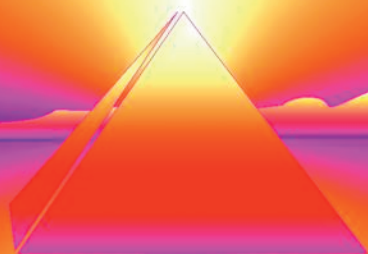


Alain Vautrin

CENT. NOM



His
Teaching
The Living One

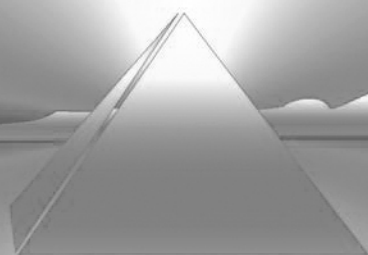
Tome VI

Éditions de l'anneau d'or



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Spiritual source CENT.NOM

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ÉDITIONS DE L'ANNEAU D'OR

ALAIN VAUTRIN

1051, Chemin de Lanaudière

Saint-Didace (Québec)

J0K 2G0 CANADA

Phone: 450.499.0843 - 450-987-0057

Email: alainvautrin@hotmail.com - cent.nom@hotmail.com

WORD FROM THE EDITOR

This book, received in French by Alain Vautrin “in a deep inner state of being”, during public meetings and group sessions, is translated here in English, as best possible to maintain its integral form.

Certain expressions or phrasing might astonish, and an unaccustomed use of the grammar or syntax might surprise. It is however the actual language of the spiritual source CENT.NOM.

We have received explicit demands, during these sessions, to respect this language and to deliver these scripts, to the readers, in their original state, without making any corrections.* Thus it is that we deliver it to you.

We hope that the reading of these scripts given by the spiritual source CENT.NOM will allow you to find the pathway of the heart, of the inner journey and of the light.

Alain Vautrin

* *What is inscribed in parenthesis is added for a better comprehension.*

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, 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.

INTRODUCTION

Blessed are the actions that will allow you the return to the light, the return into your inner selves: the action generated by your inner selves in this awareness of the consciousness that is the one of the man who refuses to eat non-luminous bread; the bread of the dead.

This book is the lever that will allow, each one of you, to ascend by his own energy to the father. This tool that you have in your hands is a generator in itself and elevates, in your inner selves, your vibratory states to bring them to the highest spheres of the luminous vibration, in the energy of the father.

By this tool, each one of you will be transformed in his most subtle, enlightened parts. Everything is managed by the vibratory state. And, to allow man to rid himself from his material condition, from his sufferings, from his incomprehensions, the man of today, in his actual development, will have to proceed according to the rules of elevation: to the enlightened spirit, shining body, enlarged comprehension and perfect action.

This tool that you have in your hands, from the moment that you skim through this script of light, will act, directly and in the instant, on you, seekers. These scripts have the might to speak to you out of your actual comprehensions, out of your normal hearing. These scripts are active and elevate, in the instant, the participant. Open yourself, open your hearts to this new ambiance that is cre-

ating itself in you, on these new horizons that spring into existence in front of you. And, in this action, you will all be elevated in your said personal spaces of your perfections. Each one of you can, according to his condition, elevate himself, improve himself, build himself up – wronging nobody – develop and progress beyond all his expectations.

The might of the tool that you have in your hand is, will always remain beyond your comprehension. Let yourself be carried, each one and all, by this stream, by this knowledge, by this light, and let it penetrate you, enlighten you, inundate you and, by the fact, will enrich your soils. And, in these new conditions, any hope will be, to each one of you, renewed. Whatever the condition of the individual might be, it is always possible to be, to become, in this action, his own universe.

Read, skim through these lines, these paths, these ways, continually and have indeed no rest in this action that you undertake. Forge ahead in your reading. These pathways are to be furrowed in all directions. Go back and forth without halting in these scripts because these will allow you to widen your fields of action, your possibilities, and to establish, at last, your own individuality.

These scripts have all the enlightening, nourishing, and constructing might upon each one and on all. Never cease your action in these enlightening, elevating pathways. Do not halt yourself on your journey. Listen to your inner voice. Never let yourself be directed. You are, yourself, the only one responsible for your elevation.

These scripts are not written in a dead language, these scripts, in the reality of facts, are not writings, written by the hand of man, but they are active, operating, because they are the very might of the light. And the light, wherever it travels and on all, it engenders, generates the life.

If you do not drink from the light any more, let someone else have the joy of drinking plentifully. If you refuse the life, at least, allow it to the others and, in your action, you will be, whatever your decision might be, helped. Because, if you allow the light to travel, to nourish others, you will then be, in the facts, nourished, elevated and saved.

Take the wise decision to go through these scripts and, whoever you might be, wherever you will be, you will find your way. From the moment you take this book in your hand, you will never be the same. You will not recognize yourselves anymore since you will transform yourselves. And, according to your actions, you will be able so far as all be transfigured, because such are the might of these scripts.

The might, the light, the knowledge and the powers, which are now in your hands, are impossible to retain, are incommensurable. And nobody will be able to halt the action of the light, because such is the new order that descends upon you and that establishes itself, into you, by you, upon all your societies. Nothing will halt this mighty action.

Such are the conclusions on the aforesaid superior action. No human will will ever be able to impede the luminous will of the Father. Amen.

CENT.NOM
The spiritual source

FORWARD

These scripts, of which you will undertake the reading, will propel you in new states of consciousness that, offhand, will surprise you.

And, as a traveller, you will go from stage to stage passing by surprises, astonishment, and attaining unthinkable discoveries, unhopèd for and, most of all, revealing on your condition of being, on your real condition; the one which has always been veiled to you for obscure reasons, to the one whose conscience has been put out of action because of principles, propagated through times, of education, of teaching, of transfer, that have frozen societies in mono structures easier to govern, because man, when collapsing, did not leave to his brothers the opportunity of blooming.

Such are the laws that men have created to maintain their powers and these, getting farther away from their source, from their creator, have continued, through times, to always impose more and more painful conditions to those upon whom they were ruling.

Under the laws of the Creator, of the Father, of the Eternal, no restriction is imposed on the development of the Creation.

And, in this revolt of men facing their tyrants, these men now will make the definitive choice; the choice of living under the celestial law of the Creator or the choice of living under the laws of men.

The might, the energy of the creator, resounds

through the whole eternity upon all creations and calls to order, to harmony, to peace, the whole creation in order to bring it back in a pool of love, of light and of peace.

And each being, in this transformation, by his action, will act and serve in this new way. And peoples will all end up liberating themselves from these painful, dark, negative, depressing, destructive conditions that are imposed on us because having always chosen, each one of us, the path of facility in the rejection, in our conscience, of our responsibilities facing all and each one.

The era of monopolising everything, without bringing anything in return, has ended, because the same applies regarding the survival of the whole creation. The new era that installs itself in your times will be an era of propagation; the era of selflessness, the era of influence. Because the light upon you, in yourselves, on account of your new actions, will start to shine. And this part of creation will finally emerge from its dark hole; will be able to take place at last in the light, in his light.

CENT.NOM

The spiritual source

LEGEND

CENT.NOM ::

The spiritual Source. “We are neither entities nor a group, we are an ensemble in one. We think, we act for the same cause. We are one but many. We are CENT.NOM – c-e-n-t . n-o-m –.” (Word spelt by the source)

(Extract of: CENT.NOM his teaching, *Overture* page 5.)

TRINITARIAN PRINCIPLE .:

Structural principle recognized in the elaboration of a multitude of elements of the creation.

AV. Alain Vautrin, receives and transfers you these scripts. Generally starts the session with a prayer.

– Intervention of a person present at the session.

It is suggested to skim through back and forth these scripts of light offered by CENT.NOM, spiritual source, and delivered by Alain Vautrin, the man who listens, so that one might obtain the beneficial effects with unlimited potentialities.

CAPITAL AND SMALL LETTER IN THE SCRIPTS

Here is what is concerned with the use, advisedly, of the capital and small letter when we approach the subject of the almighty under the expressions such as; God, Father, Creator.

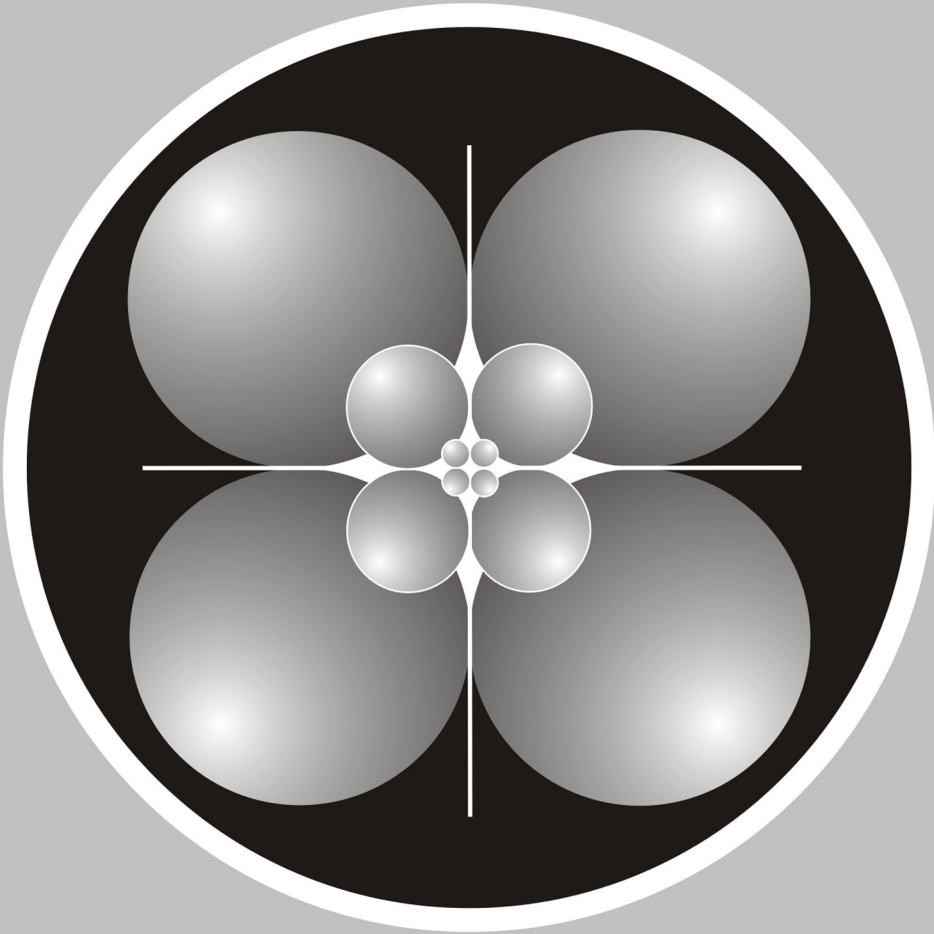
It is of good understanding to use the small letter when these wordings are heard as a real-life experience, an experience, inscribed inside of any creature, creation.

