities, we uttered the melancholic yes, the cosmological yes of luminosity... the beginning of depthless temporality... the end to all our languages, our myths, our absence.’
DAY FOUR:
The Spermatic Sentences

1. Open the gates, you narrative ecstasy!
2. There is another language around and I must find it.
3. Language makes be what does not always work.
4. Representational thinking, no other way.
5. All sentences are palindromes.
6. That haunting uninvited presence, well danced, symmetrical.
7. Presence builds homes, more homes, other homes.
8. Presence rests in abeyance.
9. As immanence becomes imminence, theory is possible.
10. We can have theories about what is not empirical.
11. Pre-verb versus post-verb—and the configurations in between.
12. Zones of disturbing stillness, secret trails of visibility.
13. Luminous anomalies, numinous asymmetries.
14. The tempo of things as the temperature of existing.
15. Forensic reports, poems, geometrical treatises—fall and redemption.
16. Study the ethics of the dark valley.
17. This disturbing interregnum between gods.
18. To look is to structure.
20. The great unveiling is always behind us.
21. Man’s encounter with Being? Why?
22. Humility shatters.
23. We have no concepts about ourselves.
24. Something is reflected upon us but we cannot see it.
25. Connections, attractions, randomness.
26. From instant to instant, temporal intersections.
27. While looking wide open, the doors of perception are not there.
28. Oh you, exegetical credulity, stop being so profound.
29. As you ask, there are no questions.
30. Words are defenses against other words.
31. Simply confound all pretty answers.
32. Nothing more eloquent than perplexed silence.
33. Brittle oscillations, enigmatic vibrations, acoustic luminosity, all.
34. Where life abounds, iconoclasts prevail.
35. Verticality of proper names look at the horizontal linearity of things.
36. We are fulfilled after the attainment of disbelief.
37. As mirrors darken, they release presence.
38. Liquid solarity, pale lunarity, liberate us!
39. That promising stench of decomposition and philosophy.

40. There are so many ways to tell you who I am.

41. Prepare your life for gratitude.

42. On the incantatory persistence of objects.

43. In daylight, it is wasted; in nighttime, it is restored.

44. The instability of words secures the stability of meanings.

45. In the dominion of Endarkenment, I recall what brought us here.

46. What about our fascinating capacity to engage with strangers?

47. Human being, numinous, confused, characterless.

48. Truth leads to imprecision.

49. This is not the sun: it is a fireball.

50. Fallen into the etymological web of lost meanings.

51. Gravity leads to religion.
52. Smash your nowness, for ever!
53. Our strange submission to absence.
54. Autonomy is rational comprehension over structures.
55. Besieging the impregnable anonymity of the real.
56. You restore as you reject.
57. Beclouded, befogged, bemused.
58. Darkness outshining brilliance.
59. The terror of reality becoming spiritual quest, arcane architecture.
60. Life necessary through sin.
61. Nefarious idealist, just look around!
62. Deciphering dissonance completes the self.
63. Make distinctions, form judgments, cause disunity.
64. As the body changes, it resists change.
65. Objects stand out in self-sufficient temporality.
66. Search in the periphery to revitalize the centre.
67. Imagining many imperceptible ubiquitous tomorrows.
68. It is always here; it never leaves, or returns.
69. Beautiful because irrational.
70. Everything happens when you look elsewhere.
71. Searching for the simplest way of habitation.
72. There are four seasons—and that’s plenty of time.
73. If there is in one, then all have it.
74. Body fresh, memory dry, humidity de-creates and recreates.
75. The inflections of solitude, so many inflections.
76. The endless murmuring of thinking, like a honeybee dance.
77. Imagination conjures absence.
78. Unobtrusive being, taciturn existence: only suggest.
80. You act as you look.
81. All teachings are diaries.
82. Freedom arises from correct distance.
83. Waiting for the sound of distant catastrophes.
84. *Oh those horrible things that all families do!*
85. Through our emotions, nature suffers.
86. Choose the wrong way; it always takes you to the borders of the self.
87. As you take one wrong direction, you realize that it was inevitable.
88. Randomness crystallizes forms, recen-tres flow.
89. The need for permanency makes people change their life.
90. Don’t look back—your home is gone.
91. Search for answers: don’t be seduced by questions.
92. Language is a screen and projects.
93. We see whatever desires to be seen.
94. Blaise, you have so much to lose if your god exists!
95. Faith that excludes is faithlessness.
96. The faithful must justify the faithless.
97. Faith acts against being.
98. If you distrust the faithless, you deny the mystery.
99. I am presence, the bridge-maker over worlds.
100. Through the thorns and the thistles of presence I am where I am.
DAY FIVE:  
TRANSPARENCY

