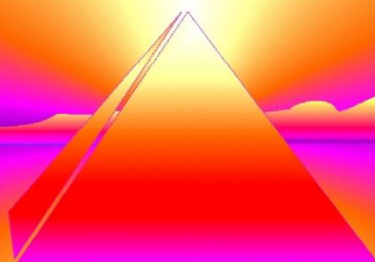


*Alain Vautrin*

CENT.NOM  
HIS TEACHING



The fear, mother  
of all the veils

Texts written and revised by  
Alain Vautrin  
Août 2018

Éditions de l'anneau d'or

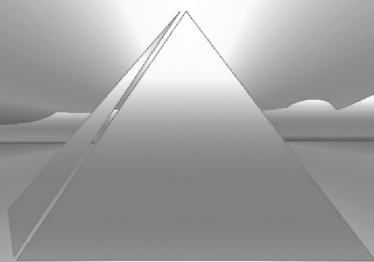






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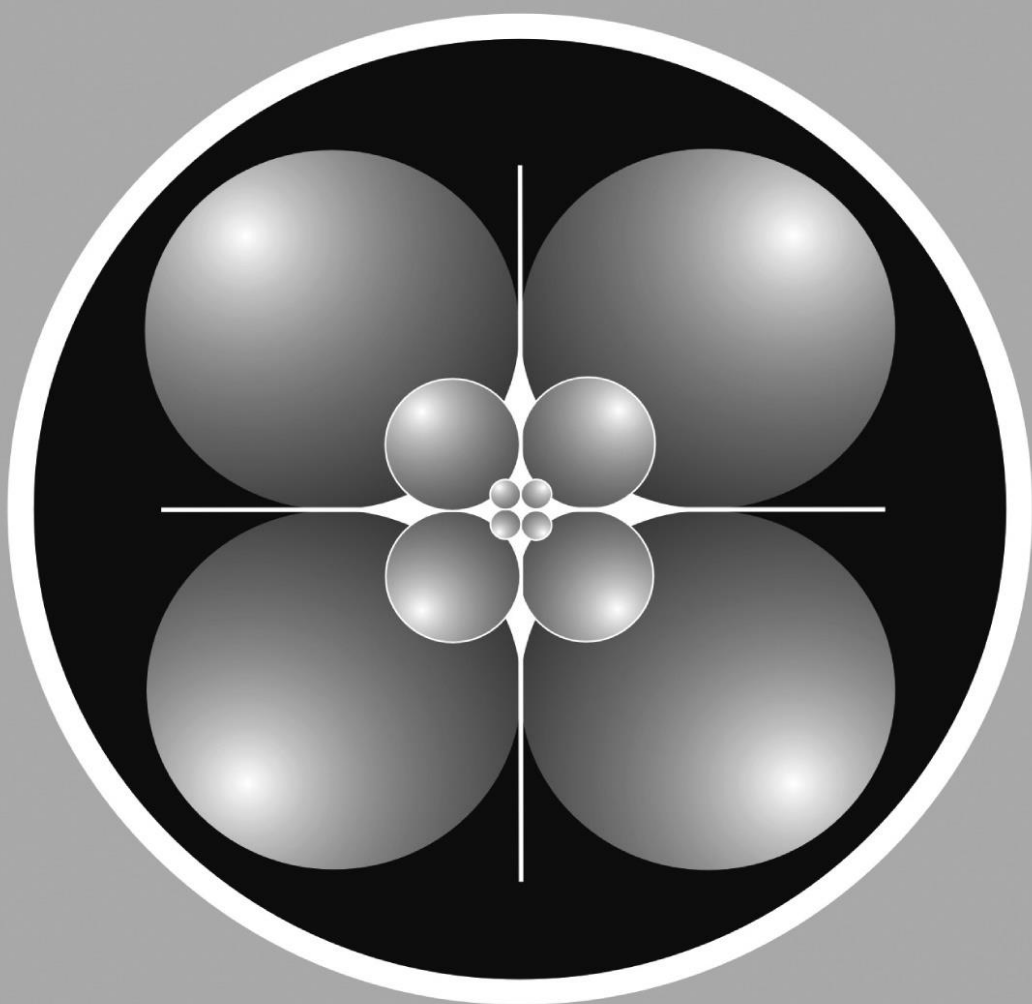
## WORDS FROM THE MAN WHO LISTENS

The conscious man forges his present and establishes his future. Unbeknownst to the majority, times change and man, often, finds himself facing situations, events that he cannot keep up with anymore. Overwhelmed by these facts, this man finds himself displaced in another space, another time, and he, being disoriented, is paralysed in his action. And this action, this work, that humanity brings without respite, can, in certain conditions, be at a great loss. Resulting from a multitude of circumstances, happening on the totality of the globe, the transformation of the human thought has already entered into full action. A renaissance is propagated on the whole humanity and, whatever might be the order, classes, levels of each individual, society, all, we will be engulfed in that great movement. And it is with joy that we participate, in this new impulse, to make known and to propagate this universal thought, this language, that was always ours but that through times we have forgotten. Resulting from exceptional circumstances of life, I sat and listened in to deeper voices that inhabit and guide us. In this action, I do but transfer what I have received through voices called inner voices. Each being, one day or another in his life, is called upon to act. I have received this call and I answered it with enthusiasm and thankfulness. Because, in this action, IV I found myself again, identified myself, and I can affirm that, just now, I am born consciously in my materiality, in my body, in

my world on this planet, with you all. And I wish to each one to hear this call.

Alain Vautrin

*The man who listens: title given by the spiritual source CENT.NOM for the service and the action of Alain Vautrin.*





## THE FEAR, MOTHER OF ALL THE VEILS

AV. Father, my Creator, my God, in this privileged instant, I welcome you, Father, we welcome You, I welcome my family: my brothers, my sisters and the whole humanity. By their presences, I can feel your effect more powerfully in my dwelling, in our dwelling. Blessed be your presence, Father, in each one of us. Amen.

CENT.NOM ::

The fear, mother of all the veils that have been deposited upon each life, each being. The fear is and will remain the greatest curse upon us all. The fear makes itself be heard because we do not bear his presence in our dwelling, in our conscience and this, constantly. We are not faithful to our Father, Creator, God. This absence, thus created in our unconsciousness, creates upon us this solitude, this dismay, this anguish, this doubt and, above all, this eternal questioning.

The fear paralyses us, and takes effect on many facets of our life: as the fear of living, the fear of dying, the fear of being very simply, the fear of succeeding, the fear of the failure, the fear of the sickness. Our fear takes all kinds of appearances and expressions and often dresses according to what pleases each one. The fear appears often in the very instant where one stops to act. In this halt, the doubt invites itself and becomes our

faithful companion: the doubt becomes the fear of succeeding, the fear to live and even the fear of being, in these circumstances our confidence is undermined and is no more. Our might, our talents, our energy are no more available and yet suffice it but of one instant of faith to accede to everything that is allotted to us.

The fear strikes down all the lives and shortens the life of these creatures, of these men, women, children, because the man, the mankind, lives, in duration, but the instant that each one grants himself to live out of the fear, out of the doubt. The fear chokes, prevents the blossoming and installs, in each dwelling, our demons. The fear prevents each being, to learn by the real-life experience, to learn by the experience, because nobody can learn if he is dominated, and prisoner of his own fear.

The fear keeps some entire humanities to the slavery and each man is the jailer of his own prison. In fact, the fear exists only in the one that sustains it, that nourishes it, that keeps it as a guest.

Whatever might be your condition, whatever might be your step, your age, your experience, your real-life experience; it is time, from this instant on, to understand this shadow. These veils exist only by your own facts and your own actions. A clearer understanding of your fear will allow you to liberate yourself from your handicaps. The evolution is not possible for whoever it might be and even for the greatest ones, because the fear corrupts and chains the majority of the men and those who have been enlightened in this sense about the subject become strong beings honouring what they have received.

To live without fear, beyond reproach, one must simply acknowledge his Father, his God, his divinity: to

bear it at the highest of our dwelling and, at no time, to lose the sight of it from your conscience.

The man has forgotten what he is; he has dwelled on the appearance, on the image, on the structure. But he has not known to retain this conscience of the vital force of the almighty, of the creator, god, who is in each life and who inhabits and animates each creature, creation.

The fear is propagated from father to son, from mother to daughter, from society to the individual and from the individual upon the societies; the fear is maintained and that in the ignorance of each one. The one who knows this weakness, who recognizes it in himself and who has not known to abandon it, then, loses his powers, bears and frightens, and instructs his entourage on this belief in the presence of the fear, by sowing the doubt, by maintaining the uncertainty and that, by rebound, creates the deception, creates the pain, bears sickness, ensures the failure, assures our hell inside our own doings.

Whatever might be the rank of the servant, whatever might be the rank of the creature, whatever might be the plane of evolution of this creature, all are menaced by the ignorance of this flaw. And this one is always born during the absence, in our consciences of the presence of our Father, Creator, God in our conscious lives. As a result from this state of being: an ignorance almost perpetual that by habit excludes us, and by far, from our essence.

In the more elevated hierarchy, certain beings have been able to live and live out of any measure of the times known to the man. But, whatever might be their plane, their level, the fear always comes to haunt them, to menace them.

The absence of God: of the very effect of our divinity, has the might to enslave us and, above all, to prohibit us from the access to the might of our inner movement, to our own action; and to lose, by the fact, our creative action. The one who acts does not waste his time to think anymore. The fear makes emerge the doubt, an illusory form of the thought and this thought paralyzes us and prevents us to act.

The divine thought has the might to reason without intellectualizing and without bringing fires upon some or other helplessness that could inhabit us. A thought an action, an action a thought. Such are the rules of the builders suggested in the teaching of CENT.NOM.

The one who becomes conscious of this ferocious enemy that is the fear then, reveals himself and discovers himself as a powerless being, and suffering. And this face-to-face meeting is often disturbing, upsetting and, from these first instants on, it is easy to push our state of fear aside by using the language of a wise intelligence that will whisper in the ear these few counsels; "the fear exists only for the fearful persons, you are strong, you are mighty".

But the fear, the doubt, always comes to rejoin us one day or another, there where the effort has not borne fruit, there where the hope has lured us, there where our way of being and of living seemed right and yet has made the fruit rot.

In these instants of weakness, we are obliged to notice the effect of the fear. And, as soon as we are menaced by it, the veils fall down the ones upon the others and cover us and prevent us to see, to live, to breathe, to be and to act. And this tenebrous condition is the fate of many and nobody, even the most elevated

ones, the most luminous ones; nobody is sheltered against this darkness.

Suffice it of only some instants in this becoming conscious, to realise and to accept the facts, to at last be able to see in ourselves what we are. If we are inhabited, if we bear the life, if we bear the force, by the effect of our divinity, the effect of our Creator, in our dwelling. And it is easy to notice that our mishaps, our pains are and remain some real facts of an absence of alliance with our own divinity, of an absence of alliance with our own manifestation.