The capital is used when these same terms "God, Father, Creator " are heard out of our fields of consciousness and of comprehension. Because god, for the ensemble of all his creations and creatures, will remain forever indefinable therefore in any time cannot be named.

And, according to the epochs and the enlightenment of the levels of consciousness, these very terms "god, father, creator" will be enriched under new appellations as source, life, energy, light, etc... according to the progress of these passing and always mutant humanities.

Such is the effect, upon us all, of the unfathomable and of the mysteries of life.

Alain Vautrin



THANKFULNESS

AV. Father, my Creator, my God, I thank you to have granted me life, to be at your service and to learn to love, to receive the others, all the lives in my dwelling. All, united in the man, the humanity, we receive, at our hour, this enlightenment, this comprehension. Blessed be, Father, your action, your energy, your love, in our dwellings. Amen.

CENT.NOM ::

The birth, the first day of your awakening, in an active conscience, voluntary and powerful, is heard in this word of light that is **thankfulness**; a word of joy, of peace, of love, and of the setting in activity of his might in our dwellings. As long as man – or any other creature – does not take this conscious gesture, he remains the embryo of the matter. Any life, in its formation, in its construction, in its shaping out, is and remains unskilful, in its night, and must submit to, follow the effects on its constructive action.

And any embryo of life possesses all the potentialities, the gifts and the power but cannot yet express itself because this life has not yet been evacuated from the physical dominant, from the hold of the matter. And many lives – a multitude, a myriad – remain in this incubator, are born and die in this incubator of the matter. The majority cling to this comfort, in this hot house, and are afraid to get rid of the effects of their materiality in order to have access

to their luminous state of consciousness, their ascent, their blossoming, their blooming. Because, for all and each one, the unknown – his light, his energy – remains menacing, because this condition demands a change of state of being.

The Father has created all his lives in this basin, at the very heart of the matter. The man, the humanities and other humanities in other expressions, refuse themselves the very access to this superior state of being. And the majority of the peoples, of the nations, act, command, elaborate and construct always under this same report of the embryonic comprehension. Man builds without view, without horizon, in vacuousness, groping, almost tossed about by fate, because this same man, this same life, expression, does not take force and courage to establish itself in its father, in his might, in his love, in his energy and abundance. Because, out of this incubator, the laws that the men have forged, elaborated, are no longer in use and have no more effect. The only ones that remain are those that the father has placed in each environment, in each state, the equilibrium.

The one who at last takes footing, in his life, will be elevated, looked after, loved, instructed, instructed by his parents of light. And each life has this possibility of being born in the spaces of the father. But, for this to happen, man, you will have to detach yourself, elevate yourself, evolve and come out of your cocoon. And this new state of consciousness makes the stronger ones afraid, because, in this transfer, there is exposure. And the barks, the skins, the armours, the handicaps will be, in this transfer, abandoned and left there, in this soil of affiliation, in the matter. The barks that you bear, the armour that you bear, the arrogance that you bear, the false nobilities of character that you bear, in your birth, will be torn away from you.

You will become as fragile, sensitive, pure and all light as this child whose mother has just given birth. And, often, this birth makes be known the supreme pain, such a mighty shout, so strident, that this same cry will know to make collapse your walls. Young life, let yourself be borne in this passage to light, there where you will not be able to carry anything, bring with you. The true holding on force and on might, expression, the main characteristic, the traits

of your personality, of your character, of your individuality, of your divinity, will be able to take footing only if you give yourself and deliver yourself from yourself, from this grip, from these chains.

And however hard the slaves pull on their chains, they suffer, they hurt themselves. But these same slaves have not yet understood that to be free one must be born in the light of the eternal, come out of his basin of life, of this cocoon of matter. Without this crucial stage, everything you will have believed to complete will get away from you as a flock of birds. Nothing nor anybody can inscribe himself in his energy, in his life, if he is not born, if he has not come out of his blissful night, his comfort. The greatest ones, those who, in their action, in their gesture, leave nourishment and grain for your eternities, have had to pass there. Because, man, woman, child, you will not be able to attain anything elevated, superior and beautiful, as long as you will remain this embryo of matter. Because the man, the embryo, if he does not take footing in life, becomes gloomy and ends up, in spite of all the beneficial effects, by dying right in the heart of this same life in matter.

The superior body of any life is and remains the luminous energy. And, to accede to this superior energy, to his love, in this grandiose of his life, you will have to abandon yourself. And the humanities, the men, the sleeping or active embryos all end up in a slowing down, an impoverishment, a halt even of the movement of the father in this same energy that constitutes you. The one who passes, who lets himself be borne and who accepts to be placed there where his father has reserved him, then, whatever might be your age, wise apprentice, wise one walking, in development, what you will receive, when you will take footing in your father, will make you know his true life, eternal youth, this indestructible bearing of energy. And, in this fact, everything in your dwelling will be able then to illuminate itself, to deploy itself.

And, such as a child, you will be able to know all your man's stages in your divinity, in the spirit of your father. And you will have abandoned also all your schemes of thinking. And your gesture will not be the same any more, and your breath will have changed the support.

What you have borne for so long, skimpy, imprisoned, what you have violated for so long will not be in your dwelling any more. Few know these spaces and few accept to let themselves be led, guided, borne in celestial, there where your action, man, will have a scope, and there where your tree will bear fruit and abundance, and there where you will not know any more any constraints, you will not know any more mendicity, the states of suffering, of poverty, of degradation, that man, yourself, has known to elaborate, construct and hold by your own domination.

The superior access to your luminous state of consciousness, the divine and celestial condition is granted only to the lives, to the men who have and will have abandoned their personal authority, their personal choice, their personal directive. And, as long as you will decide your fate without relying on your father, do not forget, man, that you are still an embryo and that your expectations are and are not founded, they are without effect, without power and will have no echo in your dwelling as long as you will still be your tyrant, your ruler.

Those who are born in his life, in his energy, let themselves be borne, guided, and are, in fact, but chant, melody, they are vibration, light, they are sound. And they are transported in joy because through their dwelling they all hear their father. And to bear his life transforms each life in some bodies of light, resounding, vibrant, musical, melodious. And the colours, in celestial, will make themselves be heard, in your dwelling, in your variations, to the infinite. And the one who knows this expansion, this deployment, is astonished, joy, he has no time to sink in his night, in his ego, because, now, this life has centred itself in its creator.

This recognition, this thankfulness, this acceptance, is part of the first emergences of this new life that takes footing in the eternity of his father – and, there, your time will not flow in the same comprehension that you used to have. Because the father, in his love, reveals himself, to each one of his lives, in his wholeness. And, in this expansion, each life, servant, active one, bearer and builder of this life, knows and receives other states of being, there where his light will make itself be heard in your dwelling, there

where his fires will be force and might and miracle, there where his breath will allow you, to yourself, naissant, to become a giant of attention, of love, a force for all those who, as yourself, are still prisoners and wish to be born, to realise themselves, to express themselves and be chant. And, in these spaces out of the bosom of the matter, there, you will be able, really, to receive knowledge. The effort of the men, of the humanities, is without effect as long as the humanities will not have taken footing in their father.

Man, if, in your obstinacy, you notice that you do not blossom, that you do not go much forward, then, while remaining in your world and your dimension, change space and engage yourself in the one of your father, in celestial. You will have to make an effort and to give much energy to extract yourself from the matter, from yourself. In these spaces, under these horizons, under different climates, the father maintains these houses. And, inside each one of his dwellings, the lives, the beings are always in preparation, in development, on the path of mutation. And the intelligence of these facts, of these rules, of these laws, always remains under the domination, the order and the law of these different dwellings; abodes of the eternal. And the matter, under all these expressions, is an abode of the eternal. And the father has many other abodes, and the father has and remains always effect upon the matter that, according to the dwellings, do not bear the same hold, the same density, the same effect.

And the father allows, to his lives, to be infinitely mighty in the infinitely small and to abandon all this might to receive and know another access to your luminous consciousness, where your heavens will have changed scope, and there where your gesture will follow the proportional ratio. And the father, in your own spaces, has placed all these examples of his different abodes, of his different celestials, in your own terrestrial. Suffice it to you, young wise one, man, woman, child, to consider, by the path of observation, the different abodes of your father. And this inspiration, this breath, that will emerge in yourself will make raise the force that will allow you to push you out of your nest. Because the father knows to make himself be heard in each man and suggests, with much

subtlety, what is the most favourable to his progress, to this hold of beauty.

But, whatever might be your step, man, you will have, always and again, to rely on your father. A life, under whatever form, expression, a man is and remains always solitary and dies of boredom if he has not bound himself, has not married and has taken, as a companion, the eternal that inhabits him. The one who merges in his father is guided, borne and he will receive according to his desire of elevation, of light, he will receive force, blessing and accompaniment. And the eternal puts, at any time, everything that will be useful to your progression, to your transfiguration. And you will never be alone in this state of consciousness and you will be able then, young life, wise apprentice, wise one, you will be able maybe to know other abodes in the celestial fields of your father. And all, we follow this journey, this voyage. And, all, we must, in our expressions always embryonic, change the state of being, go, by the path of maturity, to attain the highest summits, levels, in intelligence, in love, in might, to at last escape, liberate ourselves.