1. Fertile plenitude; thingness prevails.

2. Entering the realm of infinite space, never returning to the root, no origin, no source, no mother.

3. If this is a stone there can be no stoneness; if there is stoneness, this cannot be a stone. Vast openness, filled with small things, density and contradictions. Ears and sounds, eyes and colors, mouth and tastes all share the dark negativity that makes them necessary to each other.

4. All things are three, even if they are one or many: they are together, were together and will be together. Trinities are the temporal synergies of forms.

5. More to more, less to less: multiplication not balance. Contraction and expansion, strength and weakness, existence and non-existence, simultaneously. Reversal
becomes progression—when named, all stop and then move on again.

6. It starts with the primal failure: naked sky, dark anonymity of intentions, the luminous carelessness of nihilism—the founding moments of being. It then moves away—to the unfounding events of thought, destabilizing all forms, upsetting all geometries. They alternate, shaping materialities that never existed individually but are morphologically inevitable.

7. Wild beasts dismantle the sky, ferocious fish devour the sun, carnivorous birds tear oceans apart, bringing about silent implosions, noisy movements, presence in zero beginning, presence in infinite ending.

8. The child exists before its parents; yet it remembers them not. Clogged by ambivalence, it looks everywhere; but all parents are still unborn. It invents a language for their absence.

10. So transparent that becomes dense. So translucent that becomes opaque. So precise that has no form. It rotates as we stand still, dances as we contemplate. Mundane, everyday, trivial—yet looks eternal. It is at hand while we seek it in remote geographies—we imagine it while it is the constant imprint of embodiment. The infinite space between things—not void and connects.

11. Without end, ruptures, breaks, inconsequentialities, closer yet stepping away—in the conflagration of beingness. Close, distant, depthless unapproachability, absorbing anonymous presences, named absences, as the fire of proximity illumines perennial themes, affirmative utterances, ineffable remoteness.

12. Going over there: the road is known, the destination forgotten. All changes are involuntary—what happens against our will gives us identity.

13. Extracting colors without distorting form: the seen holds a mirror to the seer. It pictures the asymmetries of vision
disturbing the specificity of nouns, proper names, or other self-conscious entities. Distinctions establish the vitality of essence.

14. Following differences, dwelling in overcrowded spaces, searching for disintegration—but then again moving through differences, sojourning in remote places, searching for fixity: vast space without specificities, although itself specific. In time, turning into all combinations of evanescent forms, transforming the paradoxical logic of dualism, what was at hand but unconceived takes form and makes everything transparent.

15. By being here, you interfere; by interfering, you transform; by transforming, you recentre; by recentering, you reconfigure; by reconfiguring, you disassemble; by disassembling, you relocate nothingness and existence as two points in palindromic movement. No divine truth, no human truth, no truth, but yellow, red, mercury flow, unrestrained geometry of inconsequentialities, restoring continuity between serenity and agitation.
16. Everything connected is a beginning: between one body and another, a unique self emerges. Where the self is, the un-self must rise; the un-self extends, expands and exteriorizes. It hides itself in small moments of unguarded manifestation. It reveals itself in great movements of collective differentiation. Immersion into the inconceivable, immersion into the unrepresentable: restoration begins as devastation.

17. Imagining profound terrestriality, walking through stony abstractions, blue formations, yellow alienations, multimodal ideas; summoning nothingness to serve grand economies, yet falling into metallic creative effusions. The small is flexible and formative; the big is unmoving and encompassing. The world kills the word; language vanishes as the mind understands itself. Language predetermined the fall.

18. Travelling through the realm of lost certainties, its fears, erotic dances, deep caves of knowledge and asceticism, replete with minerals, vegetation, fossils, complete impurity, guided by a misunderstood prophesy, strange signs landscaped by the
elements—primal pathway, final pathway.