Because the one who calls upon his Father, upon his Creator, upon his own divinity, automatically calls to the light, to the life, to the healing, to the might, to the intelligence, to the sight, to the understanding of what he experiments in his own life.

Whatever might be the rank of this individual, if he is faithful to himself, that is to his divinity, to his own manifestation, he will be elevated again, instructed, borne, inhabited, he will be life, energy and he will rekindle himself. His face will not bear the mark or the imprint of the time, because the true real-life experience lives itself through our manifestation, through this bearing of the presence constantly.

And this real-life experience then inscribes itself upon our being by the path of the blossoming, by the path of his glory; and his glory knows to manifest itself in our dwellings by enlightening us and by making of each one between us beauty, harmony, intelligence, comprehension, wisdom, equilibrium.

The one who bears his father, who bears his divinity in his higher self, is not afraid of whatever it might be any more, whoever it might be, and does not fear any circumstance, because he goes, at a good pace,

to live what is brought to him, in this instant. And, only in this action, the instant, the present time, the real-life experience, then inscribes itself and instructs us.

And the one who appreciates the living in his step becomes, under this enlightenment, the living one; the one who, at each instant, lives a freedom, because mighty, love, peace, abundance. He does not let himself be inhabited nor invaded by the look of the others, marked by their own fears, by their own doubt. To live is not experimented and is not practiced in the fields of the fear and of the doubt.

The one who believes to acquire the experience through the doubt, his apprenticeship will have some failures and will mark the development of his intelligence, and will affect his knowledge. By frequenting the doubt and the fear, one lies to himself, there is no real-life experience that can inscribe itself in our dwelling and bear the fruit, and bear the flower. Our true blossoming always follows the curb of our manifestation and it remains excessively sensitive to our divinity; of the vital force that sustains us.

Because the one who believes in the life lets himself be borne by this vital force, by his divinity, and lets rise up his joy and embraces his time of grace and lets his glory grow; to be glory, it is to live, it is to heal, it is to love, it is to be the total abundance. But, for this to happen, he will have to get rid of this yoke, not dozing off in the reasoning, not suffering the tyranny of his intelligence, because the fear is the master of these labyrinths.

The fear makes its roots much more profoundly in our being, in our viscera, and the emotion of the fear: the fear to live, the terror to die, the dread of suffering, the shame of the failure, the escape in the solitude; those terrors paralyse and darken totally our

intelligence, our knowledge or some other acquirements.

And, whatever might be the advices of each one and of all, whatever might be our real-life experiences, our personal experiences have but little effect upon the one who suffers, upon the one who is under the tyranny of this shadow. The only way to heal oneself and to heal ourselves is to pass by the supreme might of the Creator, by the love, by the abandonment of all our acquirements, of all our chains, of all our ties and ambitions. Because what we believe to gather through the experience may be a plus or a minus.

To heal, one must do a cleaning to throw everything out of what has been acquired, good or bad. Because the acquirement remains, upon our lives, a burden, an obstacle, a hitch.

To live, to live ourselves and to bear life, we must accept to be born again at each instant. And, to be born again, we must accept to die, to quit what we have built. Because the greatest creators always leave the moorings of the experience. Because the learning, the experience remain a hold, a comfort, a security that, at the end, propagate the fear and the doubt, because what you have gathered in this instant, to-morrow, will not serve you.

The living is a state of being that is still borne by the body, by the emotion, by the pain. One can hear oneself live, hear oneself suffer. And the one who listens to himself, with the eyes of the truth, will know what inhabits him. And the grace of the happiness, the grace of the peace, the grace of the love, the grace of the life, is very simple to hear if we let ourselves be relieved of our ties.

This grace, in the instant, chases away any night, any veil, and sets us again in the movement, in the force and, even if we are tired, this energy of life, this vital energy, divine, this vital force, rises up again in us and invades us and often makes of a weak one a strong being and almighty, and his might, to this being, does not depend anymore on his will or on his force said physical.

The effect of the vital force has the might to appease us, to bear us and, to recognize its presence, the tiredness is no more in the dwelling, and the rest, the recuperation, is made in some instant. And, according to the bearing of our vital force, of our manifestation, of our divinity, this recuperation, this return to the joy, this hymn to the life, is made totally.

This grace is heard, upon our being, in its wholeness. And, whatever might be the pain, the ache, the doubt, the thought, all are subjected to silence. And, the more we bear this vital force: God in our dwelling at the highest of ourselves, the more the heavy aspects of our real-life experiences, of our life, disappear. And there only we may blossom.

Because, under the effect of his glory, by the effect of his glory, everything becomes simple, easy. And, in these instants of grace, we have no more the time to ask ourselves questions out of our manifestation, divinity, God.

And, as soon as we dwell upon our case and we reflect on our subject, we ignore then our divinity, we turn our back on it and we make shadow to his effect. And, in this step, if I ignore my divinity, my vital force, my god, I am sure to be born to die. But, if I let his abundance, his love, his life, the effect of my father, take place in my temple, then I am born to live.

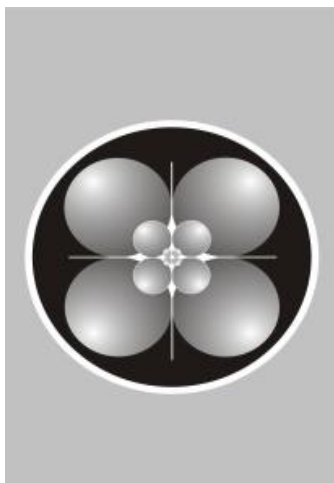
And to live does not know any pain, any solitude, and any shortage. Because, when we live, we are filled up with love, with intelligence, with comprehension, with wisdom, and above all with peace. In this state of being, our needs are filled up and, because filled up, then I do not cry with pain anymore, but I chant, I am celestial chant, I am this celestial voice.

And, whatever might be the acceptance of these facts or not, it is simple to try this part of our being that is proposed to us this evening; this offering, this gift is there for us all. Suffice it to open ourselves, to abandon our personality and to let emerge the effect of our essence, of the individuality; to let appear our divine, our "I Am", our manifestation. We must be dazzled by our joy, by our love, and by the peace that inhabits us, and the healing that takes place in our dwelling.

The fear is the mother of all the veils that prevent us all to be life, to be divinity, to be manifestation; this vital force almighty that is the fact of our father creator. The one who will face his fear, who will receive it, will call upon his inner God, and this one, in the instant, will be no more in our existences. Amen.  
End.

**Revised in this day of the 02-08-2018 - Alain Vautrin**





## **LETTER TO THE READERS OF CENT.NOM**

Written and revised by Alain Vautrin  
From the answers to the questions  
Asked during a public session

### **THE FEAR, MOTHER OF ALL THE VEILS**

AV. Proceed to the questions, but for this to happen, they will have to pass, if possible, not by the understanding, but by the living, by your profound emotions and, without intellectualizing your demands. We must bring the object of our questioning by that path. Thank you.

I shall start by the questions of those who are ready. You may relax and move a little. And it is not always easy to

remain immobile on a long period of time. Then, I am open to your questions, and if it is possible for me to answer them, I would be all happy.

We must die to everything we have acquired, good or bad, to be able to live and above all to recognize what the life proposes to us. That is the most difficult part for us, because what we acquire through the effort, we cannot abandon it and, often, amongst our possessions, we have accumulated some beautiful flowers and amongst these ones some are invaded by weed. And, when we attempt to get rid of the bad flowers, often we amputate the good flowers.

We must always progress in our experiences to be able to blossom and, as soon as we have completed our current experience, we must of course pass to some other stages. During our progression, during this apprenticeship almost permanent, we keep our energy while remaining simple and clear in our actions. Let us not burden ourselves with our acquirements; with our knowledge and above all, let us not overload ourselves with this hindrance which is our failures that we have encountered during our apprenticeships. When we act in this sense, many opportunities are offered to us and make us prosper, grow.

The nature remains our greatest master teacher to cite but one example of the abandonment of the acquirements: we may notice in the passing of the seasons that some trees are shedding their leaves before the arrival of the Winter. A multitude of plants enter in rest and sleep. An impression of silence, of vacuum invades the places to allow the preparation of a new creation, of a return to the life, of an effort of regeneration when the Spring will make its first steps on a Winter out of breath.

If we transfer our observation on our real-life experience; some amount of experiences that rises and lies down if the need arises of our wants. We may notice shrewdly what we shall live during our life; our own passage of the seasons in our dwelling. We shall know the joy of the Spring where all our hopes seem possible. Our Summers will invite us at the labour without really know the fatigue. Our

Autumns will reveal us the fruits of our pursuits, the sense of the sharing, a symphony of a multitude of little joys that will know to calm us and above all to bear us at the passage of some shortages; because through our losses, we revitalize ourselves without being conscious always of it. Conscious of these rules, we welcome these different rhythms of life and these ones will bear us through our ages by maintaining us in this joy of being, nourished by our discoveries, willingly of our apprenticeships.

If we remain blind and deaf to the different voices of the teaching might it be by some professors, might it be by some wise ones and for the blessed ones by the nature that remains the best counsellor and teacher. If we do not remain in the listening in to stay enlightened, it is highly possible that the contrary inscribes itself in us, and that we might remain tied to our old learnings, to some bygone experiences imprinted often of deceptions then this ensemble of accumulations becomes a weight, a restraint, and above all drains our vital energy and keeps us in a state of powerlessness. In these circumstances, everything becomes heavy and difficult to manage and above all does not bear fruit anymore.

It would then be wiser to get rid of these imprints, good or bad, to recuperate our powers, our energy and above all our creativity. By thus proceeding and by choice we have at our disposal inexhaustible resources, our creativity remains active and alive, this one sustains our passions and gives us a might in the pursuit of the object of our researches. This way of being and of living heals us from all our aches and makes us go forward to the land of the abundance and of the well-being.

To live, we must really die to what binds us and if we do not overcome this ultimate condition then we cannot renew ourselves and we fail surely towards our final degradation. The conclusion is painful, but we must remain awakened to this reality.

Our state of immobility is and remains always a discomfort, a profound and dull pain. We are; life, energy, we are some chalices bearers of our divinity. We are some torches, some conscious suns, some universes in perpetual movement. We have received these powers, these qualities, and this from our origin, from our conception, on the rising of the thought of our creator in his spirit.

To begin the motion we have received some legs, to work we have received some hands and to motivate our actions, to manifest our creativity, we have received a brain that for the instant outshines any understanding that our humanity has embraced beyond and across all the times. In our immobility, we take refuge in the illusion by retreating in our thoughts, our mental. Our mental has not been created to be our gaoler, our prison. Our mental knows its full development, blossoming in the enjoyment of the movement heard and spread out on other levels of our comprehension in our conscience.