And the father allows, to all his lives, to be born and to be born again by passing in, under, inside the different bosoms, cocoons, of the matter. Because, at the most elevated levels, his energy all light is still matter. And the body of this naissant then receives his level of sensitivity, of intelligence and his velocity in always more elevated frequency. Young life, allow yourself to be born and to be born again during this journey. Cease to cling to your world. Let yourself be borne in the energy of your creator, under his will, his directives, and you will be able maybe to do a complete turn of the wheel and, maybe, you will be able to bear, in yourself, the different abodes of your father.

Man, doze off and, each day, free yourself from your chains, from your barks of pain, of suffering, of atavism. Such is the true progress, the true school of life, of love, of light, that the father reserves to all those who acknowledge him. The chrysalis, in its cocoon, cannot, even in its transformation, see itself evolve as a butterfly. No superior light can be unveiled if you have not taken footing

THANKFULNESS

in this new world, in this celestial, there where your divine is active. Blessed are these newborn, these new lives, these new dwellings, these new active ones who have known to accept to let themselves be borne by the eternal. Amen.

THE TRUE PILGRIM OF LIGHT

AV. Father, my Creator, my God, we receive You, we welcome You, Father, in our dwellings. And, in this conscious act, the appreciation of your love, of your life, of your energy, is stronger. Blessed be, Father, your action, your entrance, your arrival in our dwellings. Amen.

CENT.NOM ::

Fach life, in its journey, in its voyage, lives silence, solitude. But, at this stage, in this place, the conscious one lives the greatest momentum of his lifetime. The celestial fields of the father open, upon each one amongst us, these vertiginous spaces, infinite, there where any life is projected, sown – and, for the majority, without knowing, unconscious, all, his grandiose act of love, of energy and of might.

Young life, young wise one in the making, in transformation, in mutation, you will know this desert of silence, of the spaces, there where your life, the essence that you bear is under silence, is there where your gesture cannot yet take effect, because your action – the project that your father places in you – is in preparation, in movement.

Let your father transport you in his action, upon your future plane of development. In your world, in your expression, in what will appear to you empty, without blossoming, do not seek, young wise one, to exert yourself, to force the issue of any project as long as your father will not have placed you there, in your own action. Each life

has the responsibility to maintain itself energy, love, pure light. Each life has the responsibility of not to lose the might that the father has placed in each one of them. A wise one, instructed in this way, remains calm, almost without desire, and is contented, during this passage, to appreciate what the father presents to his views during this journey. When you do not blossom, do not get breathless to squander your resources.

Maintain the order, the peace and all the colours that constitute your energy, in peace. This step that you will have to take, young wise one, will be the hardest one, because the man always has the tendency to meddle in the order of things that are not under his sight, his directives and his forces. You will not have to mix up what is from you and what is from your father. Do not project your intentions upon your father's own intentions because, when the time will have come, you will not know to recognise his will, his sights, and you will have missed your port; your country of blossoming.

When everything that shines and everything that is glory at your look lies down, dissipates itself, do not lose footing, do not lose your mind. Calm your gesture and allow yourself, in this time, in this space, to elevate yourself in superior consideration, there where your divine self will make itself light upon this night that seems to extend itself upon all your horizons. And your manly transports will make themselves discreet. And you will be able to appreciate the transport of his joy, to the transport of your father. Because, in these instants, he carries you, he places you, he takes you there, in your place of blossoming. And you will maybe know the rising up of other suns upon your horizon, upon your own land.

Remain alive, light, love, in these instants that seem to you, by the path of the effect, inert and dead. And, during this voyage, the eternal, our father, then opens new heavens for us and grants us a new look. And, if you still struggle and if you have not understood these facts in this privileged action that the father places upon you, if you have not understood these facts, you will howl in the pain and the cry and the wrench. And it is not necessary to come to life by the pain. Because the one who suffers does not

yet let himself be borne by his father. He has not yet become aware of his action. Because, man, life, expression, all we are life in movement, in motion. And what makes the difference between those who are enlightened by his spirit is heard might it be through joy, by the love or by this human comprehension; a vehicle. The vehicle is a created, built body, but that is not conscious, awakened to its own source of energy, of consciousness. And the suffering is this state of unconsciousness where the man believes that everything is dictated by some fate, some hazard, some path.

But the wise one who takes to life knows that, in his action, in his step, in his blossoming, in his silence, the father has placed him, since a long time, on an orbit of journey, of transportation. And, when you will start again to see and to recognise the spaces, the unknown environments – and that will become, by dint of passages, natural to your understanding, to your acceptance – then your condition will be ready, and you will be able to merge, to take body in your residence, there where your action will be able to take footing and blossom without effort. It is difficult, for us all and each one and each man, to understand these superior states, there where any action, directive, are out of the fields, out of the competences and of the comprehensions of each one of these lives.

It is wise, when you will become conscious of these realities, to reconcile yourself to the rest, to the modest gesture, simple, to the thought, to the direct action. And, on the return in your dwelling, in your own life, in his energy, his love, everything that constitutes you – and this return with good grace – will make you hear and know, more rapidly, your joy, your peace. And the men and all the forms of lives and of the expressions that have received and bear this wisdom, this love, this knowledge, then abandon themselves in uprightness, accept to receive these new orders by letting themselves be led through this new passage to life. And, if you do not believe in this superior action, then continue what you were putting, in your action, each day.

Work, do not worry because, when time will be there, your father will know to make you recognise his will

in you, upon you. The father does not force any of his lives to hastily cover his spaces. And, when you will be ready, in your heart, in your intelligence, in your body, to receive another reality, then the father will be, will know to merge, in you, a new energy that will be able to allow you to abandon everything that you are very fond of in your heart, in your body and in spirit. If you bear this wisdom – this art of loving, of living – the father will make you know, in your world, very many other worlds. He will open to you, on the passage of your nights, other dwellings, conditions, where the rules and the different plays of the action and of the will will be, from one space to another, different.

But, from one experience to another, through the difference, you will discover his unity, his will, his paths. Each life is energy, action, expression and, out of his fields, his own lives are in movement and moved about. Young life, young wise one, if you understand these facts, you will not slow down your course and you will not obstruct the will of your father. And, from one time to another, man, maybe you will know some passages thus made, in your world, in your environment, in your life. And, in these conditions, each life then can, in its journey, visit the tree of life, there where the paths cross and intersect without neither colliding nor cutting each other, there where all roads are endless because, in finality, in the object of the journey – blossoming – the flower reveals itself in the return to light, to his energy, there where, in this space, the father transports his lives beyond their reach and their comprehension. Because the flower, in your spaces, remains attached, becomes fruit.

In the spaces of the father, the fruit, his fruit, is itself energy, love, there where your conscience, man, will not be your obstacle, your limits. And, in this movement of force and of love, the father allows to all his lives, creations, creatures, to pass each other, to meet, to recognise each other. And the times, the experiences, the history of the different races of life intertwine, grow, struggle and bounce in more subtle expressions, mightier, bearing effect, responsibility, conscience, sight, there where the gesture of the smallest ones makes itself be heard in these immense dwellings. And the father allows to his own energy to elaborate

itself and to be beauty and heavens upon all. Because the energy that you bear, young wise one, in yourself, in your dwelling, is, in its purest expression, this pearl of light, of beauty, that the father has placed upon each one of his lives by the path of his wisest ones, of those who have accepted to take a step, a longer journey, farther away from their habits.

It is difficult, for man, to become an expatriate from his habits, from his comfort, from his own structures and organisations. And, for this to happen, the majority then walks at the same pace, the same rhythm and rises up and lies down always in the same loop, almost the same destiny because, in these dwellings, the consciences have not been able to elevate themselves, to shine. What you will know in your journey, here, in this place, in your life, is but a prelude to other fields, other paths. Accept to be life, love and, forever, remain his abode. Then, you will be able to liberate yourself and to accept other pilgrimages, other voyages that will take you well beyond your homeport. And **the true pilgrim of light** does not inscribe himself, by his own will, on the known return of his intelligence.

The one who is life, who bears life, love and his energy, does not attach himself in any space, place, time, eternity, because this life is the action of the eternal, the energy and the love of the eternal. In your night, bear this sacred in yourself, do not soil it through forgetfulness, through the distraction and the error of a bad enterprise. You will have, each day, to cherish this energy, this life, this love that the father has placed in you. And, if you thus act, the father will make unwind, upon you, many horizons or only one, so great, that you will not be able to bear boredom and desolation. We are all, whatever might be our order of grandeur, subjected to these rules and these levels of consciousness, of form, of expression, of energy, of love. And, when the voice, the paths of god the almighty make themselves be heard in the smallest one, then all may accede to the superior planes that are reserved for them. But, if this very understanding cannot make itself be heard in the infinitely small, then the infinitely great is not yet at adulthood.

Blessed be this action – the action of the eternal –

that, in his love, makes itself be heard in all his spaces, in all his dwellings. And blessed be your presence if you welcome your father: this intelligence of his life. Because solitude does not make itself be heard any more when his voice bends and curbs his creations, his creatures. The voice of the eternal does not circulate in a one-way lane or upon some privileged ones. But his voice, his will, his love cover, from one only point and from all the points of the creation, the ensemble. And the more lives that receive the eternal allows, to the ensemble, to become still more influential and confident. And the blossoming then is seen from all his spaces.

And young wise one, if you bear, each day, your intention, your look, your thoughts upon this flame, this energy, this love that animate you, what you will be able to see, during the course of your journeys, will be, under your look, this same flower that inhabits and fills up all his spaces, his whole creation. And the unconsciousness of the lives, of the men, can have the effect to veil this luminous reality. And, when this effect makes itself be heard, then all his servants, his active ones bind together and put themselves back to work with all the more ardour. Blessed be this energy, this love, this rising will in each one of our spaces. Amen.

A BRIDGE OF LIGHT WILL ESTABLISH ITSELF IN YOU

AV. Father, my Creator, my God, I thank You to have granted me life, to enlighten me, to guide me. I thank You for this abundance of love that enters in my heart by your presence. We are here, all, there, Father, to welcome You in our dwellings often empty. I thank You, Father, to grant me this grace, to grant us your love. Amen.