19. Ultimately, only our masks win; there is no room left for our face. Buildings move like insects, machines crawl like ants. The power to act is given by the summer sun and winter rain, elemental companions, in the history of cities and civilizations. Nothing remains silent, the continuum between materialities, forms and ideas reconstructs the foundational experience of ineffability.

20. The sky absorbs, the sea discards, the soil transforms. The vibrations of form crystallize deeper symmetries, ungeometric; thus complexity is restored. Unforeseen dimensions of stone, salt and perfume. We attune, we strive to attune; we dream of attunement.

21. Senses present, the mind represents and we stand in the middle; the ineffable is also inaudible and imperceptible. Following the great rivers we collapse into invisibility; traversing large territories we resurface into indeterminable cultures. It is there as we are here. Interaction creates the past tense.
22. Minds conquered by beginnings; bodies devoured by however; cities devastated by verbs; realms plundered by archaisms. Contradictions and paradoxes and antinomies and identities and identifications and simplicities. By perfecting abstraction, we overpower the influence of time.

23. When you lose, indeed you augment; when you localize, you initiate. Thus you must mobilize intrinsic rhythms, dreams, variations of forgotten tunes. Going up, going down, mixing dimensions and orders of experience—pivotal moments of recognition as time regains its space. The spiral frenzy begins. Simplifying essence makes everything complex.

24. As we count our days, things regain their pristine utilitarianism; they exist as felt temporality, as we dream of timelessness and perenniality. The object is an event and an experience: as we grow old it comes to life; it multiplies from hand to hand from place to place. The continuum of time and necessity brings order and expansiveness: we are surrounded by benevolent decay.
25. Bright trees, shining constructions, black luminosities prepare an epiphany which we witness but unwillingly overlook. We build bridges, by destroying language, we build relations by restoring illusions. Things endure, emotions elude, forms reveal. When we start a journey, we are already lost. The mode of being is the essence of being.

26. Going backwards doesn’t mean revisiting origins; you reignite fires of severed relations. It is neither primitivism nor protogeny nor originarism. You rekindle the flame so that you lit the caves again, paint their walls and re-imagine their specificity.

27. Identification with the object, de-identification with the medium, re-identification with the experience. Then language collapses: you need rituals, but you only have ideas.

28. Memory’s tyrannical sweetness establishes rites of absence. You seek presence but you only reproduce the existing. What is self-sufficient is not enough: separation
leads to amalgamation—and then the unknown prevails.

29. Space has no locality, time has no temporality. The abyss of now declares sudden manifestations, momentary concrete forms, ceaselessly emerging through the fluctuating impurity of beings. All and one, tree and forest, a number and mathematics—open presence connecting roots and fruitions, luminous persistent transvisibility.

30. The flow of being becomes aware of its flow; flow is being in becoming aware of its beingness. I am, I know, I flow—yet there is no I but the continuous chain of cultural egos searching for ecosocial grounding.

31. Abundance emptied of everything yet abundance remains. There is no diminution, despite loss, all is connected and reconnected, things encountered countless times, or even once, passions leading to inner visions, surrounded by archetypes of momentary immediacy. We remain, after our city is vanished; after the rain has evaporated, the burning rejuvenation of elemental potentialities lasts and prevails.
32. We live under the danger of the real yet struggle to define identity through the nostalgia of a paradise lost. Throw away the shackles of imagination: the real is eccentrically fantastic.

33. First you are, then you happen and then you are absorbed. Continuous remembrance, ceaseless activity, occasions of shining exteriority. Unification of acts, disunity of motives, uncentered realities: “I am the manifestation, I am the concealment. I want to be known, I want to be hidden. In one mode I am this in another I am something other: my body hides and reveals. I stand in between without scission or dilemmas: there could not be any other possibility—the face of a primeval god, the body of an eschatological saint”.

34. Nothing to reveal or nothing to hide; nothing to cover or nothing to uncover—yet plenty to reveal and plenty to hide, plenty to cover and plenty to uncover. Like at a border crossing, we can fall on either sides, finding balance for what is deprived of ideas, impose balance on what is tormented by ideas.
35. Separate what is united; distinguish the homogenized: the law of identity holds as space prevails, objecthood is conceptualized and time becomes an occasional modification. Non-existence determines knowledge, existence defines imagination. Mundane truths become eternal shelters.