To take refuge in our mental, it is to escape from our dwelling, escape from our time, it is neither to live nor to manifest ourselves. To live oneself, it is to hear everything that happens in us. When flee from our temple, the felt discomfort will be more and more present, persistent. And, because ourselves absent of our reality, we therefore become irresponsible.

But the contrary inscribes itself if we face the life, and if we regain possession of our temple by inhabiting our body through our fields of experiences. Then, we have access to our own management, by being responsible and thus we find again all our powers ready to serve us upon demand.

To remain alive and in good health, the body must remain in movement and in action; to maintain this mechanic in perfect order of functioning, in order to answer to our needs and to work on our pursuits. In our present societies, we must remind, to all, by insisting on the invested effort on the physical side of the effort; to act, to remain in action and support at any instant a project in our materiality.

CENT.NOM underlines that the walking is and remains the universal metronome, is our metronome. The wise ones of all the times were saying that it was the pace of God. As soon as we take action, start walking, all our latent energy and our resources reactivate themselves and set again in circulation and elevate themselves in ourselves and make us strong. Our idleness leads us straight to the ill-being, indeed even to the sickness.

The healer is striving to balance our energy and to set straight again our systems in activity so that our divine energy might recover its natural course again. A good healer shows us the path to the well-being that he will know himself to bear well and transfer. Thus, the cared one will have no dependency towards the healer, because light liberates.

Through this understanding, the cared one will be able to recreate at any time this return to his well-being, this return to his health. The healer is the occasional angel from whom we receive the help and this is called the grace; the State of Grace. The grace is a gift that is renewed to us, according to the need, at different internals of our life to remind us that in ourselves, we bear God, its effect, its might.

How to describe to you the bearing of this energy, of this vitality? When we live this bearing the energy of our energy of life, this force is felt in ourselves under the form of a pyramid. Our foundation is vast and profound. This mighty energy in its elevation refines itself, to answer, in its ascent, to all our most subtle needs, and at the summit of its elevation becomes light and its beam of light then enlightens all the places where our different intelligences prosper. These mechanisms answer to the very dictations of the spirit that animates us, that inhabits us.

Our base thus well anchored has the might of extracting the vital energy from the bosom of the mother-Earth, a little in the same sense of the roots of a tree: these ones have a might of extraction that goes beyond the very appearance of the roots of our tree. The rules of equilibrium

and of harmony manage the development of any life by answering to the needs of each one of them and of course by respecting a proportional of the levels of conscience that call upon or make the demand.

The rise of this luminous sap will become always stronger before our becoming conscious and before our decisions that go in the same sense of our own elevation. Our blossoming will become joyous and, who knows, may be glorious. The expression of this vital energy under this pyramid-shape attains its full development, because sustained and reinforced by our different stages of consciousness that remain in action and that do not doze off under even some appearance of success.

In land of abundance or in sterile land, all depends on our look: this conscience that does not know sleepiness. At this stage, our divine spirit is a full-fledged active one in our life. Under these rules, the torch of the life catches fire and enlightens us for the whole time that is allotted to us to live in our experience.

When we settle in the idleness, we do not respect anymore the rules of life. The pyramid topples over. Our mental monopolizes more energy than necessary and, under this effect of disequilibrium of our inner harmonies, affect our organs, our viscera and the ensemble of our structures by subtracting them from their sources, of this vital force that sustains us, that bears us and keeps us alive, still represented. These states of being may then become harmful and go against our prosperity, of our health and may very well steal our life that we have received. The energy of the life prospers and is represented always in the respect and under the dictation of the grain that it serves.

At the accumulation of their observations, our wise ones have relied on the example of the trees for their personal development that always remains in the respect of the rules of life. They always develop under the rules of the equilibrium by embracing their own harmonies, according to the families that they represent. Meaning that, all those who

prosper in earth blossom in heaven. This rule has known to establish the maturity in these observant ones.

Each one according to his capacities, according to the talents that he has received will have, with a right enlightenment, to make the choice of his service, of his action, of his trade, of his contribution to his community, but he will have, whatever it might be, to remain action. Because the laziness decays our powers, immobilizes us and swallows us. Our temple is energy and action. Our mental often is bad counsellor, it can mislead us by substituting what the life proposes to us by a chimerical illusion where we lose effect and lose our authority, because our gestures fade out in the profusion of our thoughts. Besides lying to us, to mislead our mental can steal us of our joy of being. There is the right way to recognize in which universe we live. And, it is still time to act to save us from this harmful hold.

The hara, centre of all our universes, centre of our emotions, is a most powerful director because visceral that, itself, avoids all the reasoning and carries on without respite a combat to maintain the inner equilibrium of our being.

Our intuitions, our emotions, our feelings are often very close to our truth. Our truth may be heard and may take body only in our reality, by our actions in our daily life and in everything that is tangible. Out of these parameters, what is heard remains illusion, a lie.

When an alliance is done between our reason and our emotions, between the crown of our dwelling and its base: between our heaven and our earth, between our mental and our hara then we may manifest what we are as the sum; the unicity of our being.

As long as these conditions are not filled out, anything we may express is the division. The division leads always to the chaos, to the destruction and to the ill-being or to the absences of happiness. This combat between the might of the life and the might of the death is and remains constant: it is named the movement of our moods, of our health, of our

conditions of life, and we must steer a steady course, and assure a stability in our life.

Our own universe has its hara and its mental as everything the creator has created and manifested. The mental remains upon everything, and all, his spirit. The hara, from its capacity of enjoying, of suffering, may create everything, may give birth continually to the life. Our humanity perpetuates itself by an alliance between the feminine hara and the masculine hara.

The mental bears in capacity the might of the intelligence, the might of the comprehension, the might of the memory and the capacity to analyse, to structure, to create some new schemas of life according to the accumulated data from the times immemorial.

This double polarity of the same origin engenders, through alliance, the might of manifesting the life endlessly and to welcome the breath of our creator. Under this enlightenment, the path of the wisdom guides us and sits us in the breath of our inner creator and calms us and appeases us. We are imaged and we live in his image, in this support that is our body, under the ruling of the superior governance of the intelligence of the matter; enlightened by his spirit: such are the rules of the incarnated ones.

This condensation of the energy in these forms of expressions has primacy in our universes. These rules of physics will have to enlighten our understanding and to bring us back to order, because, in the ensemble, we often suffer the effect of the erring, of the wandering and of the illusion what slows down the pace of our blossoming and that can in the end, deprive us of our own joy of being in the time that is granted to us to live.

Without this calling back to order, our manifestations remain without effect, without weightiness in the elaboration of our own structures, expressions and hymns of the ages. The production of the life remains always subjected to these multiple variable of the rules of the evolutions in progress.

The more our stubbornness is persistent and the more the calling back to order becomes strong. We fall down a

multitude of times before entering in the wisdom if we have the time to enter in this grace. This school of life is often painful, because our obstinacy dampens the gratitude. It is not the circumstances that overwhelm us but our attitude that has enslaved us or that liberates us. The negative sides of our evolution often have as source our own ignorance and, by repercussion, the disrespect to our divinity.

The references that the Bible gives us remind us that everything that is concluded on Earth will be honoured in heaven. When the terrestrial understandings are under the yoke of the ignorance of our heaven, our terrestrial then becomes our hell.

Why this hell? Because what is inscribed in our dwelling remains forever in our memories. And these accumulated memories colour our intelligence from our origin, from our birth, influence our manifested divinity.

What happens when we do not follow these natural rules? A sentiment of revolt rises in our dwelling and, if we do not listen to these warnings, the disorder, the chaos, will install itself in our lives till the annihilation of our being and will provoke our own fall, disappearance.

When the conditions worsen, it is good to halt and to question ourselves on our way of living. And see if these ways of being correspond and remain in harmony with the divinity that animates me. Do I listen to what my conscience dictates to me or I disregard it by pursuing some ephemeral glories? Our appetites sober in everything protect us from many problems, but for this we must taste some resounding failures on the path of our lives.

It is said that God took some alluvium to create the man and then he has breathed upon him to give him life. God, by transferring his breath, has deposited his vital force in us, under the shape and the image of our divinity established in our dwelling. This driving force knows everything and will sustain us at any time till we might evolve in the right path. This step in this path is heard and is recognized by the joy that bears us, by the selfless love, pure

and even dazzling. At that stage, our aches are without word and our body appreciates its own well-being, there where the time flies by and escapes us. Because the pain shows the hour upon our dwellings. Such are the landmarks that guide us in the passing of his manifestation in our lives.

We have been created to live in peace, in the joy and in the abundance. But we observe very often that the human being lives opposite of these conditions; in the war, in the suffering in the absence of joy, and knows the shortage. If we suffer these last conditions, many alternatives offer themselves to us, either we embrace these infernal conditions or we decide to take charge in order to activate a change and to create our own environment at the image of our expectations. It has already been said: "Help yourself by yourself and the heaven will help you".

The suffering can be heard and be lived on many planes of our life; on the physical plane, on the mental plane, and even affect us on the spiritual plane. We must therefore appeal to our inner god so that he communicates to us his enlightenment and gives us the courage, the strength, the determination and above all the intelligence of the circumstances of life in order to modify the issue of our experience. Our approach, our way of welcoming the circumstances, depends entirely on our vivacity of spirit. Because, from any kind of wood one may start a fire.

From the first scripts that we received from CENT.NOM, we have received a form of prayer to call upon the might that animates us; either to our inner divinity and this prayer is as follows; "I fill myself up with my inner light, the one which is forever present, while calling upon it, it enlightens me, regenerates me and makes me vibrate in a celestial colour that is the life".

This image is, in its whole reality, so beautiful, so mighty, that any other impression remains dull and without effect upon us. When our light elevates itself in our dwelling, this chant of life, this bliss of joy, fills us up, appeases us, nourishes us, animates us and activates us. And our energy roars, our force becomes soft, our will invites us to the

apprenticeship of our self-control and at last, in this exceptional experience, we are healed of many aches.

We appeal to God often when we are caught short. And, when the course of our life seems reasonable, agreeable, in this very instant we forget our inner god, and, without this conscious alliance, well! It is sure that what we shall know will reserve some surprises rather disagreeable. In this bed of unconsciousness, then we cultivate our suffering and the misery will start to expand well beyond of our dwelling.

If it is easy to lose contact with our inner god: the essential of our being, of our talents, of our prosperity, then it would be wise to take our look on the other one, on our entourage, and this profound listening in will reveal to us the celestial gems in our life that we have believed to have lost.

All creations remain the fact and the intention of this might bearer of all the ensembles. If my heart has ceased to pass judgement, then, when I take my look on the other ones, it is God that I welcome. In this becoming aware, in this true sight, then I find again my whole might of being; the one that does not upset me, but that bears me and the one that inspires me to sustain my entourage that, in the fact, is my family, my cradle and my joy.