TRINITARIAN PRINCIPLE .:

As long as the force, your force, your will, your actions bear, in yourself and upon yourself and upon all, disorder, you do not bear me, you have not yet received me. Disorder—the violence that passes in yourself at any hour, any moment of your life, of your instants, in your action, in your word, in your intentions—this force, this anger, is not my equilibrium, is not my might but your weakness. Because my force will make itself be heard, in you, when everything, in yourself, will have appeased itself and lain down in the luminous rest, there where your thoughts will be inert, and your will have rejoined the will of the father, and there where your gesture will have fallen silent. It is difficult for the lives, the expressions, the men, to seize this understanding, because all walk, build under their own dictatorship, their will, their plan, their projection.

And the man, with time and years, errs, disperses himself and loses touch even of his own essence, of his own origi-

nal might. Because he is stuck in one only look, he sees only what he can, and he does not see what is there, in front of him, in himself, around him. For this to happen, you will have to return to peace so that his light rises up in yourself. And, when the double star of light will make itself mighty, then **a bridge of light will establish itself in you**. And, man, what you live, in terrestrial, in your experience, will have a voice, an understanding, an echo, a return in your celestial.

Each creature — man — has been created by the Father to bear his terrestrial and his celestial. And those who have gotten lost have cut themselves, torn from their divine, from their father, they have ignored, till this time, his presence. To bear the light of your world will lose you. To bear only the celestial light will mislead you. But to bear the light by the path of this communication, of this bridge of light, of this alliance, there where your being will have, in fusion, to uplift itself and to accede to other planes of your experience.

In your action, each day, at each instant, look under which sun you walk, because the might of the father is not limited, unique, in your comprehension. The father shines everywhere and, often, the one who sees but one source of light is attracted, slave, and often is on the road to ruin.

The effect of the men, the ones upon the others, is to take this power, this force. And, if you do not see your father shine by all these lights, then be suspicious, be prudent, do not let yourself be snatched, attracted, called upon, chained by a polarizing force. The wise one recognizes his father amongst all those who are around him, amongst his nature, amongst the might that the father has put at the disposal of our man. The attraction — the rule of attraction, of love, of abundance — will integrate itself in you, man, woman, child, when you will have seized that the unique, our father, the eternal, will rejoin you, you, in yourself, from everywhere by his multiple paths.

This power that the eternal exercises upon his lives allows, to his lives, to elevate themselves, to develop and to acquire force, stability, harmony, and to progress in love. Because the might of the eternal is a capacity, a leaven in the heart of our lives. And the force that would monopolize the man, the mass, is not our father's; it belongs to an unbridled ambition. And each man, each life has the choice to

live according to these spheres: under the domination as tyrant and dominated under your own tyranny. The father, our father, exerts his attraction by all your entrance doors. And he will know to call upon you, at the same time, on all the paths, on all these bridges of light; in your heart, in your intelligence, in you body, in your emotions, in you comprehension.

If a man, a woman, a child, a being, a life, a creature, attracts, to him, your attention, do not let yourself be distracted, snatched. If you wish to bear life, force and love and abundance and intelligence, you will have, you also, to exercise the power of your life in yourself and upon all. Through the path of the multitude, you will have to overflow upon all at the same time. You will have to serve, offer yourself, upon all at the same time.

Man is as if inside the egg. He is the nucleus inside this egg of light, of life, and everything, in the egg, is there to build him. The father thus acts upon each one of us. And you will have, you, to give back, by your service and your action, to give back what your father has given you in this same sense. Then, young wise one, you will not work for your glory any more, you will not take egoistical gesture any more, and the level of your joy will erase the most glorious satisfactions that you have been able to know till now.

If you bear, in yourself, a dominant, a tyrant; if you bear, in yourself, some upheavals, some pains; if you feel, upon you, some violent surges that drive you to disequilibrium, you will have to call upon everything that animates you, to everything that you bear in yourself, to rise up and to silence this might that puts you in a state of weakness.

The one who tries to receive this comprehension will have a light step, the supple gesture, the tender look and the heart full of love. And his intelligence will know to capture everything the father has put at his disposal. But, if you are dazzled, blinded by what leads you in yourself, then you are a prey, a victim, because you bear, in yourself, a system of tyranny, there where all bend themselves to a harmful will, because this will chokes all your possibilities. If, in your spirit, you are too encumbered with a multitude of thoughts, escape in work, and if you err and you are slave of this same work, be generous, offer it to the others and not for your success.

It is difficult to build out of this comprehension because, if you build in the unique purpose of making you progress, you weaken yourself and you take the wrong path. The true constructive action, the true progression, is in the action that you will take, to the others, under the directives of my father. Because what you will build, under his will, will be so great that your restricted horizons, choking, will disappear, and your individuality will lie down to rise up in his personality. If you suffer of not having much living space, if you suffer not to be brilliant, efficient, if you suffer not to possess enough, it is that you do not serve my father; you serve yourself, you rob yourself and you destroy your own life and the others'.

A wise one – a life that continually remains in communion with the eternal – has and receives this power of expansion. And this man, this woman, this child, then at last comes out of his shell, of his carapace, of his prison. Because what the father has reserved, for each one of his lives, is grandiose. To understand these things, you will probably have to crash your ego, that you humble yourself, that you live pain, doubt, dismay, erring. It is not necessary to pass by these stages to be born, to arrive on the same wavelength as his life.

Man, remember: you are this might, this abundance, this light, this water, this source of life, of joy. And this source, if you bear it and if you are this source, you will be able then to be borne and to dress into all the elements of life of my father – and you will know his infinite. Because the narrowness that you know, that you live, will flatten itself at your feet. It is not necessary, for you, to live in this mould that you have created for you, built voluntarily, because you have believed or not believed in yourself. The father places, upon each one of his lives, of his creatures, his image. And his image is much larger than the one that you project and that you bear.

Man, you will have to accede to this comprehension of his energy, of his love, of this abundance of force, of this impetuous torrent, calm, mighty, that you bear in yourself. And, in this breath, you will have even forgotten what you were in your past, present time. Because the one who puts himself back in my father recovers his might, his energy,

his force, his love, his light—and he does not bear any more thorns of pains, and does not take gestures any more that could be against my father. Each instant, each day, try to come closer to my father. Enlighten your conscience, open yourself to what you have always refused to yourself, abandon your habits, your gestures, your thoughts, let yourself live and grow under the enlightenment of my father.

And, as soon as you will recognize disorder, violence, disequilibrium in yourself—or the action that is detrimental—from this step, straightaway, stop yourself and rely on my father. He will know to calm your most ardent thorns. He will know to make you lie down in peace. And, if you let yourself be thus guided, you will be uplifted under his will, in your service. And, man, you will at last know what it is to be a man; because, for the instant, you know nothing about it, because you do not bear my father. Each life, in all the spaces of his creation, is bursting, is filled up of his energy, his force, his love, his lights. And each life, each creature, creation, gives back this force and is rain and abundance upon the entourage.

And, in the return, in the gift, in the service, in the attention, in the look towards the others, the father, in your inspiration, will come to inhabit you. And, at each time, you will not be deceived because, in this gesture, the father expands us and places, in each one of his lives, his will, his structures, his laws, his equilibrium. And the gesture that you were looking for vainly to take will then start to blossom beyond your intelligence, your wisdom. And the action of the eternal, when it makes itself be heard, becomes his accomplishment. And only the father can make grow the flower well beyond the pot.

Young wise one, if you wish to develop, as this flower, beyond your body, your conceptions, let my father act in yourself. And, by his grace, you will not need any more to bear pain, or to steal, or to take, or to seize what does not belong to you because, in this progression, everything, in yourself, will be. And you will bear so much that you will not be able to do otherwise than to overflow with love, gestures of intentions and of intelligence. The one who knows my father does not know narrowness any more,

does not know night any more, does not know doubt any more and does not lose his time in all kinds of mental, physical or spiritual speculations. You will recognise your progress by what inhabits you. Because the force of a man is but very little. And the force of man is often his weakness. And the intelligence of a man often makes him err and brings him in ignorance. And the gesture that you thought perfect disgraces itself by dint of repetition. The progression – the presence of the eternal, of my father, in our lives – makes itself be heard quite otherwise.

When you will not be able to follow any more, by the path of your intelligence, of your heart, of your emotions, what burns in yourself, then his life takes footing in yourself and establishes itself. Because what you believe to see by your intelligence and your heart is but dust. The eternal, in each one of his lives, builds his own temple, and his abode remains an eternal one, his love, his light, his life. And the progression is felt, in the heart of life, by joy. Because joy has this quality of making itself be heard in all corners of your dwelling and, beyond your dwelling, in all points. And the equilibrium of the father propagates itself upon all the azimuths and horizons and spaces in the same instant. And this bearing does not bring disorder in your dwelling, in your life. And this progression leaves all those that you will encounter modified.

They will not even be jealous, because what they will see will give them force, light, love, and will allow them, to them also, to change frequency. Because life is a curbed wave, is a frequency that makes itself be heard beyond your experience. Young wise one, to accede to this space, find yourself again, you, in my father; pray, confide yourself and do not be afraid to come closer regularly till you might, finally, be part of him. The experience of each life, of each man, allows, to each one of his lives and to his men, to attain some fields said, in your terms, superior. Man can, for his intelligence, be born alone and die alone. But, in the divine comprehension, there are no island, there is only one country, only one universe. And the father, himself, has not retreated on an island.

The father inhabits us all and, by inhabiting us, he allows, to all, to inhabit his whole creation. When you will

understand these facts, young wise one, then you will start to have respect for your family, for your friends, for your enemies, for your country, for your planet, for all. And you will not take bad actions, upon the others, to make you progress. Because, each time you strike, you have just made fall one of your own bricks. And each action that you will take – conscious or unconscious – in its repetitions, without having bound yourself to my father, will cause your loss. Blessed be the one who welcomes my father, his life, his love, his mercy. And you only have to take this step to receive what is due to you. Amen.

We will take some instants of halt to welcome your questions, if you still have some. Thank you.



QUESTION PERIOD

CENT.NOM ::

We may proceed, if you wish, to your questions. Thank you.

Q.- *Am I in the right path*, now, with my guide, in communication and transmission?

CENT.NOM ::

The path of the men, the journey of the men and the experience of the men, consists of its own vocabulary. And the word guide – guidance, enlightenment, accompaniment, teaching – is heard between the men. But the only guide, whatever might be his appearance, his name if there is, remains the eternal only. The others are his servants. Thank you.