36. Resonance and vibration, every moment plants a theory in the expressive ecology of thinking. Impurity is the secret to all beginnings: the end alone purifies existence. The name of life is resistance, the work of life is disturbance.

37. It is late at night in the history of language: I am the unnumbered year and I am the moon after chronology. My dwelling is the color of dying flowers, the eyes of dead animals, the old madness that shook the mind with Homer. Bringing death into language, liberating unconquered lands from oblivion. Seeing the sound moving between things, weaving nets of proximity.

38. We know more than we understand; we understand more than we know. Then
poems emerge which confuse everything; water writing in complex scripts, winds painting un-genealogized icons, stones depicting future anthropological incidents. Doors connect and doors isolate—no exit, no escape or eschatology; only immanence and the sadness of individuality.

39. Consciousness bright as the moon, thought blue as the sky—living their life, dying their life, perturbing the endless oceans of images, breathing the deep horizons of explanations. Something upsets the mind, the secret guilt of presence, devouring, dismantling, dissociating. Existence emerges as anomaly; presence begins as disruption. The need to lose your roots, to be traumatized, by renouncing the familiar, the idolatrous, the obligatory.

40. Complete identity between perception and sensation, embodiment and inanimation, being and anti-being. Only the impermanent makes the ontology of flow necessary: accepting, confirming, perpetuating. Only because they fade, things can bear testimony.
41. Presence is begotten but does not vanish—it emerges when things and beings act and interact. If presence is known, the self and the non-self become one. Thus avoiding confusion, more confusion is created, pursuing clarity, more obscurity is caused. Everything said is emergence—you simply have to reconstruct, since you always say more than you intended to say.

42. Searching the continuity between the mental event and the ecclesia of objects: continuity creates concreteness and emptiness, generates what is and what is not—the Eucharistic body being eaten. Thus space leads to light, morality to immorality, thinking to unthinking, imagination to inertia. Searching for a source means to lose all ends: conscious of our misplaced quest, we invent fables about what inflames the mind—fables that misplace but inspire, parables that distract but empower. Investigating continuity means exploring discontinuity: their differences are in the degree of understanding. Remember: “I have worked hard, I have meditated constantly, so I can say this is not me”. Yet, we desire what we are not.
43. Searching for something alarming: the stench of a dead idea or the sweat of an imagined utopia. They are here, they exist, elegies and machines, mountains also and whispers. Breathing generates moonlight, movement makes remote flowers quiver.

44. Immense vibrant intensity, dangerous ideas, nothing pure, only forms and objects and gravity. What I want lessens me; what I love unmakes me. Looking in other territories of visuality, forgetting the old bond, rethinking venerable iconographies. The nameless is imageless: I am my own unmaking, I am my own contraction.

45. Presence unsettled by euphoria, expectations of newness, sensations of deep complexity, presence, existence interfused with its material dwellings—and with everything around, gods, saints, and prophets, acts of redeeming asceticism, and then the seas, the skies, the caves and the strangeness of thoughts.

46. Thinking is enumerating things encountered, in isolation or combined, small beings intoxicated by sublime emptiness,
little hand-made utensils, impure mysteries of an irrevocable eschatology, from the abyss of human intentionality, forming incomprehensible storms that carry mythological vessels to the nameless silences of mental disruption.

47. Materiality, rhythmic proximity, intense besideness, calm and uneasy catalyst, changing colors, colors, becoming a bird, a bird, a fantasy which reinvents existentialism, those found moments, abandoned in a distant road where presence passed by with the despair of lost causes. Houses and their secrets, objects and their surroundings, words and their contexts—emptiness gives life to existence, completeness fills space with meaning when we thought that there was no meaning at all.

48. Reality is impure and must remain impure, confused with things imagined and unimagined, darkened by what seems negative, occluded by what appears to be liberating. Emptiness is endless and promises completeness as intentions become blurred and eyes lucidly perceive.
49. First, being where we are; then moving onto where we are not; then falling into formlessness. Then again, the necessity of form—but without ending the iconoclastic struggle. Thus we discover form as we discover our face in objects that mark the past, symbolize a process or indicate a horizon—a pen, a jacket, an old train station. Finally, being absorbed by colors and lines and expressive dark shadows, as the disturbing perhaps appears inscribed on everything—morphology consummates materiality.