By discovering these rules of life, then we go towards the other one, we love him without any condition and we welcome him as divine manifestation. In this way of being and of living, we will be able at last to welcome ourselves by ourselves, in the respect and to honour what we bear in our dwelling. It is not a god that lives out of the bearing of our comprehension, it is a living god that inhabits us, in each one of us, and who shines under the effect of the bearing of our divinity, of our greatness.

Inside this thought, by this gesture, by this action, we may receive ourselves and welcome the ones and the others. And, in this same instant, we rekindle ourselves and we bring back to our consciousness the effect of our divinity. Only through the others that we might heal. Being alone, without

any relation with the others, we run to the failure, to the solitude and to our own death during the time of our life.

Suffice it but of one instant of unconsciousness to lose the conscience of the presence of God. This instant of unconsciousness chases us out of our manifestation, out of our expression, and we are supplanted from our own greatness. Only the chant of our divinity has the might to make us vibrate, has the might to make shine our time as well as to give back to our body it full autonomy.

We have but to look around us, each being, each life and the whole creation that surrounds us to grasp that all the ensembles are the manifestation of the living God. When we embrace this comprehension, we become choice and gratitude. Even if you are a stranger to me, with a smile, we shall welcome ourselves. You will do the same to me to signify to me the presence that is in yourself and, even if we have not exchanged any word, the joy, the peace will be our hosts.

The other one is always there to remind us of the presence of God and, by this effect, our divinity becomes authority in our temple, in our being and in our life. That is why we live in family, in society, to reinforce ourselves mutually.

God has not created us to be solitude, he has created his families so that each one, at the right moment, might be sustained. When all these conditions are in balance, everyone lives and prospers in the peace, and the harmony, and also all know the abundance.

This evening, you have come to this meeting because you have heard a profound call in yourself, so mighty that, from the instant when you have halted, you have found again your direction. We all believe that any being is in the right direction, but it should be noted that we do not always prosper and it is good not only to go in the right direction, but also we must be authority and direction on our own lives.

Open your hearts. When we live in this divine space, sacred, the love is our instructor and instruction, and gives

us always good advice. Let talk the divinity that is in yourself.

The teaching is often at the reach of your eyes. Through the observation, we may learn much from the nature that the effort, the tensions may be also powerful when this one is followed by a revealing liberation; almost instantaneous and unexpected. The might of this liberation is always proportional to the developed effort. I shall take as an example; the pine tree in the forest, growing heavy under the load of the snow, resists, its branches bend under the accumulation of this very snow.

Its inner tonus helps him and allows him to resist and bends a little bit more by abandoning its effort of resistance to relieve its charge and at last find again its shape and its whole majesty by having for one instant abandoned any resistance. What lessons we might draw from it and that we might apply in our lives. By this principle, the exhaustion is not heard any more on our lives, in our daily life. The path of the letting go is always very astonishing in its results. This movement-spring in its quality to the effort and in its vitality in its force of recuperation is often the privilege of the mighty ones.

These examples are found again in multitude in the nature, and in our natures characteristic to the human being, and are always there to enlighten us and lead us on the path of the wisdom; profound nature of any life. By following these rules, we prosper without any risk. This wisdom makes us discover our limits and dresses us at the same time with our most beautiful attires.

The letting go is an intellectual concept and, before understanding it, we must live it by the path of the abandonment. In the teaching of CENT.NOM, it is suggested to us to topple backward to discover what is the abandonment. You may live this experience by letting yourself topple backward in the arms of someone or even you may do this very experience by sitting down at the foot of your bed and you topple backward, depositing your back

on the mattress; the acquired sensation in this instant allows us to know the abandonment, that is the loss of the contact of what we carry, there, in the instant, following this action: a free world and without any load opens itself and is granted to us.

You may do the experience and you will be surprised of what you will have access by this gesture. Rare are the times where we grant ourselves this possibility entirely new. Because, in our daily experiences, all we believe to embrace again is but the continuation of the past sequences of our experiences to this new experience. Of course, in these ways of doing, it is difficult to receive a white sheet on which we will be able really to create our life.

In the abandonment, we accede to our confidence following this detachment of all our restraints. This shock separates us instantly from our habits, from our gestures, from our thoughts-reflexes and above all from our deepest anchorages. Only in this abandonment, in this letting go, we can then find again a space of peace, of silence and an unsuspected well-being.

You may renew this experience by lying down, by depositing your back consciously on your mattress; in this movement of rocking motion backward, you enter in this new state of conscience without history, virgin.

In this place, it is easy to rely on his father, on his creator, on his God, because we do not hold any inner discourse. In this state of being, we can find ourselves again, meet ourselves up again and know our state of unicity. In this sacred act, we find again then our whole vigour. This becoming aware assures us of a refreshing sleep and will become our richness if we repeat this gesture consciously each day. This form of prayer brings back the man at his own divinity.

Someone was confiding in me, not so long ago, that when she was overwhelmed by the events, she placed her demands on her desk and said: "May he take care of that". It is surprising, but to each one his own method.

Living to live, it is above all not to be attached to certain happy or unhappy events by engraving them in our memory. I give an example; we have supper between friends and we pass a very nice evening. And, of course, to remember incites us to repeat the experience. But it is not said, that by recreating almost the same conditions with the same friends, that we might know this past elation, this joy. Because, with the time, our reactions, our states of being change, because we have been moved about in our own personal times and space. The time passes, the shores change even if we have not left behind our habitations.

Our girlfriend makes rise in us this amorous state, this privileged instant that is perfect only in this instant. We should not expect to encounter this same perfection in some other times. But we may welcome some new perfections that will create themselves on the measure of our steps and of our actions. Each time of grace is unique and, if we live other exceptional times, they will all be most certainly different in their manifestations. What we live in this instant will never come back.

A bunch of flowers on the table shows us all its beauties. Its flowers, by their robe, by their colour, by their perfume, send us into transports of delight. This harmony, this symphony, is inscribed in this space-time but we will not be able to recreate this same bunch of flowers, in any of the other times. It is the same with our meetings with our friends, with our loves; all we may gather and welcome happens to be there in our journey of life.

The attachment reduces and weakens our powers and is a form of atavism; these dependencies are directly linked in correlation to our memories. Meanwhile, we can welcome what the life proposes to us. Through our expectations, we are no more present in our present time and the consequences which follow this are often not very joyous. Because, in these circumstances, the time passes on our lives, without us really might enjoy them.

This cut, this interval, is produced often because we do not hear our emotion anymore and that we have remained prisoners of a memory, of a past, that unreels as a film and that shows continuously without we might live ourselves in the present that we cannot welcome anymore. We are no more the actors of our life. Our gestures have frozen in an unconscious repetition; a reflex that has no more effect upon our actuality. Our development has therefore halted. We can embrace the joy only in our blossoming.

If we accept to live our experience without confining ourselves in our own reasoning, by listening to our emotions in our present real-life experience, then our experience will become our teacher.

To talk about the cold when we are in the warmth in a house does not teach us anything. But to live the cold by walking in the middle of the country at - 20°C is our best teacher. Our masters await us inside of our experiences of living and nowhere else.

What is lived through the emotion, in our guts, is always more satisfying, whatever might be the level of the experience, because we are there, without any expectation. On the other hand, what we live in our mental often creates a deception. Our mental is very demanding and, thence when it is nourished, it always demands more and never less, then on follow our expectations and deceptions.

The demands of our mental are insatiable, because this one keeps counts and breathes out in the ear its intentions as for example; I want, I demand, I am worth it, one owes it to me and so on. These conditions; these demands annul all the possibilities of joys, of well-being, of peace that the life proposes to us at each instant.

We do not receive more love than we can give. I give as an example; we offer all our love to our partner, but this person might not be available to welcome it. If we are in his company, it is that probably we either, in our heart of hearts, are not ready either in the measure to receive this love.

And, if one of the partners thinks to give more love than he receives, he will have to revise his own capacity of

receiving and will be able to become conscious of what he really gives to his partner.

We may discover through experience that the abundance is always limited and proportional to the one we invest ourselves and at the place that we reserve for it in ourselves.

To accede to our healing, to our abundance and to our good fortune, we must make room in our dwelling, in our heart, in our intentions, so that these ones may manifest themselves. To believe, to have faith, to be confident are, of course, the prerequisites to the actualization of our needs.

If we wish to love and be loved, and that we are encumbered in a multitude of projects, it goes without saying that the space that we reserve to this experience of love is very restricted; and we receive from this love neither more nor less than the part that is due to us. Our part will be equivalent to the value of the intention and to the time that we allot for it.

This seems very down to earth, but, in the fact, remains our great reality. The same rules apply concerning our recovery, good fortune, the questions of money or any other project.

We all wish to be rich, but we think and act as inferior beings. We have adapted to our poverty instead of creating and of living our abundance. The conditions of our manifestation, according to our attitude, help us to find again our powers or on the contrary to bring us far away from it. Whatever might be the results, they remain always very eloquent. The tree will bear some good fruits and in abundance or will become sterile.

Many teaching suggest to us to open ourselves such as a flower. This opening is comparable to the deployment of our capacities that shine in the receiving and in the giving. When we receive, we enjoy our own abundance and this one mutates and becomes our joy, then overflows from us and is transferred abundantly upon our entourage through the path of our thankfulness.

If you encounter a person and that you acknowledge, in him, his need to be helped, offer him your support unconditionally. Say thank you to the life to have given you this opportunity to be there to answer to this call.

In this unconditional attitude, repeat this gesture as often as it is possible to you to do it, sustain your attention, bring your mark of love in the discretion, to your entourage. And you will rapidly notice that the universe in the same conditions will sustain you and will fill you up a hundredfold.

The one who thus act without any expectation, without waiting, receives. Such is the rule of the principle of the overflow; rules of this movement of the vital energy. And the one who has some expectations often remains in the waiting.

The one who waits does not practice his creative power. He is not in his action, because to do is not always to act. To be in action is enlightened by the wisdom, and to always go in the natural sense of the things. The doing is always an effort and often does not bring the expected fruits.

In the action, we live no frustration, no deception, because, when we are animated by our creativity, we are borne, energetic. The paths of our actions are always welcome and received as some gifts, as some offerings.

To be in action is fulfilling, is appreciated and grants generally the abundance upon all our planes of life. Our action always ensues from our inner divinity. Through our action, this one may then vary all these expressions. In these variations, the presence of our divinity then makes us know the joy of being. This joy makes us vibrate on the high frequency of the life and heals us of all our aches.

Let us start our day with a new look without stories. Through our divine essence, we are some creators. A creator is almighty, because he acts and uses what is there or what he does not have at his disposal. A creator has the might of attracting to himself all the raw materials as foundation to the realisations of his projects. A creator respects always the law of the present time, of the present space, and of the

constituents that are present there. A creator, through his own manifestation, may call the work that already constitutes him and he will be able to give birth to it.

The work will be nothing else than the prolongation of his own manifestation. By the path of consequence and of extension, a creator will be able to prolong the time of his presence well beyond his lived years and, by his effect, will know to rekindle other spirits in their creativity.