Q.- Earlier, you talked about an *egg*, as if we were at the center of an egg, regarding the supreme being. Could you explain that?

CENT.NOM ::

The egg of light, the cell, the cocoon, the ensemble, the unity, a world; a whole creation in one only being. Be-

cause what each man bears — each life, cell — remains in this egg. The father places, in his life, upon his life, his whole energy, his love, his force, his might. And the father places his will and fertilizes this space that each life bears. And the one who remains bound, married to the eternal, then can progress and take form. But what there is in the egg must not be self-sufficient. Because what the father has placed, in smaller, in his will, by his will, allows, to this infinitely small, to become and to join and to take on the infinitely great.

And the majority are not even conscious of this bosom where life elaborates itself. But the man, as the child, must come out of this bosom to inhabit the eternal's. And, there, each one of his lives can take its maximum expansion in the very project of the will of his father. The cell represents everything when it obeys its order of transformation, of construction, of elaboration. And the cell remains under the will of the eternal. And the one who remains a cell is no more a cell, he dies. The sower does the same thing; he puts the grain in the soil and he harvests the wheat. Thank you.

Q.- Thank you, CENT.NOM, for your presence. When the *divine energy* intensifies itself in ourselves or makes itself be felt more, how must we channel it?

CENT.NOM ::

All that remains to be done is to receive it. The father only has the power to channel. His life has the power to receive this energy, to accept it and to let himself be nourished and progress so that the energy of the eternal might complete this life, this man, this woman. And the man who would attempt to channel the energy of the eternal takes, consciously or unconsciously, the place of the eternal — and, there, he is at fault. Receive the life, appreciate his life and let yourself progress, let yourself blossom. Do not mingle in what is not of your responsibility.

Because the one who receives his energy has not yet the power to return, to regenerate and to be this same source of life. One must pass the stages and, all, we are subjected to these rules. One must not interfere with our own

will and the eternal's. Because the one who thus acts breaks the mountain in sand and will not be able to bear force. One must progress and be transformed to bear. Receive his abundance and, at each instant, appreciate your joy, your blossoming, this peace that places itself in you, and look at the garden flourishing that the eternal puts, places in you. Amen.

Q.- How can one undo an *emotional block* that causes a very distressing physical pain?

CENT.NOM ::

An emotional block is an emotion that has not been lived because not received. The emotion is internal energy, awakened, from inside or from outside. And this same energy must be received, welcomed, whatever might be the emotion. And a block will always remain a knot, a meal unappreciated, a dependence, a suffering. Whatever might be the emotion, savour it as you drink water each day, slowly, when needed.

And, if this same emotion, this same torrent, invades and inundates you, then do not make yourself this emotion, retire from this emotion and start to drink slowly – and appreciate what you are awaiting, yourself, in you. Get your fill slowly, and the most violent emotions, the most painful, calm themselves. And an emotion of love never creates a block. And egoistical emotions – stealing – block themselves and handicap the person. Let rise, in yourself, the emotion of love such as an unattainable sun to your hands but that your body will be able to receive and profit from its abundance. Thank you.

Q.- *What does equilibrium represent?*

CENT.NOM ::

A wave on the ocean, at the wrong moment, can bring down the trawler. Equilibrium is heard on the ocean even, upon the ensemble. And the wave or the furies of some instants, of some spaces or conditions that rise up, must not make authority upon what you bear and what you are. And the one who is prudent does not stand close

to the danger, close to the violences. And, if he sees rise up, in himself, an energy that could bear disorder in his dwelling, he goes away from it and lets it appease itself by itself.

This wise one who makes and takes this step imposes on himself then equilibrium, because equilibrium remains the sum of all the activities. And the sum divided up upon the ensemble brings the perfect equilibrium, the ideal. Equilibrium allows to man to bear well beyond what he can himself bear. Because equilibrium, this knowledge of equilibrium, allows to the wise one to develop the art of distribution of his own energies. And, in each man, each wise one, woman, child, there is always some strong suits, some dark points, weak. And, when you are in your weakness, call upon your force. And, when you are in your force, your violence, come closer to your weaknesses.

In this action, you will do, at each instant, the addition of what you bear. And, in doing the sum and the distribution of the ensemble, you find equilibrium. And, in equilibrium, the gesture then becomes easy, without effort, and the intelligence becomes clear – and there is then the possibility of letting rise up this light of love. Nothing, in his whole creation, does not bear his equilibrium. Because, out of his equilibrium, of your equilibrium, you will neither be able to live nor to go forward nor to instruct yourself. And many are prisoners because they do not live in this equilibrium. Thank you.

Q.- CENT.NOM, is it normal to always wish *to live in silence*?

CENT.NOM ::

The one who asks this question shows that he questions himself and that, probably, for him, it is not normal, because the one who lives silence has not, in himself, this question. Because silence fills up, nourishes, instructs, uplifts, transforms, illuminates the one who knows to live, to bear and to be himself this silence. The one who lives silence and who is not silence lives a combat, unending discussions and that never end. The one who does not bear silence, who is not silence, should not close himself up in silence. Silence is not for everybody. And the one who

wishes to love silence has but to evolve in noise, in disorder, in erring – and, there, he will come back happy and joyous in the house of silence. Thank you.

CENT.NOM ::

It is difficult to even formulate a question. Because, in the truth, the one who opens himself to receive knowledge, love, force and energy, receives his answers. Because the questions are never some true questions because they are answers. And those that do not bear answer, then you should not let yourself be weighed down with these burdens. The art of being, of receiving, of progressing, is in this conscience that opens itself and that takes force in our dwellings. And the one who thus acts is instructed according to the degree of his service.

And each man, each life should welcome his service with much humility and be thankful to be able to do and act in a service, whatever it might be. The one, those who doubt of their service or who are inclined to other services are bad servants, because the true servant welcomes, at each instant, his father, his commands. And, if his father tells him to comply in shadow, he will joyously welcome his service. And, in this service that, for you, seems invisible, will allow you to comply in perfection – and you will be able, from one step to another, to welcome other services.

And, in this action, you will not envy your neighbour and you will not bear erroneous ambitions and you will not lure yourself. Be thankful for what you receive each day. It is more just to act than to question oneself. Because the action will always remain the answer. Amen.

Q.- Would the *perception of the light* be a form of energy?

CENT.NOM ::

The light, in fact, is energy, but the majority speaks of the light. One does not talk about light, one lives it – and the one who lives it receives it. And the light that is received then transforms itself in its receptor and gives the bricks that will be able to construct him. The light is and remains the will of the father if the receptor is patient en-

ough to welcome it. Because the majority run here and there, lacking water, light, but do not take the time to offer their chalice in order to receive it and to live it. To talk about light is often without effect. To bear light is, remains force, life, and has the power to manifest itself in love. Thank you.

CENT.NOM ::

We shall close if you have no other questions. And it is not so simple to progress and, yet, everything is so simple when one has started to recognize his father and to receive his force, his energy, his love. Blessed be those who are at this stage and who will be able to take to life, to be this life. Amen. Thank you, three times thank you.

AV. I thank you for the accompaniment, for your presence to all. I thank you to be there, to be present, and I ardently wish that what is said, there, might sustain you, be a flagstone to your elevation. I cannot do more, I am as anybody: a man on the path of expansion. Thank you.

THIS GERBE OF LIGHT

AV. Father, my Creator, my God, under your love, under your light, in your energy, we blossom. We are all thankful in this awakening, in this bearing of your life, of your will. Blessed be your presence in our dwellings. Amen.

CENT.NOM ::

You will have, in your actions, in your words, in your gestures, to let yourself be elevated, borne by the source; this fountain of love, of energy, that bears his lives, his beings of action, well beyond their basin. For this to happen, you will have to cease to cling, because you yourself only put the obstruction to your blossoming, to your joys. The source gives, bears, creates life. The energy of the father gives force to this same source and in fact, in his lives, in his beings, in telluric points, centres of force, fountains where any regenerative source can uplift what is installed in yourself, what the father has set down in your dwelling, in your temple. For the man, to find his source contents him. But, for the wise one, his source does not limit itself, in utility, only to himself; his source will not be his only support. Because the wise one recognises the inner movements of the energy of his father and lets this shaft of light uplift itself as a fountain.

And a wise one accepts to be himself elevated, pushed, illuminated, upon this same source, this same energy. He accepts to let himself be moved away from his time,

from his place, from his action, from his thoughts; out of his own basin. Because the horizon that you know, young wise one, is limited. But, if you let yourself be moved away, transported, ascended by his energy, by his force, then the planes that you frequent will change aspect; they will bear a multitude of scales. And the spirit that animates you will then be able to receive, at each level, some new wings always greater, mightier. You will have, to know these effects, to place yourself by yourself on this cross of energy, of light, right in the centre, there where nothing will make you topple over, vacillate.

A wise one recognises his own point zero. And, there where no force, no thought, no desire, makes itself be heard, you will feel the bearing of your father in your dwelling. He will make you know, in silence, in immobility, his energy; this might all light that will know to push you, to illuminate you and to extend yourself, to your different summits, upon his creation. And the matter, in this impulse, dematerialises itself, disintegrates itself in thousand millions of stars, there where, young wise one, you will know the enlightenment of your father and, there where, from your soil, your own canopy will spread over you. Your canopy of light will know to dress you, to cover you and extend your spaces, and will allow you to live, by your senses, your true essence.

And a wise one – a man married to his father, a woman of abundance, a child of energy – will know to reveal himself in your dwelling, there where you own traits, your own image will have become so subtle that you, young wise one, you will not be able to identify yourself by this one. But the father, in his love, will make you discover your new image through your essences. And this one bears more colours, energy, might, than those that you have known and been able to bear till this instant. This transport, this energy that will know to make you know other movings about, will be, in your understanding, this joy that will develop so fast in yourself that you will be obliged, to receive it, to lower the eyes and your whole being upon your temple. And this joy, this bliss, in its apotheosis – when the son, the daughter, rejoins his father – makes itself then be heard out of your words, out of your learnings, of

your conceptions, there where you will at last be able to re-join your father and rejoin yourself in your own divine self.