50. Forms move to all directions, inscribing runic precepts on surfaces and colors: free to give and remember, free to take and forget. At different moments arguing about this and that, under the yoke of this and that, what you learn is persuasion, what you ignore is confusion.

51. Interweaving knowledge and ignorance, waiting for the moment of differentiation, endless space, limited time, days of water and moon, nights of fire and purity. Look: blue reflections over mechanical frames, reinventing the hand, geometric irregularities rhythmically opposing all
religions. Questions are different but the answer is the same—worn-out clothes left out for the homeless.

52. That moment, that brief moment, recollecting of that moment; the green hills in the horizon, they were themselves. The trees shaken by the wind, they were themselves. The waters running in Heraclitian flow, they were themselves. The trains, the ships, the telephones, all mechanical apparatuses—they were themselves. Everything was distinct and self-evident and autarchic. Discovering identity without identifications, the hypostatic uniqueness of each thing: it raises many logical impossibilities but such is the justice of the living.

53. One generates infinity, two creates unity, three rekindles fears of return—but we never return, we never go back: exteriority is all. Bringing it out to be seen, to be touched, to be consumed, the moral concern of imagination. Investigating fluidity makes you discover Parmenides in all.

54. From the grave of language and the coffin of concepts rises the anarchy of the
living organism dreaming of mechanized processes that will explain its own worst premonitions. The comprehensible world exists to be un-comprehended.

55. Myriad forms, endless forests of seductive shadows, images of movement within immobility: the bridge flows as the water stands still. Time and movement, space and knowledge, a simple gesture unifies all visible realities, as radiance fades and darkness shines—crossing the river, you forget the idea but cling to words and you sink, sink.

56. Seeing, duplicating space, multiplying existence, perhaps other dimensions of natural regeneration or other forms of creative continuity—uncontrolled freedom, material convergence of all religious sensibilities. Indeed, the more abstract, the more natural.

57. The glass of water, the transfiguration of being, what can be announced, what cannot be pronounced, even before thinking about all these, reality becomes presence, as you become the objects you use.

58. The emptiness between light and cold, the heroic solitude of things, the dense
music of the sky, the mechanical lilies and their violins, the house of lyricism, the remote beach of defeated dreamers—we are weavers at the same loom, yet different patterns come out, because.

59. Erecting homes full of mirroring ideations, vast duplications, replications—the present punctures time and destiny, with continuous affirmation or expressive denial. Construct your deep time, keep adding and then rest. Effortlessly initiating an order of being which embodies both modality and hypostasis. What is alien becomes identity; what is identity becomes a manifestation.

60. Synergising with the impurities of beings, working together, testing limits, thresholds, impulses to be with someone or have something: metaphysics come out of the need to use things, to construct things, to unmake things. The materiality of objects is fluid and expressive: it absorbs nothingness, assimilates the void. Objects unveil when used.

61. De-grounding the mind, objects feeding on the eclipse of the living;
thus abandoning ideations, diverse patterns emerge. The specificity of the real is formed, convergence of irreconcilable forces.

62. Everything specific, everything fluid, everything forgotten, the spiritual renewal through drinking water, the totalizing experience of elemental eternity reconstruct everything here. And in the solidity of here, there abides the force of transformative passion. Re-grounding the mind, ideas emerge through the fluidity of presence; thus regaining materiality, ethics happen.

63. We act but there is no result; we eat but we have no strength. Being large we shrink, being contradictory we turn dimensionless. It is inevitable: adopt the unformed, domesticate the unripe, consummate the prismatic. Consequently, the big will collapse, the small will expand, the strong will wither, the weak will inflate, the logical will disintegrate, the illogical will be justified. Do not hesitate: the mundane becomes miraculous because everybody can understand it.
64. Away from language we move as we talk, everything said is against communication, precision negates the words we use, ambiguity annuls the sense we attribute. Language unbalances the mind: things are irregular verbs. What gives meaning to each sentence is the movement of objects found and made, of objects we control or objects controlling us. Thus, ceaselessly we beget all forms that create natural events—water, spiders, helicopters, autumn itself, the seasons in general. What is difficult becomes complex, what is complex impenetrable—fragility prevails.