During the course of our experience, we often bear the shadow of the solitude. In the halt, when we look outside ourselves then we notice that many between us, as ourselves, follow this path.

There is neither error nor wandering, because there where the persons with whom we evolve and the place where we happen to be remains, at any time, our ideal conditions. Retrospectively, the time proves to us that everything we have undertaken is one of the preparatory stages to our own realisation.

The choice of our partners during our evolution is always judicious whatever might be the real-life experiences. And, whatever we might think, we cannot generally evolve alone, the others are often the accelerant to our development.

The others and the circumstances remain our settings in situation, their presences create certain frictions and allow us to actualise what we bear in our virtually.

The other ones are the leaven of our own manifestation. The other ones become our levers. Our point of support is and remains our common denominator that is the effect of God by the unity and the multiplicity of our entourage.

What rises in us at the contact of the others may be beneficial or disturbing, but never without effect. The might of this effect has the power of making us go forward on the path to the wisdom.

Whatever might be the attributes that our partner possesses, the equivalent of the residual energies is often of equal measures to both parties taking part at this experience.

Our weaknesses have a great power of attraction and our forces can take the contrary effect. These all natural polarizations keep us and maintain us in cell, in group, in organs, in body of action. In these exchanges, each one may expand his personality and develop his own power.

The tendency to keep a record of our actions has as an effect to maintain us in a miserable state. This attitude has, on a long term, perverse effects and can constitute our source of deception, even so our own failure.

A creator often draws up an inventory of what he has acquired, without nevertheless encumber himself, for his next moves. From this inventory, he expresses himself always in some new terms and watches out to the repetition. The experience therefore becomes a basin of information that grows with the time and that remains available at any instant. The experience becomes a living power, creative, because being able at any instant to serve at the actualisation of our emerging projects.

The experience is unfortunately not always used judiciously and often serves as a cover to our laziness by choking our own initiatives. Because any initiative demands some courage, demands some work, requires from our intelligence much awakening. And, to tell the things as they are, the urge of living intensely is of a great support to our moves.

This intensity of living has the power of maintaining and of expanding our inner fire. And this one, in its activity, becomes revealing agent of our talents and inherent powers to our individuality.

You believe that you have wandered and that maybe you have made some wrong choices of your partnerships during the course of your life, well! The answer is no, here is why. Our subconscious is very wise and knows to guide us with much subtlety. We are always at the right place, because, due to our choices, we establish the required conditions for our evolution and these ones generally prove to be judicious.

Each stage of our evolution manifests itself to meet our need to progress. The parts in play in these circumstantial situations will be able, each one on their side, to learn what they will have to integrate for their own development.

The school of the life offers many paths so that we might evolve, and often our apprenticeship goes accelerating when we are in interaction with the others.

The fact of choosing a male or a female partner makes our experience more gentle, and above all more enriching, because often sustained by the pretext of the love. This collaboration makes our step more agreeable. For this to happen, both parties must benefit from their partnership. If the conditions are not satisfying, then there is a natural separation that happens.

Our partner, by the effect of the mirror, shows us the reflection and reveals to us often the less agreeable sides of our personality. We observe that our differences often bear the imprint of the resemblance. These discoveries that we make at the contact with the other one may become some irritants, because we do not like to face our own shortcomings or faults. For a certain time, the straw that is in the eye of the other one makes us pretentious and rapidly, if we are true to ourselves, our look turns back upon ourselves and we become wiser, because the path of the compassion starts to make itself be heard and of course instructs us.

By the path of the understanding, the couple then harmonizes itself as the two grindstones of a mill. The beginnings are squeaking but, with the work and the time, the partners fit together in their own configuration and become complementary. If the complementarity does not appear, then, there is no partnership, no couple, and the experience is lived on another level much less intimate.

The partner that we attract, that we seduce, comes to us for our multiple charms, and often our surfacing image is reinforced and sustained by the superposition of a multitude

of other images that we bear in our inner selves and that constitute our individuality.

These attractions have a certain power, have as a goal to attract, to hold, to attach our spouse; what makes us lovable. The contrary effect can happen and be lived under the effect of the repulsion. The nucleus of our personalities repulses themselves, because often they are of similar polarity. In this understanding, thus there is no failure as such. There is no abandonment.

The abandonment is a recurring sentiment and interprets our solitude in our sources the most profound and the farther away of our memories. By these conjugated attractions, the links manifest themselves, remain in movement and, for certain ones, inscribe themselves in the permanency, in the fidelity, in the loyalty and in the longer term to a true union.

The expression of our loving capacity evolves by passing through the different facets of our experience. The marriage should be celebrated only when this maturity has been attained by both parties.

As we proceed differently, many know some disappointments and some deceptions. The separations, the divorces should not sully the step of our evolution and prove that the necessary conditions to the union were not adequate.

The divorces, the separations, inscribed in these conditions give to the concerned individuals the possibility of continuing their moves of life with another partner. The persons looking to evolve will not remain for a long time in the moroseness of the deception, of the failure.

These events often force the men and the women to question themselves. This aspect remains positive, because we often learn from our errors.

As far as your next partner, it is suggested to choose oneself, firstly, as a being, as a manifestation and above all as a divinity. Living by our divinity, what the life will propose to us will be adequate to answer to our luminous needs, therefore it will be perfect for our development. A well-kept

garden always remains productive and agreeable if we give it our whole care.

What we may gain from this session that we have received, it is that the fear is the mother of all our veils. All our sufferings flow from these fears. The societies mislead us in their beliefs through mode of transfer and reduce to silence the individuals by terrorizing them and by aggressing them in their most profound essence of their individuality. These men, under the yoke of the fear, become handicapped and cannot attain their full blossoming.

This shadow propagates itself by the culture, by the styles and by our societal rules of life. Thus this evil succeeds to deform the different structural planes of our societies. And these ones, on these models, continually forge some new projects to enslave the individual.

With the time, if an awareness is not achieved in each one, the peoples will become but a mud on which no flower will be able to grow. These unhealthy conditions annihilate the divine might of the man. Instead of reaching towards the light, we become gloomy in the ignorance, in the illusion, in the lie and the pain. All this in the name of our modernity.

Whatever might be the times in which we evolve, we must all act in this aspiration that elevates us towards our higher self, the Almighty. This attraction to our ascension, to our progressing, to our maturity, always confirms itself in this impetus towards the light, to our divinity. For this to happen, the man will have to take his responsibilities in all the acts.

This courage of the true living will know to assure, to these men, the goodness of being, to be born, to know the joy of living, to embrace his own abundance, to be love and will assure, to each one, the full expression of their incarnated divinity. These living gods will know to guide with great wisdom these peoples in elevation.

A menace hangs over, at any time, in all the spheres of our societies and in all places. This one is permanent, because suffice it of very little to fall in ignorance, above all

in these times where knowledge becomes pride in its learning.

The learning allows us to understand a little bit what are the constituents and the mechanisms of all things. The intelligence, in its actual understanding, remains a logical comprehension of our thought, but is not its breath. And, as far as the mysteries of the life are concerned, our knowledge frequents too much ignorance.

We fall again in the night of the ignorance from the instant when we abandon the sacred fire that animates us: this spirit that is the vital force of any life. Without the awareness of this breath, we are in the impossibility to shine, to live and to embrace our own divine manifestation that animates us.

This effect makes the difference between the man son of God and the men sons of their father of flesh. If our terrestrial father is son of God by his level of consciousness, we could hope to be the son of the son and then the sons of God who support us, who animates us and who loves us.

By incarnating ourselves, we are not alone because the creator, our father; our inner God accompanies us during the whole journey of our experience. If we live some solitude, some anxiety, some doubt through the path of our fears, it is that we are still in our night: an ignorance that cannot hope to shine without the intervention of our divinity.

This filial link will be established between all the men who will have welcome this living, this state of being, this awakening, this blazed conscience. This living allows to each one to find again his place by letting himself be governed by his own manifested divinity.

To bear God, it is to be life, it is to manifest his presence all divine in our dwellings, it is to be joy, it is to be love, it is to live one's abundance. We can love only if God is our effect.

Through all the times, these men, these women who were living this effect were called the robes of light. At that level of evolution, the man comes back in the abode of his

father, such as the prodigal son. And the man becomes the son, the daughter of God. In this step, the child of God is, through his gesture, the living god.

Whatever might be the name of the religions embraced by his men, all are acknowledged of all because they are the manifestation of God, they are his life, his love, his healing and, whatever might be their language, all hear them.

God welcomes us, loves us, hears us, and understands us. His sons and his daughters are his effect, his fires, his glory, and are there to elevate us to our inner father and to ourselves. This return to ourselves appeases us, heals us and, under this effect, makes of us his own joy. The joy is his life, is his love and his abundance is his glory.

In our societies, we put the accent on the possessions, on the doing, because we have forgotten who we are in our essence. We put all our efforts to create a better environment and some better conditions to live the greater well-being.

How can we accede to the greater welfare when we have separated ourselves for a very long time from our Divinity? By pride, we have torn ourselves from our might of being by not having access anymore to the basin of the eternal knowledge that have deployed themselves since the birth of the universes.

These circumstances have forced our humanities to begin again their own steps of evolution starting from a nothingness inscribed in their empty memories that we must, each one and all, recover during the time of our life. And, at our leaving, all our gestures disperse and our progression vanishes. Maybe this rule has been imposed to slow down the devastating effect that the human beings, in their pride and their frantic course towards the power, push them to their own auto destruction. And the lie has been to believe that we could assume ourselves by rejecting the effect and the support of our creator.

A fish knows that it cannot live out of the water, whatever might be its level of evolution, seeing even the

progression of its development, of its intelligence. The intelligence does not guarantee everything, does not guarantee the wisdom for the men. The creator has deposited in us his ocean of love, of energy and of capacities by including in our constitution his principle of life by passing by the support of the effect of his divinity in our manifestations.

A simple cell has the intelligence of the body, and the body is the spirit of this one while keeping a connection in the same proportional representations. And it is the same by following this rule that from the smallest one to the greater one all bear in themselves the resounding of a superior spirit at the different constituted ensembles.

This basin of life is and remains our cradle from our entry in our experience till our exit of this one where our experience down here seems to have ended. In this agreement, under these rules, everything that constitutes us remains in this constant and fluid movement. This fluidity, at all the levels of our personality, at all the levels of our experiences of life, remains and is his breath that we bear inside of each inspiration and expiration.

To live and to be remain the effect of our divinity. Under this effect, the doing and the belonging are no more priorities on our lives, and free us of all our servitudes. The intelligence of our divinity is luminous and, in these resulting, gives us access to all the universes of our own creations.

The fact of having separated ourselves from the quantic sums of the development of the creation by ignoring everything of our own divinity, then, handicaps very seriously our development, our evolution, because we are then without memories and we must begin again tirelessly all the inscribed efforts since a long time in the deployment of the life in many places.