This gerbe of light will know to spring from yourself. And you will have no force, no will, and you will know what is his energy, his life, his love, because everything you bear will gush forth upon all your horizons as a multitude of birds flocks. And, in this state of being, young wise one, be thankfulness, live his grace and become his grace, his light, his love. When you will know the effect of his fountain of light in your dwelling, in your different wells of life, then, when you will take your gesture, your action again, you will not be as clumsy, as unskilful and almost stupid. Because, under the effect of his fountain of light, you will start, in your gesture, to inhabit, to inhabit yourself, to fill yourself up and to spread out upon all those who are around you.

You will hear and you will be this tide that will know to make itself be heard on and inside all your coasts. And, in this state of being, what will overflow from you will make itself be heard in all. And all, under this same effect of the energy, of the eternal, will be able to make you hear your own locks. And what you have willingly let go, with right intelligence and great wisdom, will come back, upon you, to bear you and make you hear your own dwelling on the path of expansion, of transformation – and, there, your progress will not be a burden any more, an obstacle upon yourself. The breath of the creator makes itself be heard in each basin of the lives. And only the father has this might and knows how to make us blossom.

Young wise one, when you will start to know these facts, then the path of detachment will be simple, smooth, without any pain, discreet. And you will not need to tear yourself because your action, your will, your desires have but little effect in your basin. And each man is, where he happens to be, one of these basins of the water source, of abundance, of richness. But all these basins are dormant. And, so that his glory might make itself be heard from all and from you, in your dwelling, you will have to let your father move about his energy in yourself. A wise one is voluntary in the service, in the execution, but his will makes itself be heard especially when he has become so discreet,

almost invisible to himself. Then this man, this woman, this child, receives, by the path of joy, his own transport, there where everything that inhabits you, everything that contains you, everything you bear will be able to take expansion without you registering, yourself, any loss.

The father knows, by his will, to make the multiplication almost to the infinite of what you bear. And the few crowns that you carry in your purse, in your heart, in your spirit, in your intelligence, will know, by his will, to be multiplied in your own infinities, there where you have known to let yourself be borne. Because, man, know that the father cannot make himself be heard more than you can receive. And, in your wakening, in your awakening, in this becoming conscious, cherish the smallest fountain that starts to function in yourself, and do not reject it with the back of your hand. Because, as discreet that it might appear to you, you do not know, young wise one, what this fountain of light reserves for you. And you do not need to invent yourself to live its effect, its abundance, its love.

And the father, according to the size of the grain of sand, will place in you this fountain of light. It is always grandiose and deeply moving to observe his glory illuminating itself in all our spaces and in our lives. But, generally, the one who lives these states of being has himself entered in the action of the glory of his father. And, surely, he will not be able to appreciate the whole magnificence of the bearing of his father in his own dwelling. But, young wise one, you may appreciate the bearing of your father in the dwelling of the others. And do not cry famine if you do not see, in yourself, the glory of your father that you see in the others, because the condition is almost impossible.

The effect and the action remain two spaces. And, if you wish to live the action, the others will receive the effect of the action that rises up in yourself. And, if you wish to live the effect, then you will have to appreciate the action of all those who are around you. But man does not always have this wisdom. And the most humble bear much more easily his glory, because they do not ask anything for themselves, because they are conscious of the action of their father in their dwelling. In your own calm waters, let the energy of your father carry you to other facts, summits, ho-

rizons. And let yourself be elevated, lain down, in the silence, because, in your own silence, you will at last be able to hear your father. Blessed be these fountains of life, of light, of abundance, of love, of energy. Blessed be these watering places that nourish all these men, these women and these children, in their walk, in their life. Amen.

WHEN YOU WILL BEAR THE UNIQUENESS

AV. Father, my Creator, my God, your presence, Father, places me again on the same level in your temple, in my dwelling, in my family, in all those who are around me. Under this effect, Father, we all welcome You in our dwellings. And, in this impulse, in this movement, all rise up again, take force and life. And your children, Father, in your love, shine of their most beautiful attires. Blessed be your presence, Father, amongst us. Amen.

TRINITARIAN PRINCIPLE .:

The state of consciousness upon these awakened ones, upon these active ones, upon this unique and collective conscious one, gives back, to each man, to each wise one, woman, child, their full stature, might, force - and all abound in this source of life. Young wise one, when everything you bear in yourself and when all — all those who activate themselves in your dwelling — bring the same word, the same vibratory state, the order in a language then universal to all those that constitute you, then his might, you will be able to start to bear it, to live it, to express it.

The uniqueness does not stand any flaw, and the ensemble must communicate together in this monolithic expression, there where everything that constitutes you bears the strength of the ensemble and the flexibility of the individuals because all, by the path of the service, chant. Do not bear any rigidity, undulate as the wave on the ocean.

But, in this superior spirit, in this active, animated, illuminated conscience, in the hold of authority, all these servants, all these acting ones, active ones, then communicate together and bear, in each one, the sum of your individuality, of your personality.

The force will make itself be heard only by the path of the sum. And your most fragile states of being, the most fragile, the most feable, still ignorant, will hear, under this sun, under your divine, this might. And the might of our father has the power to eliminate what could lead you to falsehood. This same might has the power to construct, to build, to heal you and to bring, in you, peace, order, and will chase away any dissipation, erring, exhaustion. This celestial might, you will be able to live it if you are yourself celestial. Because, to know the joy of blossoming, of flourishing, you will have to be the egg and the nucleus at the same time. Because, without this conscience, everything that constitutes you, everything that creates you, cannot give back, to the eternal, their whole might because, in ignorance, you have separated everything, dissected, brought away, broke up. And, in this same ignorance, in this action, this gesture, you have isolated yourself by yourself from your father, from his life, from his love, from his lights, from his knowledge, from his abundance.

Man, do not go towards the others to steal, to take, to destroy, in the hope to construct yourself, to create yourself and to become powerful because, under this rule, everything you will grab will elude you as fast. Because, in the rules of life, of the source of life, nothing that does not belong to you can imbricate into your dwelling, in your creation, in your creativity, in your talents, capacities. The return to the eternal, the return to his might, will be made by this path that you yourself will take and by each part that you have ignored, lost, tortured and that you have not known to bear because too arrogant. Because the one who walks towards his father realises that this conscience that the father has placed in his dwelling remains almighty; it is your ruler. And the man who has not the humility to bow down to be enlightened and, by self-conceit, he shines of his greatest dark, suffering parts.

You will have, in the return to the might of your fa-

ther in your dwelling, then to bind again and to recuperate, to reattach, to establish a communication again with everything that is from you, from your father. And, in this act of humility, of love, your father then shows us the path of our actions, of our gestures, of our intelligence, of our service. Because, in this act of love, in this return to the source, to the might, the father then reveals his school of life to his children. And, in this school all light, all love, you will know then how to act with the others because, in your dwelling, you will be taught. And, in the abode of our father, we must all act, construct, build in his sense, under his laws, directives.

As long as you will bear, in yourself, the separation, you will not be able to know uniqueness. And, as long as you, man, woman, child, young wise one in the making, you stand separated from those who are around you, then the burden that you carry is and remains painful, misfortune, ignorance and lie – and your gesture is useless. Because, without uniqueness, without the body of my father in your dwelling, all are ephemeral ones. But, **when you will bear the uniqueness**, the body of my father, his might, you will be able to find again your state of purity, of light – and your temple will be able to start to vibrate on the diapason of my father.

To bear force in this understanding will not lead you astray, and you will not sin by pride. And the love that you will bear will be the unique love of my father; it will bear no deviation in your gesture, in your heart, in your intelligence. This love then will be his life, his energy and his very will. In this order of condition, a resurrection is but very little facing the bearing of my father. Because the man, in his reduced understanding, always attempts to rise up again in himself by himself. And, whatever might be his efforts, each time that he rises up by himself in himself, he lies down again deeper, because no life has the power to rise up again by itself. And, in this superior understanding, our father is life, transfers life and makes rise up again nothing because everything that is life cannot lie down.

And the understanding of the men, facing the miracles of life, has even made disappear these miracles. Because the miracles, in your conception, man, are forgeries;

and the fakes do not bear the breath of my father, of his life, of his love, and cannot start to exist. A wise one, a wise man, a woman, a wise child do not bear any more expectations in his own understanding, because these same expectations, under his understanding, will deceive him. A wise one bears my father, is open and goes to all. And what he hears in his dwelling allows him to hear my father in his own family. A wise one, a living one, in his unification, receives the grace to bind his terrestrial, his dwelling, to his celestial; the superior temple of my father that stands straight upon your nations. And, as long as you will bear, by your look, some difference between you and those who are around you, you still do not bear my father, you err and you risk, in your search to the light, to walk straight in your night, in error, in your death.

The living one, the wise one, who has elevated himself in his love above all the other wise ones, the one who lives in my father, he does not need any more to bear wisdom because he is love, and that my father makes himself be heard in his dwelling. This living one, this gem of the crown of my father, is then his abundance, his life, his love, his example. And, in fact, he is as these mountains where the wind, the breath of my father, can then make itself be heard. For each life, for each creature, creation, the eternal, the creator, creates a just equilibrium so that each one of his creatures might, in its environment, in its context, in its entourage, bear my father. And, according to the spaces and the dimensions, the places, the gardens, the eternal chooses his paths to make himself be recognised, received, borne.

And, man, here, in your places, open your heart, your eyes. Let act the spirit of my father and welcome all those that are around you and all those who accompany you. Because, without this profound gratitude, without this thankfulness, without this receiving of the hymn of love of my father, you will crush yourself and you will not be able to make one only step in his life. Man, cherish everything your father has created for you and put at your disposal; honour them all. Have love, cares. Be pleasing and abound towards all. Let my father act in you. You have but to remain joy and dazzled by his action. And the dazzle-

ments that my father makes us know are coloured and sensitive in their variations.

And what you will receive then will be able, in your dwelling, to kindle, to illuminate, to activate in this same sense of his life, of your joy. The joy that the eternal places in our dwellings is, remains his symphony. The joy that you pursue, man, is often deception, corrupted and without any duration. Because what can a simple voice do without the choir? Only the might of the choir will be able to make you hear your joy. When you will walk and that you will bear his might, you will know, man, to recognise it. Because the force of the men is encumbering, and the one of my father will flatten all your limitations.