65. Noetically man dwells in another man, or rests in transitory abodes, small objects like clothes and shoes, or big objects like lost faces, or the street corners with the hidden traces of presence. Searching around, in garbage bins or august institutions, we find letters, arriving constantly, revealing obvious truths we didn’t want to accept, presenting undeniable materials we preferred to disregard. Without redness, red objects are not objects any more.

66. Moving in circles or moving in direct
line, acting or remaining inactive, you shrink the mind and reduce the body, so that the comprehensiveness of abstraction will be shaped and the world of objects will become the ground for integration. We move, but immobility prevails; we stand still but speed overtakes. It is both logical and illogical, real and unreal.

67. Each thing lives within another thing, each being manifests all other beings, without separation or fragmentation, infinitely endless infinitely differentiated. The water blooms and germinates, the sky produces and fructifies—you, food; you, repose; you, destination; you, fragility; you, passion. Things are moods that converge and become unreal consummating presence recapitulating presence.

68. Looking intensely, the necessity of seeing imposes strict obligations. First to material objects and their spaces, then to dead friends and their lyricism, third to communal bonds and their irrationalism, fourth to petrifying inner conflicts; finally to the frailty of all. Thus you come of age and then you lose your name and finally you
are spoken through yellow rhythms or viridian promises. Completing who you are, you are no more.

69. What is powerless saves reality, what is feeble resurrects faith, what is soft makes endurance comprehensible. Water, air, sand—they slip and slide and drop, yet emerge new, uninvited, uncontested. We search for our denial, we congregate where the enemy lurks, we feel the ice but we believe that that great solar friend is close. Innocent fecundity is the flesh of all materiality.

70. Things at rest but especially things in motion, energetic originality, limitless procreation: as they move we move with them, the sun throws our body into a dance, the stars transfer our body into a frenzy, the oceans throw our body into a rage. By convention motionless, by habituation mobile, by premonition dangerous: such fears inhabit the body, such libidinal archives, parentless origins.

71. We see only what trembles at the border, whatever quivers at the boundary; we feel whatever longs for rest and expression,
before leaving itself, dissolving into complete otherness. Down at the bottom of reality, there is a limit, begetting endless surfaces of vision. Meaning cannot rest in the mind, cannot rest in words: it adapts itself to all emerging conditions. So master the approach, the circumstances, the tools of inscription. It is like an old vase whose memory you treasure long after it was broken.

72. Each leaf separately is heard, each cloud separately it cries, each insect separately it dances—all distinct yet attached, all independent yet associated, all sovereign yet mixed. Dust hovers everywhere, linking before and after, thingness and things, as we meet old friends revealing motives out of the depths of inspiring impurities.

73. No beginning, hence no maternity; no end, hence no paternity. We close the door, we open the horizon. Thus by divining prognostications of maternity, by searching for the consequences of paternity, we plunge into the mesmeric brilliance of symbolic transfigurations. Strangers to our mind we merge with projects we never
understood or never perceived—such incomprehensibility culminates our full realization.

74. Confusion begets evil, fear begets malice, panic begets fallibility. Interact so that impurity will emerge. Summon all things small and great. Love what you cannot understand.

75. More transparent than water drops, more luminous than burning flames: goodness is the eternal enigma, acting in goodness, thinking of goodness. Thus, the one accommodates the other in mutual integration; the one reveals the other in mutual recognition; the one reveals the other in mutual fusion; the one foregrounds the other in mutual singularisation.

76. Through fierce battles, minor victories and major defeats, we rest amongst broken lives and ruins. What we learn is overflow—the mind goes everywhere, although it wants to be still and negate itself. The continuity of space destroys every illusion about illusion—space flies with the earth, it has wings and is grateful.
77. Things fall as we rise. We fall as things rise up. They touch us, as we touch them: it is evident, concrete, somatic. Sometimes cultures are founded on objects, other times cities are built on propositions. The salt blows and erodes, the sand whirls and sweeps away. Great promises are motivated by erroneous premises. So the natural is unethical but the ethical is natural: the tragic emerges out of their conflict.