We believe to invent, to create, to build in our systems, but everything has already been resolved and we are getting nowhere. But it remains all the same this joy of discovering the secrets of the life, because what we feel is as

an awakening on some horizons that open to our understanding.

Our journey to the accession of our maturity is from then on compromised and difficult. What a pity! Because it is at the hour of our maturity that our blossoming is heard by the joy that is granted to us as divine tool. Our joy is the primordial essence of our being and this one gives us access to the wisdom.

In this collective unconsciousness in which we live voluntarily, whatever might be the sum of our efforts, the final outcome and the results of these ones will always remain deceiving.

And owing to it, we have grown away so much from ourselves by forgetting the origin of our manifestation. Through atavism, we try to recreate this creative effect while not still acknowledging the creator that animates us in each one of our dwellings. In our very restricted understandings due to the measure that we have of ourselves, that we ignore, we cannot know in our experiences anything else but the servitude.

And thus it is that the misfortune strikes at each instant on each one of us, because to elevate oneself and to dominate, each one on all has his servants. Thus our societies, whatever might be the rank of each one, all are, in the ensemble, but some servants. And often bad servants, because they revolt against their own limits that they have embraced at the very moment where they have separated themselves from their might by ignoring the very greatness that animates them, that loves them, that instruct them and above all that bears and transport them there where they will be able to learn and to prosper.

This condition rather difficult is maintained on the majority and that since this separation where we have made the choice of living under our own governance without the enlightenment of the Almighty. Our decision has a cost and makes shadow on each one of our steps and on each one of

our gestures. The men, bragging with their learning, have, in the stride of their steps, lost their capacity of creator.

Nevertheless, each man, woman, whatever might be their level of evolution, have in themselves this inscribed might ready to serve them. Some individuals awaken to their might, but, because they are still in the grip of the mark of the servitude, they do not allow to the others to enjoy this collective good. They hide it and make it their secrets as some thieves who lead away the full blossoming from their entourage, even from the maturity of their own society. When we have received this privilege of being enlightened in our gestures, in our words, on our decisions, it is of our duties and of our responsibilities to share this all luminous resource; this superior enlightenment that liberates the peoples and that is in no case the good of some privileged ones.

The awakening of our consciousness to our own divinity can achieve its full development only when we manifest ourselves at the sight of all by shining, and straightaway to enlighten all those who are around us to allow to them also to accede at their own might. In this understanding, all then will be made aware of this effect of expansion of their capacities, of their talents, of their actions. And there, some new fruits in some renewed gardens will be able to nourish our children and will transform and will make wiser the ensemble of our societies, where the shortages will not be any more in any place, where our personal ambitions will take rest to make room for the common well-being, and this without effort, because having become natural.

To elevate oneself alone, in a collective ignorance, darkens our days while making us aware of a very fragile glory in the clamour of the men. This false glory is sour, is acid, and envenoms our hearts of the poison of the deception.

What each man receives in the life under the form of grace, he will have to share this grace with the others, if not, this grace will be ephemeral and will flee from this receiver

to prosper in other hearts more generous knowing the rules of the equilibriums of the life. The state of grace makes generally the man wiser and, if he learns the sense of the sharing, he will shine of all the fires of his own glory in his living and in his joy at last manifested.

To manifest oneself in this sense gives us access and elevates us to the same level of consciousness of our divinity. In these entreaties, our words will be but lights and will animate our intentions and our gestures. There, our creative capacities will blossom and will spread through the whole humanity; and we shall enter in our golden age.

In this golden age, the quarrels of any colours will not be our prerogative. This liberating effect will be heard upon all these living ones and will give them this intelligence of their inner creator god. This return in our Eden will allow us to all to be at the image of our inner creator conceived in his intentional Image. Our manifestation will be from then on, the direct effect of our creativity. Our creativity can take effect only by this engagement to our divinity at last acknowledged and welcome from ourselves.

When we are conscious of the presence, of our divine self, we are then guided in everything, whatever might be the place and the time of our experience. We have found our master. Our divinity is and remains our best master because it has been created to our measures.

This guide, incontestably, remains our greatest source, our light, and has the might of erasing all doubts. In this securing space, we may therefore blossom. To prosper in peace. To love in the respect. To illuminate our lives.

What is the fear? CENT.NOM in his teaching explains what is the cause of the manifestation of our fears. This cause is flagrant and it can be explained by the absence, in our consciousness, of the effect and of the presence of God; of our inner God.

Therefore, if we live in the solitude, if we feel abandoned, if we feel menaced and that we place ourselves on the defensive, then, we must admit that we do not live under the enlightenment of our divinity. These difficult conditions become our source of exhaustion and are the cause of the loss of our powers.

We do not need enemies to feel to be menaced. Even the presence of our friends may menace us, anybody may become a menace, and above all, ourselves, we are a menace may be the most dangerous to ourselves because insidious.

The fear takes roots in our consciences as soon as we forget, in our conscience, the presence of the eternal. In ignorance of our own divinity, it has as an effect to frustrate us in the realisation of our own projects characteristic to our manifestation.

At the intellectual level, this discourse is not difficult to understand, but on the level of its integration, the reality is an entirely other story. To live, often, we pass by our feelings, by our emotions by trying not to colour them too much with the voice of our reasoning.

Everybody may make up his mind or not of God, certain go with their own imagination, some others take other paths. To live in the deployment of our manifestation, to live God, by living under the dictation of our divinity, in our divine self; nobody cannot really demonstrate it to us so much as the experience is intimate.

This intimate relation is revealed to us, in some detours of our journey of life. We may try to go towards God, but there is of no guarantees, because often, whatever might be our conditions of life, it is rather God who comes to us. What surprise! And it baffles us.

This state of being in which we enter, in which we receive his grace, his peace, we welcome the comprehension, these intelligences, his compassion, and a multitude of other lights embodying themselves in our dwelling. All these graces, we live them, we hear them, under the effect of his love in our body, in our dwelling, in our intelligence and by his spirit.

We may somewhat enlighten you and explain to you how to enter in these states of being. But, as for what is of your own living; of this relation with God, you are then totally responsible of that, and at this stage, we cannot intervene for you.

God encounters us all, but makes himself be heard from one to one, in this perfect unity; a monolith on our dwelling. Because, in this privileged place of our intimacy, only God can elevate us, enlighten us, bear us, and his love becomes our permanent state of grace.

The one who knows this path can, by his example, help his entourage; his brothers and sisters, and to live the experience of the living one. This living is attained without other intermediaries, and those who would have this pretension of acting in this sense for the others, in the absence of God, are fake one.

The living is heard in our dwellings by the passage of his presence, by setting in movement of our energy, by the awakening of our presence often shaken and swayed by his Presence. On that level of our conscience, the outer brouhahas have no more influence in our step.

When our conscience lets itself be distracted, it is soon done that this one might fall back again in the sleep of the ignorance. Only our divinity has the might of maintaining us awakened. In this state of enlightened consciousness and sustained by our divine self, our daily gesture will always remain creative and will not get breathless.

Certain beings bear without effort the effect of his life; the effect of their manifested divinities shines. And, whatever might be their responsibilities in their society, community, they remain at any time his joy. This joy is the sun of God upon our lives, upon our dwellings.

God is above all joy, because, by his joy, we may be and live all the effects of his creative prism. His joy is the supreme driving force of all lives. His joy, God has deposited it in each one between us. His joy is the vital force of our divinity.

The example remains influent if it is taken in its resultant, and not heard in the repetition. Each one walks on his own path even if this road is opened to all. Each one, in his own essence, sees and hears his own experience and does not hear the one of the others.

The resemblance of the livings is but an effect of the perspectives, because the individual merges in the mass, but the mass cannot do as much. Each life is unique and, in this state of being, our father, our creator; our God welcomes us always as if we were his unique son or his unique daughter.

This privilege heard and welcome in our dwellings plays a major role in our development. For this reason, God creates the diversity by his unique ones. If there is resemblance, by the path of the families, the aspect of these resemblances halts at the robe. The superior essence is perceived only by our divinity.

Certain persons seem to bear a constant happiness without we might detect the true reasons. They are joyous and laugh heartedly and we are very well aware that their happiness is true and that it is not their doing. These persons can live in any environment and, whatever might be their conditions of life, they bear in themselves this peace, and the worries of their daily life do not seem to slow their pace too much.

These beings are inhabited by the presence, they are the manifestation of their divinities and often are not even conscious of it. Their joy is a perpetual thankfulness to the life, therefore to God. When we are in the joy, we devote much less time to the judgements of the others.

We often ask the question, namely, what can make the difference between these persons and ourselves? How do they proceed to be such beautiful manifestations?

We must not try to understand, but it is good to come closer to these beings therefore, to let ourselves be filled with this effect that is the manifestation of the living God.

The joy knows to spring from one being to another, it knows to propagate itself, and its effect is vivifying. If we let

ourselves be enlightened by this joy, undoubtedly we will receive its effects in our own lives.

Our inner light prospers if we frequent it, and straightaway it instructs us, guides us and protects us. To be, it is to shine; to shine, it is to live. To live allows us to expand our potential, to encounter the love, and the love is often synonym of the abundance, of the prosperity and of the peace.

In these conditions, the darkness cannot find its shadow, because our divinity has taken its place in the axis of our expression. Our glory is therefore not of our effect, but is the effect of our divinity; of our inner God.

When our pains, our doubts, our dependences or any other fact of our shadow take too much place then it is time to see to it to bring back the order in our dwelling. The negative effects sap our vital energy and our divinity laments itself.

Only our own source can trench our thirst, calm us, heal us.

The one who wishes to recover will have to rely on his inner God. If we bear our night in our state of being, we should open ourselves to the others, because, with the others, our divinity blazes again of all its fires. "The father comes to his children through the voice of his children".

Our solitude does not bring us closer to ourselves, but takes us away from it. The vivid imagination settles in us when we set aside the others. This voluntary or involuntary separation weakens us.

Our force, our might can rise only when in contact with the others. In our ways of acting, these plays of actions can make known to us some frictions that have for effect to arouse our temperaments. In this setting in movement, the consequences that we draw arises or lowers down our vital energy according in which state of spirit we might be.

These encounters, these contacts set in activity all the spheres of our fields of expression. Without these conjunctures, we cannot blossom. In this comprehension,

under this enlightenment, we may say that all of us are at the service of all.

When Christ washed the feet of his disciples, this one was honouring his father. Because in each one of us, our father is manifestation. Christ the living one by the effect of his father could see His divinity in each one of his future disciples.

Christ, through his example, was not stooping but, on the contrary, was elevating himself because reinforced and sustained by the effect of the presence in his own divinity. This effect has the might to make itself be heard always with its reinforcement in the one who welcomes his father by the intercession of the others. "What you do to this man, you do it to my father".

When we honour our father, our father elevates us inside his might. Only our father, our creator, our God have the might of expanding our dwellings forever.