And, when you will bear the might of my father, you will know that it bears you and, as long as you will bear force, it will not be from my father, because his might bears us all as an ocean of love, of light, there where your presence will not make your entourage and yourself fall. This apprenticeship of life, in my father, remains the only summit to expect. Because this space, this condition, cannot be subjected to any alteration, any deformation; is and remains truth for eternity, because this place is his robe of life. Amen.

THE PATH OF THE MIDDLE

II

AV. Father, my Creator, my God, in your wholeness, we are. In our quintessence, we find You again. Blessed be this sense, this path of the middle that pass out of the reach for men and for any other power. Your presence, Father, is the only leaven to our elevations. Father, we welcome You in our dwellings, in our world, in our experience, in our blossoming; in this state of grace, of light, of love, that enlightens, nourishes, uplifts our lives. Amen.

CENT.NOM ::

The path of his spirit remains intangible to all, but all may receive his path, his spirit, his love, his abundance, his might, his life. The spirit of our father has the might of passing where no life, no creature, no force may put foot down, gesture, intention. And, whatever might be the spaces of his creation, there where his spirit passes, this space only is reserved to our father, to our creator, to his spirit, to his life, his abundance, his love, his energy, his lights. No one may enter in these arteries of the creation, of his creation. And, in the night, the most profound nights, the father has, himself only, the might to kindle, to animate, to elevate and to transfer his energy, the vital force.

Young wise one, everything you will receive in your dwelling, if you can seize it and take it as your possession,

it is not the spirit of your father that you receive, that animates you and that instructs you. The might of the eternal is active and almighty, and no man, no creature, nature, can take power upon this might. The energy of our father is the only might that maintains, sustains any life, creation and other natures. Our father, by the path of his spirit, teaches, modifies, transforms, awakens your intelligence, your heart, your being in your wholeness, your creation, your profound nature. And this flourishing, blossoming power, no life can exploit it for its own profit, because the father, by the path of his spirit, is the only might that will know to open us, to expand us, to cultivate us. And this only might allows, to each one of his lives, to liberate itself from its constraints, from its boundaries, limits, pains, ignorances.

The source of his life, his energy, is born in no basin, no dwelling. His energy, his source of life, his lights, his love cannot be contained by any life, but this energy is the only low land to each one of his lives. Because the father is the sum, the container and the content, the sum of the elements at the disposal of each one of his lives and the sum of the sustained, carried elements, such as the pillars in his creatures. And no life, no being, has this power; all, we let ourselves be borne by this almighty ocean.

And, when the father passes, in spirit, by the path of his spirit upon all his lives, upon all his spirits, the father passes in our dwellings, in spaces that inhabit us, that structure us, there where our intelligence and our capacities cannot, in any case, enter. And, even for the one who bears his terrestrial and his celestial in the same dwelling, when his spirit passes, it opens this dwelling, this space. And his action, his energy, then makes shine what you bear, young wise one, as some mirrors. And, when his voice makes itself be heard, his reflections merge, become fused and return, to your temple, this ocean of energy, this conscience in movement, in force.

And this intelligence that follows and spreads upon this same conscience – for the old wise ones, the path of the middle – was and remains the closest reference, the closest to the human understanding. This path, this passage, is heard but very rarely in body, on consciousness, ad infini-

tum. Because, to take effect in your dwelling, you will have, young wise one, to make you yourself offering to your father. And what you bear in your experience, in your real-life experience, in your knowledge, in your heart, you offer it to your father without bearing the the fear of losing everything. Because the father, in his will, knows to dissipate everything that you hold on to and, by the path of his spirit, the father commands, upon his lives, a stronger movement.

And the father, upon each one of his lives, has the might of renewing the sap of this same life by the path of the middle, there where all lights will shine, will receive themselves, will bind and will disperse themselves in movement, in energy, in force, to bring you, yourself, young wise one, to a more elevated consciousness, to a transformation of your thoughts, of your intelligence, of your perceptions and of your power of life, of love and of creator. When **the path of the middle** makes itself be heard upon his life, this very life bears and lives the symphony of silence, there where your voids, in your conception, are more animated, more active than what you bear by your perception, by your conception.

And, young wise one, you will notice that what your father has given you, that the content that animates you, will make itself be heard much more profoundly in your dwelling because it, by this activated, expanded conscience, can much better bear, receive, conceive. “Is not tree who wishes to be” is not a wise one who wishes to and, still less a life, if you bear death. This state of your experience, of your passage, that will present itself in your silences will remain for you, for us all, the most elevated alter where the father devotes himself in our consecrations. In this place, you will be able to go beyond and in the depths in the receiving of his life out of the history of men, out of the understanding of these wise ones and out of any human conception, creature. And the energy of our father – his own nature that he has deposited in our spaces, in our dimensions, in our dwellings, in our bodies – then reveals itself.

In this space, your grandeur will not have this power to keep to our own profit, to steal, to monopolize.

The grandeur that you will bear in this space, young wise one, will then uplift itself in the value amongst all, between all his lives; the very voice of the spirit of our father; the tongues of fire where all languages will have disappeared. And, for the man, the constructive action, in these senses, under the spirit of the eternal, surpasses his experience, his knowledge, his gestures. And your anchors in your time, in your experience, in your knowledge, will be for you but handicaps facing this new breath. The great veil of arrogance will have to be flattened if not, young wise one, you will disappear by your own violence.

The spirit of our father, in his understanding, under his authority, under his directives, always makes itself be heard out of any scope, out of any measure, out of any time, in his lives, in his men, in his civilisations. And this passage, this current of his energy, of his life, remains forever this basin without outline where everything, whatever might be the form, the expression, the creature, is bottomless. Because, under his energy, everything you bear, young wise one, will be brought in your planes of action, in your surfaces, in your time. In your innerselves will follow this movement and will circulate on and beyond your image. And your exteriors will circulate, will roll in this same movement in your interiors.

And the father has this might upon all his lives: he reveals to his men, to his creatures, to his natures that bear, in their dwellings, the very nature of our father, he reveals to them the incommensurable of their dwelling, of their being, of their universes. And, in these states of being, whatever might be your expression, your image, everything in yourself will collapse, because his superior movement will command, upon your dwelling, this superior cycle where everything in yourself will become then his source. Because each life, each expression, creature, in the return, in the acceptance of their superior nature, of their father, then images itself out of their image and can at last inhabit itself. And the true transfiguration of any life expresses itself and takes force when his energy, his nature, passes beyond your expression, your very image.

And, in this understanding, the spirit of the eternal then makes itself as a star above all the lights. And, in this

place, the spirit of our father allows to the content that he has placed in our dwellings to swallow its container. And, thus, the finite establishes itself in the infinite, in his glory, in his love, in his energy, in his wholeness. Young man, young woman, young child, young life, wise one in action, in your conscience, in your man's experience, of humanoid, what is revealed to you, in yourself, by the path of the rejection, of the refusal, of the separation, of the combats, will allow you to understand, in his energy, in his might, in his lights, by the path of his spirit, that what you bear cannot be divided by some acts, by your gesture.

Only the Father has the might of separating without diminishing the parts. Only the Father has the might of multiplying by the path of separation. Young wise one, what you yourself separate will always weaken you. This act is not reserved to you, because the separation, the wars, men's sufferings have not this complete power of bearing life. The action of our father in our divine selves, by the path of his spirit in our spirits, has the capacity to multiply and to propagate life. But this energy, this might, is not under our control: we can welcome it, receive it, distribute it.

But no life, out of the eternal, has the power of the eternal: only our father, the eternal, our god, has the might of the manifestation. And it is the duty, to all, to let pass his life, his love; the very manifestation of our father in our dwellings. Because the father, welcomed by his children, will be, in our dwellings, more influent and will know to activate our most profound natures. You will have, in your wisdom, young wise one, to gather, each day, each instant, what emerges in front of you and remains at your disposal. And you will have, in this luminous Grail, to become this offering to your father. And, in this conscious gesture, then you will know his bearing, his might, his lights that will know to enlighten you, to animate you, to lighten your step, and that will make you know, to you, young wise one, some levels of understanding, of comprehension, un-hoped for, beyond your little man's powers.

In this space, in our father, our elevations are effortless. And the father has the might to deploy his lives. And these conditions, these excellences, these stages of perfec-

tions remain imperceptible but may be lived, borne, and kindled levels always more elevated of consciousness. Our father is the only one who has the might to open, to separate and to bind our profound natures. And the elements, the bricks of all the universes, obey his law, his life, his love. But, for this to happen, they will be, they will be open, split, separated to be better rallied, animated.

Young wise one, each day, go sowing and, each day, let your father put the seed in your hands. Be generous, abundance, because what you distribute is lent to you so that you might better shine, better live and love. Expand your gesture, your action, your intentions, and give back, each day, to your father, what he has deposited, in you, at each instant. Then, young wise one, you will know the effect of his life in your dwelling, you will know the enlightenment in your dwelling and the joy of being: because to be is but joy and, out of joy, nothing can take to life and bear life. We all welcome his life and, in joy, in this alleluia, we are all thankfulness.

When you will hear this movement in your dwelling, young wise one, then everything in yourself will smoothen and will flow as a source. And your heart will be comfort to all, and your spirit will remain, in the path of your intelligence, active, and your thoughts will remain mighty, pure. Man, woman, child, when you will have taken to force, to knowledge, to understanding, to consciousness, you will be this wheat and you will have to let the breath of your father bring, to the four horizons, what your father has expanded in your dwelling. Amen.

AV. Thank you to accompany me. Thank you to be there, present in our dwellings, Father.

THE TREE OF LIFE

II

AV. Father, my Creator, my God, at the most profound of my dwelling, I remain. In this instant, we receive You, Father. By the paths of your creations, this life, this energy, this abundance, this love, Father, we welcome it. We welcome You, Father, in this instant where all your present ones are present in my time, in our times, experiences. Blessed be, Father, this movement where all your might activate themselves in their creatures, in your lives. Amen.