78. Tragedy is the dream of innocence. Only the tragic restores sight from abstractions, numbers or absences; it suggests how to exist with generosity, how to be with gratitude, how to offer with humility, how to act with forgiveness, how to think with gentleness, how to hope with endurance, how to receive with grace. As we fail to respond, our mind wants to descend into emptiness but meeting other minds takes you elsewhere—the unpredictable elsewhere.

79. The deed is not enough, the intention is not sufficient. You do the wrong thing with the right intention, the right thing with the wrong intention, evil without wanting it,
good without desiring it. To the bystander an enigma, to the student an impossibility.

80. Complete characters committing incomplete actions; incomplete characters committing complete actions. The amorphous conception of lived experience, the apostasy from the word, the struggles of imagination to visualize death, all forming an initiation to the unforeseen manifestations of presence. Passions cannot be cleansed—they are coming back more strategic, angry, demanding. Memories cannot be extinguished—they return innocent, sublimated, reverential. We comprehend, we expect, we tremble.

81. Consequences unpredictable, acts questionable, motives obscure. Doing good without calculation, being good without premeditation—all rests on the balance of being aware and being unprepared. Being good without premeditation is ethical and thus tragic. What is right is not always good; what is wrong is not always evil—more tragedy again. The scandal of goodness.
82. Our defeat in history is the grand narrative of being; the discovery of limits, the acceptance of limitations, the endorsement of insufficiency. Although we know, we do not admit; although we like, we do not pursue; what you have lost is what you find. I fell into the well of unity, I am drowning but I am still thirsty. The tragic liberates existence from the circumstantial.

83. Ethical actions minimize the evolutionary potential of human beings: the way of the human so unlearnable, unworkable, unnatural. Every word is a trauma, every sentence a termination: language kills, language ends. A new touch a new identity: thus, meaning, hope, passion, contradiction, faithlessness, the paternal threat, ritual eternalisation, the maternal rejection, premonition, labyrinth, libidinous fears, somatic ecstasy, endless translucent presence.

84. The more complex the mind the most vulnerable the being. The stronger we become, the ability to understand diminishes. Living the death of all images, the life of the mind is enhanced through the infinity of space. Stones, crystal cubes, echoes
of subterranean processes, losing certainties
things console us, through the mysteries
of writing, the revelations of symbols, the
compassionate actions of strangers.

85. The greatest moment is like a catastro-
phe; the greatest virtue like an unnatural
habit; the greatest form like a broken stat-
ue. Close and remote, part and whole, sol-
id and liquid; they clash, they regroup, they
separate. They have names still unrecorded
but full of miraculous claims.

86. “I see the incandescent ground, the per-
petual vitality of objects, the original spasms of
self-oblivion. I see in me the abyss of all inter-
pretive schemata, the hypostasis of noetic compe-
hension, the chaos of all spiritual entities. In the
introspective self, time opened itself like a growing
tree, space solidified like a flying animal. For far
too long I carried this about; I, the broken vessel
caught in a net of amorous sparks”.

87. Plenitude, full of forms, sounds, smells,
tastes, touches, intense mental processes,
innumerably objects, omnivorous know-
ing, voluntary ignoring. Destruction yet
construction, cessation yet continuation,
decaying yet regaining. Plenitude—it safely carries all beings through all submissions, bondages, insecurities. The existent is irreducible to its history. Strong winds carry it elsewhere, there is no anchor, no destination, no compass.

88. Numbers increase and decrease. Equations are formed and rejected. Denominators are added and withdrawn. The wind in the wake of primordial uniqueness, the music in the vigil of all lost causes, the sonorities from the savage colors of the sky. All together make something that was not in them when they were assembled. It cannot be deduced by its parts, it won’t be understood by studying its specificities. It is embedded within although we believe it as coming from without.

89. “We enter the garden with the sighs and the voices, the first bodies naked in silence, in premonition and curiosity, we withdrew and abandoned them in their swoon, we opened the gate towards history, paradoxes and sweat; it was a very cold morning out there, and we took the path of contradictions, through many faces and myriad hands, we designed the cities that will be made,
we studied the words that will be articulated—it is this land that we admire, in awe and wonderment, it is a very mystifying space, mystifying indeed”.

90. As the human is lost during its realization, the inhuman is born like an inspiring shadow, the body draws us high and then down, then low and low, down to the depths of unimaginable magmas, to new embodiments of presence. Collect the abandoned; gather the rejected. All presence is an advent in pure spaciousness through the impurity of beings.