Our divine qualities blossom only by his grace, and it is not through voluntary acts that we may accede to it. To love, to have the compassion are the expressions, the very talents of our father, of our inner God; the fact and the effect of our divinity.

By these effects, we accede and we picture ourselves by and in our manifestation. When our divinity becomes the uniqueness of our manifestation, then the shadow has no more hold on us and in us.

Before coming to that state - the state of his glory - we will have to welcome much support. Because the shadow shines of its thousand fires to seduce us. Only through his grace, only through his love that our father can protect us. Without these considerations that our father lavishes us, we remain weakness and always at risk.

We have just celebrated the 10<sup>th</sup> anniversary of the arrival of CENT.NOM in our lives, in this day of the 6<sup>th</sup> of May 2000. This teaching has the might of enlightening us, of instructing us and clarifying our thoughts. Our condition of being takes footing in our manifestation and gradually, we

are led to becoming conscious of our divinity and to remain in constant relation with this one.

This support, through this teaching, gives us, at last, the occasion of manifesting ourselves, of realizing ourselves and of being inhabited by the presence. This sentiment of the sacred changes our pace, adjusts our gestures, reinforces our actions and our word, if this one is necessary is but light and will take robe according to the needs of all and of each one. This state of being, this way of living, rescues us and liberates us from our solitude.

This new enlightenment allows us to live and to welcome a greater intelligence of our living. Instructed of this new understanding, this teaching is all the more active because brought in the very hour of our times.

The very language of these instructions is more comprehensible, because to give for our time and the other times that will follow. These texts will not suffer the erosion of the time. Because, with time, the man has done some alterations, according unfortunately to his comprehension, on the ancient scripts. These texts of the past have become, by dint of the force of the ignorance, hermetical.

The word must remain alive and must touch the heart of all, whatever might be their level of consciousness, their level of knowledge, their level of experience. The word remains this vivacious water that quenches the thirst, that refreshes and that brings life in body and in spirit ( afin qu'en demeure, à demeure, elle demeure) so that in dwelling, forever, it remains.

CENT.NOM refreshes and gives back an all new vigour to the ancient texts, to everything that has been said and to everything that has been written without contradicting them, but rather by reinforcing the content of these scripts almost eternal to our young consciences.

CENT.NOM goes well beyond the perspectives of this sacred teaching, and expands them to answer to the new consciences, actual, that take a new impulse because the immutable time changes at the sight of these new consciences that rise up. In other times to come, this very

development will always know expansion; what makes the mark of the times through the time.

We become conscious of the fact that what has been forgotten, that what we have chased away or that what we have voluntarily hidden from these spiritual initiations rebounds, revives itself with more vigour and of splendour; enlightens us and rekindles our consciences to keep them at the rhythm of our actual evolution.

Nowadays, in all places, the multitudes are in quest and have a need of this eternal enlightenment that will be able to sustain them, to animate them and allow to all and to each one to shine there where they happen to be, in the time that is allotted to them, to live, to love, to prosper in order to embrace His joy and that at the ultimate leaving, will leave it as a legacy, and this very joy will propel them in other horizons that rise up to the measure of their aspirations.

This return to the sacred propagates itself beyond any frontier and ennoble these children, these women, these men and the multitudes that will have to face some challenges that go beyond our actual imagination. These few tools that have crossed over the times and that have inscribed themselves by some words of the great wise ones such as Christ for our close time, and the other prophets in their own time:

**“Love one another.”** will be consolidated with these phrases:

**“Honour your celestial father in your dwelling.”** and as a third phrase;

**“Manifest his presence upon your lives, in your life.”**

Here are some keys that will open our own paradises. It is then not necessary to cover all heavens if we do not know our own locations.

**Revised in this day of the 08-08-2018 – Alain Vautrin**

**TO ALL THE CITIZENS OF THE NATIONS**  
**CONCERNED BY THE JUSTICE**  
**AND THE PEACE**

The event of September 11<sup>th</sup> 2001, that took place in New York, took all of us by surprise and yet this unexpected has been prophesied in many scenarios. This terrorist dramatic demonstration oversteps from far the measure that we had about the possibilities of retaliation from those who feel themselves scoffed at.

This painful event is a cry from the silent ones who suffer the injustice daily. This disequilibrium between the nations creates a gap in which foment the hate, the jealousy and the envy. And those who have nothing to lose anymore then take suicidal gestures.

This tragedy has in the instant awakened all our consciences and each human being asks himself the question why? Facing the unexplainable and the incomprehensible, the men have often turned themselves towards God and have asked to be enlightened by the wisdom about the gestures that they will have to take in these large-scale exceptional situations.

In the greatest perils, the men join forces, get together with the human family, and combat the adversity. In the pain, the reflection is better advisor than the reaction, and, whatever might be our mode of thinking, these different forms of reflections push us to

pray in order to find in our heart of hearts the best solutions to these new status.

In this new state of consciousness is my prayer that I offer to all those who as myself are questioning themselves in front of the directives and of the gestures that will be taken in this immediate future.

Considering the gravity of the events, the solutions will emerge from each individual, whatever might be their country, their beliefs and their needs. The justice will not be the fact of some leaders, but will be the choice of the whole mankind.

We are swept along in the globalization and this one will have to start with a better redistribution of resources to provide for the essential needs of the men, whatever might be their origin. The peace cannot be imposed, cannot be negotiated, it is earned by our attitude less egotistical and above all more responsible.

Under this new enlightenment, the man becomes conscious of the humanity in which he lives, and each man is called upon to take his responsibilities and realises that he is not alone anymore in his race to well-being. Henceforth, one will have to look further ahead than the other side of his street. Thus the peace will be favoured in each dwelling.

When the languages separate us, always remains the superior voice that itself is heard in all the hearts, by all the peoples and nations. This divine language is love, is prayer.

**Revised in this day of the 03-08-2018 - Alain Vautrin**

## THE PATH OF THE APPEASEMENT

The one who knows to appease himself, the one who knows this path, this one does not lose one's temper, does not do violence and is not a tyrant. Whatever might be your pace, our steps, your steps, we must regularly verify our path, our step, our direction, in order not to lose ourselves, not to err and to not live in the error.

God, upon his children, deposits his benediction in all our places, in our dwellings, in his Holy of the Holies and in our almightiness. And, in this place, our blurred visions, our delusive comprehensions and our false reasoning fade, remain silent, dose off and enter in the peace of the Almighty, of the Lord of any life.

When the man goes forward in the path of the wisdom, in the path of the experience and in the path of the knowledge, he must, at each instant, get back to this path of the appeasement. Because, out of this route, any action, any thought, everything that the man forges, is not the fact of his life, is the fact of his own disorder, of his own destruction, of his pain, of his anger, and of his vengeance.

The man, out of the paths of the appeasement, out of the Holy of the Holies, is at the mercy, and racked by all these torments. Whatever might be his beliefs, the man out of the space of God, of the Holy of the Holies, is at the mercy of the disorder, and

everything that comes from the exterior knocks him over, upsets him, disorients him, annihilates him, and flattens him out.

In the Holy of the Holies, under the enlightenment of God, everything becomes simple, straight, justice, love, equilibrium, harmony, abundance. And, in this space, our restricted comprehensions deposit themselves and set themselves upon the superior views of the understanding; in the path of the wisdom, under the enlightenment of the love. And, in this equilibrium, we find again firstly, the peace, the order.

Because, in all the gardens of the Creator, and even in our countries, whatever might be the differences of these ones, we are, under this enlightenment, unified, gathered together, powerful and, all, we are the guardians, and the saviours and protectors of his life.

The Holy of the Holies has the might to re-establish, to rebuild, to heal all our errors, all our faults and all destructions that we have engendered. Because, in his Holy of the Holies, in his almighty will, resides the might of bringing back all the states, all the men, under and in his plane of life, of love and of wisdom.

In his Holy of the Holies, whatever might be our sufferings, our shadows, our deceptions, as soon as we enter in his Holy of the Holies, God disrobes us of these bad influences and, instantaneously, God gives back, to his children, their original qualities, pure, grand. Because, in this space, each one between us becomes his heart, his love, his thoughts, his actions, his toil.

In his space, the Great Work of God; then is heard in all our dwellings. And, without we might understand or know, each one between us who lives in his Holy of the Holies, acts, serves, always to heal, to

build, to nourish, to instruct, to cultivate, to harvest; such is his order.

In his Holy of the Holies, there is no place for wars, for destructions, for the hate, for the pain, for the revenge, for the fires of the negative passions. Because God has deposited, in our dwellings, his might, his force, his energy and, as soon as we are out of his abode, these very might that God has confided to us serve us the wrong way and from there emerge the evil. With this very might, the man can go to his own destruction, even to a total destruction because he has all the tools to live or to die out.

Out of the abode of God, the energy, the force and the might that God has deposited in our dwellings are always badly employed and above all in the absence of his inspiration. Often, as enemies, these might often combat themselves between each other. And, according to the occasion that presents itself and that we might have some jealousy, some ambitions, somewhat instinct of thief, of vengeful, these ones, as an almighty harness, precipitate themselves as the lightning, often on the innocent one.

When the humanity will know these truths, the peoples then will make their choice. And most of them, will choose the appeasement, and will enter in his Holy of the Holies and, by their example, by their might, under the enlightenment of his divine will, then will join forces against all these arrows of erring, all these fires of destruction, all these angers, all these jealousies, all these thieves, all these rapists. And those who will be in his Holy of the Holies will compel all those who will bear vengeance and anger to eliminate themselves altogether.

God, through his divine will, hinders those who make an affront to Him. And those who will nourish the erring of the peoples, who will maintain this fire, who will feed this anger, who will ruminate over this vengeance, these states of destruction, will be, by these very fires, burnt, destroyed in their heart of hearts and will doze off and will die out in the smoke and the ashes. In this carnage, the stench will be, for some instants, present - and the army of the malodorous ones will choke itself and will disappear.

Those who have not yet taken the path of the appeasement, those who have not discovered this path, will have to be counselled, called upon, saved, brought to this level of consciousness: the conscience of the sane state, of the Holy of the Holies; the one that enlightens any life, the one that appeases any man from his anger, and the one who heals any suffering. And, in this state of being, even those who will have been deprived will be reinstalled in their might, in their well-being, in their peace.

And these men, these women, these families, these countries, will enter into an alliance beyond any frontier and prejudice. And the nations, the races, the religions, the politics, in his Holy of the Holies, will be kneaded and will be stripped from what is left of their pretentions.

In this place, each man, whatever might be his country, his origin, in his Holy of the Holies, each man will acknowledge the love of the Creator, his benediction, and will be whatever might be the language of his origin, instructed.

He will be instructed by his word and counselled and enlightened, because God talks to us, dictates to us of his views, appeases us, instructs us and, in his bosom, even his sworn enemies will embrace

themselves, will kneel down and render thanks to his glory and to his might. Those who will not have taken these ranks will be out of this wall of peace and will burn in their own hells. Because, in their place, the suffering will be in such a way that they will be able to taste it, to sip it for a long duration.

The whole humanity must be aware of its own responsibility, and the armies will have to call upon all their combatants. Because, in the Holy of the Holies the pacified men become unbeatable; they are so strong because they are inhabited by its love and its enlightenment.

In the opposite camp, they will be very strong, very powerful and will have some destructive arms but will be all borne along by the doubt, by the solitude, by the suffering and by the separation. Because those who bring the wind of the vengeance, from the start will be torn apart and, through their actions, will discover and will have a taste of their choice, of their route that they have taken, and will live the fact of the separation, the fact of the solitude, the effect of the pain.

In this place and circumstances, even amongst these combatants of the vengeance, if, in their heart, they take the path of the appeasement, they will be, in the instant, in the family of the beloved ones and, in the instant, they will find again the peace, the love of God, the unison, the force of his family.

On **the path of the appeasement**, each man will be able to get along with and in him, he will live the return to the peace, the return to his joy, to the tranquillity, and will be able to lie down, rise up and act in the harmony, in the love and in the beatitude.

It is certain that to understand these things, those who will have already suffered will ally themselves to

the Holy of the Holies in the instant. And those who have not yet suffered or who are ignorant of these wrongdoings, ignorant and unconscious of the wind of the hate, these ones will taste the pain but, if they hear the call, they will refuse to go forward in their revengeful, hateful army.

And any life that God has created is chalice of love; there where the suffering - the hate, the pain, the vengeance - has not its place. And, in the chalice of the Eternal, we bathe because his chalice is the interior of his heart or the bearing of his hands. And the others who will not have understood these things will go, as some vagabonds, some wanderers, some errant one of pain, of misery, of darkness, to burn standing upright on their own feet.

In certain circumstances, these described conditions will be the most howling. Because, out of the exceptional conditions, most do not know what they bear, what they are as being, as man, as life and as representative. These exceptional conditions will allow to each one to side with their choice.

Warrior, go steadily, forward, arm yourself, be ferocious, vengeful, but remember that you can, at any instant, walk at this same pace, armed as you are, inhabited by the spirit of the vengeance as you are, going on the path of the appeasement.

And, from this instant, if you enter in this path, you will be, from this instant, in his Holy of the Holies and you will be able to live your choice, that is you will be able to combat and to be the warrior of the peace, of the justice, and you will be able to be the protector of those who combat without arms. Amen.

Everything that is described above represents the disequilibrium, the disorder, the injustice, that lives a

great majority. And this disorder – this injustice – calls also these warriors, these combatants who desire, each one in their camp, to find again the peace, the equilibrium, the justice; there where the whole abundance is distributed on and between all.

Because the one who suffers, the one who lives the injustice, even if he is very saint, in him the anger rises up and, if he is even very wise, will arm himself and will go into the battle to defend his own ones; to defend his family, his territories, to defend what is due to him and what has been stolen from him.

In each man lives a warrior. And the warriors who suffer the injustice are untreatable but would demand only to combat for the peace. The peoples must be enlightened by the wisdom, by the love, by the justice, because each life, each man has the right to his part of peace, to his part of abundance, to his part of nourishment, to his part of instruction, to his part of enlightenment, and to his part of support, and to his own redemption.

And all those who have received their share of some benefits should apply themselves to maintain it in their place, to share it and to pour it forth under the principle of the overflow. Because the abundance under whatever surplus concentrates itself because a handful of men retain these surpluses which they have no need and that, in the daily life, is maybe either more or less, but a little bit of bread: some crumbs to offer in the sharing out.

If each one would open his heart and would pour forth by the action of their hands, the crown of the thankfulness, this light of joy, this light of peace which they already profit, by letting go, flowing towards those who lack of everything. Because the hungry one, with

almost nothing, is in the instant calmed down with a little love, a little generosity, a little instruction: of teaching; of transfer of knowledge, of transfer of science, becomes in the instant, your friend. And, often, this one, through the times, inscribes himself as our saviour.

**Revised in this day of the 31<sup>st</sup>-07-18 - Alain Vautrin**

## **THE TRUTH ONLY IS UNIVERSAL**

### **IN THIS SPIRIT**

the truth is heard from all  
and not only from some privileged ones

**BY THE EFFECT OF HIS PRESENCE  
THEY HAVE REKINDLED THEMSELVES**

**The teaching of CENT.NOM  
awaken our consciences to the Presence**

**Everything that gathers together  
the men is the effect of his Presence**

Everything that divides the peoples  
is the effect of the men

**CENT.NOM ::**

The best effect of the propagation of a thought, of a teaching, always passes by the example, by the bearing, by the faith, by the belief and by the service that we bring inside this teaching of this thought, of this faith. The path of a thought, its deployment, is always done by the bearing of those who are taught. And the transfer of this fire, of this life, of this faith, of this passion, of this energy, is always done from the one to the one or from the one to the multitude.

The present inertia reflects with soundness the inertia of a people, the inertia of the nations, the inertia

of the men and of the women. Because the action, the work, in the propagation of a thought, is an energy that flows ceaselessly in our dwellings, and such as the ancient scripts, the biblical scripts, the scripts of the great wise ones through the times, have always passed by the schools there where the torch is transferred, communicated, shared.

Certain lands are rich because they bear in their bosom some energetic peoples, with great capacities, with a power of exchange well established. Some other lands are rather arid, because the men such as the seeds that remain there, in silence, when the wind will start to blow and that his breath will animate them then will know their lands of abundance. This seed then will multiply as these men bearer of this renewed thought. They will cover all the lands, and will blaze up all the peoples. In this present instant, each one must cherish this sacred grain, bear it the best he can and protect it.

And, when the father, our father, creator, God, will breathe, these sacred seeds, cherished, protected, will be able to merge and will be able to nourish entire peoples and nations.

This teaching is presented under the form of scripts contained in some books, but are not really scripts, it is a language of a luminous energy that activates the bearers of his might, the bearers of his life and this very life knows to rebound, and to spring up in some times and in some places there where nobody would expect this explosion of light, of truth, this enlightenment upon our consciences.

Often, the bread is not shared or is not distributed before the men cry starvation. It is saddening to pass by these extremes of scarcity, of erring, of solitude, of separation, of chaos and of

sufferings. When the bottom will be attained by all and the multitudes of ensembles, then the bread of life will propagate itself and will nourish them all.

This seed of light must be kept by each one and, whatever might be the conditions, each man, each enlightened one that remains, is a canopy, is a barn, is a silo to sustain the peoples who will have to transcend the anticipated chaos. When the time will have come, this breath of our Father will be felt by all and will be so mighty, that in one instant all will be enlightened in the same instant. Such is the might, the very power of the bread of life. Amen.

**Revised in this day of the 02-08-2018 -Alain Vautrin**



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## BIOGRAPHICAL NOTICE

**Alain Vautrin**, of French origin, was born in Staoueli, Algérie, on January 11<sup>th</sup> 1941. His father was an officer in the French Army (colonial troops). Travelling through four continents, he lives with him, his mother and his sisters. Arriving in Québec on December 6<sup>th</sup> 1957, he worked at different trades.

His life experience has allowed him to take up a scope of multiple artistic expressions such as classical ballet, theatre, writing (a writer of spiritual inspiration) and painting. These influences have brought him to express himself and to create works of art that become the sum of his own real-life experiences.

Autodidact painter, Alain Vautrin has followed some workshops with many different teachers such as Lise Grothé, watercolorist, Robert Girard, animalier painter, Jacques Lajeunesse, ancient technique of painting, Louise Daoust, study of the old masters. Courses in the history of art and also a formation in drawing at the Museum of Fine Arts of Montréal.

Afterwards, Alain Vautrin has chosen to follow his own path on the level of his creativity and of the very rendering of the execution of his paintings.

His favourite subjects are the expression of the most profound emotions of the human soul.

He blends together in his work plays of contrasts strong in colours, in light, in the form and the

composition of the addressed subjects. According to him, a work of art must be inhabited, living and intimist.

The relation between the work of art and the artist is very tight, because the artist can express only what animates him, what he bears in his understanding and in his experience.

Only in this pure integrity, the artist may reveal himself and be truth to himself. In this spirit, what joy and discoveries!

## CURRICULUM VITAE

**STUDIES:** Diploma of secretarial course, Stella Maris.  
Classical Ballet: in Quebec with Seda Zaré (1960-1964)  
Scholarship holder from the British Council, England (1964-65)  
Holder of a qualification from the Royal Ballet school, England (1965)

**CAREER:** Dancer at the Opera Theater of the Covent Garden of London, United Kingdom, till 1968.  
International tours.  
Teacher, choreographer and artist-painter, writer and as a spare-time activity, actor.  
Winner of the 8<sup>th</sup> edition 2001 and of the 10<sup>th</sup> edition 2003 of the contest recital at the International Festival of poetry in Trois-Rivières: He receives a mention of honour for the presented poems: «Cette nuit apocalyptique» and «Errance».  
In 2001 also, he is nominated in the category Creation Interpretation, at the Grands prix Desjardins of the Culture of Lanaudière.  
Consultant and analyst of individual characteristics through the study of writing.  
Speaker broaching spirituality.

Founder and director of Éditions de l'Anneau d'Or (1991).

Grand Knight of the Council 3045 of the  
Knights of Columbus of Saint-Gabriel-de-  
Brandon (2011-2012).

*"Become a knight and you will be able to rise up  
your world to the might of your aspirations."*

Alain Vautrin.

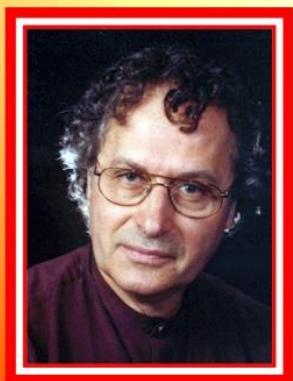












Resulting from exceptional circumstances of life, I sat and listened in to deeper voices that inhabit and guide us. In this action, I do but transfer what I have received through voices said inner voices.

Each being, one day or another in his life, is called upon to act. I have received this call and I answered it with enthusiasm and thankfulness. Because, in this action, I found myself again, identified myself, and I can affirm that, just now, I am born consciously in my materiality, in my body, in my world on this planet, with you all. And I wish to each one to hear this call.

I thank the artisans who have participated, by their service, to the production of the work received from the spiritual source CENT.NOM

Alain Vautrin  
The man who listens



## THE MAN WHO LISTENS

When we are in the joy, we devote much less time to the judgements of the others.

The word must remain alive and must touch the heart of all, whatever might be their level of consciousness, their level of knowledge, their level of experience. The word remains this vivacious water that quenches the thirst, that refreshes and that brings life in body and in spirit - afin qu'en demeure, à demeure, elle demeure - so that in dwelling, forever, it remains.

CENT.NOM  
Spiritual source