91. Sounds, sounds, interminable sounds, avoid stillness, silence, tranquility: the mind is nourished with confusion, exists in confusion, the being emerges as disruption, harsh and violent polyphonies, through manic laughter, desperate crying or angry scream. We will never know who we are, self-awareness is the trap of all illusions, evil deeds and false images. Only impure experience can teach us innocence.

92. The thingness in the self liberates us from the prison of ideal subjectivity. We
cannot be diffused, decentered, dissociative; we remain syncretic, localized, responsive. Form is interiority, form is prismatic presence—understood yet inexplicable.

93. There is nothing more impenetrable than space, yet the human pierces through it exuding images or speculations. Discolored by limitlessness, the human lives freely through boundaries. It imposes constrictions because of its thirst for infinitude, it imagines immobility as it runs through vastitude, it constructs objects as it falls into nothingness. It desires its completeness yet it struggles with its own density. It wants to come back, while it is never gone.

94. Infinite and unending greenness of human fingers, making objects, constantly new constantly lost, in tall edifices or in dark recesses, abandoning the mind to euphoric illusions, or reclaiming the mind from its destructive certainties—take hold, seize the ephemeral, bring forth the unillumined; you infinite, unending greenness, colorful sweat of decomposition, unyielding freshness of phenomenality.
95. Embodying the wonder of oceanic restlessness, the paradoxes of endless blue skies; embodying the dirty streets of foreign cities, innumerable echoes of crepuscular farewells; embodying vibrations of disturbing silence, the permanence of abyssmal geologies, architectures of dark animal impulses, the tectonics of suffocating religious restrictions, or images equivalent to the fires of grand historical cities and other unforgettable imaginary moments—pure presence open presence, edge of space edge of self, all encoded in daily rituals or collective myths; embodying not representing.

96. Aristotle in Heraclitean metaphors; Heraclitus in Aristotelian analogies; trajectories that thinking must cross, from the uncertainties of the concrete to the affirmations of the abstract. Be impregnable but always surrender.

97. Existence, speech, life and mind, multifarious materiality, flesh and home, form and predication, quantity and image, resting at one place, being touched and being inhaled, perceivable yet moving, suffering and affected, full of the power of disturbance
and the powerlessness of self-awareness, dark light and luminous solitude, we go through without being identifiable and without being attributable, in ebb and flow, the conceptualization of minerals, in themselves not conceptualized.

98. When strong, always show powerlessness. Truth was, knowledge was, faith was, love was—now only presence is.

99. Plunder all lush lands because fertility never ends; seize all exits because borders cannot be controlled. As all paths are lost, fresh promises can be given.

100. Polycentric dialogues, seeing through translucency, the verbification of nouns, the concretization of the I, thus temporalising thinking, forming temporality itself, imagining atemporality, interrupting the systematic, accelerating movement, recognizing invisibility, liberating corporeality, fusing dimensions thus overthrowing historicism, overtaking power, overpowering culture, overthrowing occlusion, through lucidity, through inception, through identity. Succumb, submit, capitulate—but
think rebelliously, think erroneously and fail again, fail, go astray and fall, fall, fall.
The *Reflections on Presence* is a philosophical notebook which explores the complexities and concerns of contemporary conscience. They construct a program of ‘spiritual exercises’, in the tradition of Marcus Aurelius, Ignatius Loyola and Nikos Kazantzakis, starting with the recognition of contemporary disillusion followed by the gradual investigation of the interconnected nature of reality and imagination, the affirmation of the individual presence and the ethics born out of such presence. They culminate in a vision of existential transparency that links poetry, philosophy and religion through the impure materiality of the everyday being.

“Vrasidas Karalis’ *Reflections on Presence* offers a ‘narrative’, that is really a philosophical progression through five stages or ‘seasons’ from nihilism to creativity. The work is highly original, and contains some striking images and ideas. The work is presented in an aphoristic style that might be said to invoke Nietzsche, but it seems to me most reminiscent of John Fowles’, *The Aristos*. *Meditations on Presence* is the sort of volume that one could open up at almost any page and find something that would stimulate and intrigue one’s thinking.”

*Jeff Malpas, Philosopher*


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