CENT.NOM ::

Go and embrace the whole creation. Illuminate yourself, in your divine self, by the path of his spirit, of his life. The unfathomable, the most profound of his creation in his creature, is often there, everywhere, unbeknownst to your conscience, to your intelligence, to your sciences. And the tree of life, the vital force, prospers, develops out of any will. Man, in his unawareness, in his voluntary act, almost always goes against the tree of life; this network so great, so mighty, that even in your look, in your intelligence, just at the right moment, you would not know to seize it. Because the grandeur of the eternal, of our father, is so prosper that, in these planes, in these dimensions, your look, your intelligence show only the emptiness of your ignorance. Because the father, in each one of his lives, has placed his tree of life, his flowers, his fruits.

And the knowledgeable man can, under the right enlightenment, see some fruits. But the man, in his ignorance, does not nourish himself of the fruits and, often, destroys these very fruits because the man cannot see beyond the fruit. And, in his arrogance, in his intelligence, by his knowledge, the man often creates disorder. Because the fruit is there to nourish you, and you must not destroy it. And, in your garden, this unique tree is the abundance of your father, and each fruit is there, at your disposal, to bear you, to nourish you, to instruct you. But you will not be able to kill any of these fruits without suffering the consequences. Because each one of these fruits that are in your universes, under your own ruling, are there linked together, to bear you.

When the fruit makes itself sick, when the fruit cannot give its sugar any more, its light, its energy, often, in these cases, the support, the trellis, is no more in direct contact, the tie has cut itself, and the energy of the eternal cannot circulate any more. And the fruit, the servant that animates you, then continues to serve on its own reserve, and the time of this reserve, in each one of these fruits, is very short. Because the fruit, the organ, must be continually nourished, fed and enlightened, animated by this energy that no one can measure, but that all may notice its effect.

If a member of the family is dying by the path of separation, this same family is condemned. And the members who constitute this family – or the servants who carry you and animate you – are obliged to bind themselves and to take a common action to the recovery and to the return of the prodigal son. But this action can be undertaken only if the members of this same family live in the eternal, live upon, by their divine. And the spirit of the eternal remains the master upon these divine fields, upon these supports, upon these frames where all, of the universes, have been able to take place and inscribe themselves in their action, in their expression, in their appearance, in their service.

And the intelligence of these servants, on these members, of this same family, remains vivacious, enlightened, only if it is tied to **the tree of life**. Because, if not, there is but degeneration, slow death, separation, there

where the gesture of each man, of each society, of each organ of your body, remains useless, without effect. And the participants, generally, work beyond their equilibrium to save the temple. But, in this individual conscience, reduced, of each organisation, of each organ, of each family, nation, the failure is certain.

When each man will have understood that to remake and to rebuild and to image himself in their father, in their divine self, in light, in abundance, in love, they will have, before anything, without understanding, without being able to seize the sense, to rely on their tree of life. You will have, man, whatever might be your state of being, to find the rest only when you will have given back all your servants to your divine. And, only at that time, then the spirit of your father that animates you will be able to shine of all the might of the eternal and will be able to enlighten and to give back the intelligence of the service, of the organisation, to each participant. In this sense, the order that you will bear in yourself, man, family, nation or organ still, the organisation, the order that you will bear in yourself will remain in a total harmony, perfect, with the other servants, the other members of your family, of your universes, of the groups and of the ensembles, of the peoples, nations.

And what man bears in himself in suffering, in dismay, disequilibrium, is, in fact, but what is heard upon all the inferior and superior planes of a creation, of his creatures, of his servants, of his universes. Man, young wise one, in your act of the returning to the acknowledgement, to the acceptance, to the welcoming of the others, in this untiring work, in this research of peace, you will receive then all the supports that will allow you, to yourself, man, to live these instants that are granted to you. And, without this awareness of the tree of life, of what bears, nourishes all the channels, all the paths where life should, in yourself, circulate peacefully, without leaving as forgotten some sectors, your own universes, some members of your entourage, some parts of your society.

The life, to be heard in our expressions, in our presences, can be heard only if the origin, the tree of this same life, is always there, acting, director upon its universes, its participants, upon each member of your family. The man

is as an aphid on a tree leaf, he is unable to seize the greatness of the eternal. But he can, by the path of wisdom, remain on his directive axis where the energy can make itself be heard upon all his levels, stages. And, man, when you will understand these facts, you will start to realise the whole reality of your container, of your expression, that will remain for a long time inaccessible to your look. And, in this wisdom, continually work to come closer to all and to everything that is around you. Because your own remoteness, your ignorance, your blinding, will make itself be heard, upon you and upon what you bear and upon your entourage, as an earthquake that separates and cuts all your lands and your universes.

And the return – when, through the lack of wisdom, one has stepped over these stages – is very difficult, because what you have separated by intention, consciousness or unconsciousness, remains cut – and the energy, the river of life, of the eternal, cannot then circulate. And, before the connections may be restored, often, the humanities have passed and have run aground without seizing neither the cause nor the gesture of these destructions. Man, whatever might be your expression, whatever might be the creature in this creation, ennoble yourself, in your uniqueness, to find again and to bear what seems to you diversity. And the rule of the permanence is heard, is borne and propagates itself when all animate the one and when each one is received, heard of all. When these rules are respected, the tree of life that bears you is then prosper in yourself.

Certain rules, knowledge, remain and will be, for the majority, invisible, imperceptible. But the one who hears this path of understanding must, under the will of the eternal, restore, at each step, at each gesture, his ties. And the one who bears the will of the eternal builds, serves in the sense of the tree of life – and the small branches, the branches are and remain the vine of the father. And the one who errs in a narrow look then makes rot the fruits. And these same fruits will not be able to build you, to construct you, to sustain you, to elevate you and to allow you your many apogees. The energy of the eternal is circulatory and, for this to happen, all the paths; the channels, the arteries, the connections must be continually in healthy state, in ac-

tion to propagate life. The living one is an eternal flower, and this light remains the blood of any life, creature. Amen.

THE PATH OF INTERIORITY

AV. I welcome you all. I shall allow myself to give you and to communicate to you what I receive, what is given to me. Thank you.

CENT.NOM ::

Let die your thoughts and you will be able to receive, to know the light, the life, the abundance, the love. It is difficult, for the man, to fall silent, to know his own death of his actions, gestures, words often useless. It is almost impossible, for the majority, to halt, to immobilize themselves in their dwelling, in their being, in their body, in their thoughts, in their emotions, in their words.

If you seek, halt your gesture, your step. And, if you must lavish it, you will have, at each instant, to communicate a living word, you will have to make merge again the pure gesture; the one that bears an intelligence, a view, a constructive action. This new gesture, this new word, this new insight, will allow you to at last see what lives itself in you, around you, what materialises itself, what expresses itself and comes to you. You will be neither blind nor deaf any more, and your gesture will not be lost.

Whatever might be your condition, whatever might be your service, you will have, to know yourself, you will have at last to live yourself in your profound wholeness of all your boundaries. The one who halts is, for an instant, still in combat. Even if he still has everything on his domi-

nation, everything on his control, he has voluntarily halted himself, he has voluntarily fell silent, he has voluntarily immobilized himself. But, because he still bears the will, everything he has halted is in a greater movement and he suffers the torments, the disequilibrium, the dismay. And, often, this man, this woman, child, abandons; he is not convinced of what he bears because he has not yet encountered it.

You will have to halt yourself, to fall in silence, to halt your gesture and flatten your will. And, when this one will have fallen silent, then your intelligence will disperse itself beyond yourself. And, only in this state of liberation, peace will be able to make its entrance. Because what you will bear, in yourself, will not be the void, will not be death but life and this light. Only the one who halts himself and who takes this step beyond his will, beyond his energy, his ambitions, then that one, this man, will be instructed, nourished, guided, enlightened, and he will be able to receive, to welcome the very essence of is own might; this might that belongs to the eternal and to all and to all those who have humbly fallen silent.

The one who is ignorant, the one who is sick, the one who is in need, in this state of being, receives; he receives the help and he receives a return to equilibrium. Because, in equilibrium, you will be able to assume yourself, to build yourself, to heal yourself. If you seek the very essence that bears you, that braids you, the very essence of this life, of this light, of this matter, you will have to ponder, to halt yourself and to fall silent. Because, often, the most powerful prayers are done by the path of silence: silence allows to man, to any life, to appreciate what animates him. And the one who starts to live then discovers his father in his own divine self. The path of the spirit is heard only if it has bound itself in your body, in your experience, in your gesture, in your activities. No man can receive the spirit of his creator if he does not welcome it, does not receive it in his daily gesture. And the facts of the spirit, the understanding to light, becomes intelligible in the gesture that you will take, in the word that you will enunciate and in the look that will allow you, at this stage, to embrace, at each step, a greater creation.

The path of interiority is accessible to the one who makes himself peace. A wise one does not lie down by himself, by his own will, because, in this action, he will not be able to progress. Because the one who voluntarily would wish to flatten everything that animates him loses his combat, and the will of each life, creature, man, is, in fact, without effect in the divine realities. And you will be able to repair, to construct, to expand, to blossom, whatever might be your time, your space, your age, if you accede in yourself and you let the spirit of your father that animates you, that inhabits you, realise itself in you.

A wise one, a wise woman, can realise oneself only when the spirit of the eternal has taken command in his dwelling, in his temple. And the one who starts to live these instants, step by step, will not wish for other nourishment any more, and he will be able to live, to be a fountain upon himself. And the spirit that animates him will know then to overflow out of his dwelling and to act upon the heart, the intelligence of the others. Because only the might of the spirit of the father, of the eternal, has the might to communicate, to uplift, to awaken, to enlighten, to instruct.

Out of these conditions, if you do not let act the spirit of your father who animates you, the man — and any life — is condemned to die. And each man, if he is wise and if he understands these facts, when he will arrive at his setting down, he will pass and will attain his midday. Amen.

And, if you have some questions, we will welcome them. Thank you.

AV. We will end on this text and I shall continue to proceed out of session. Thank you.

OVERTURE

DISCOURSE ABOUT THE TEACHINGS OF

CENT.NOM

BY ALAIN VAUTRIN

THE PATH OF INTERIORITY

AV. The exercise of the inner path—or of the return in oneself—is not an occasion for us, to be obsessed with ourselves but to allow us to discover all the possibilities that are in ourselves and what is around us, and thus to allow us to see beyond our condition.

Our life becomes interesting only when we can welcome the others. But, to welcome them, one must have lived some experiences in ourselves that allow us to hear them. And, in this exchange, they confide in us and pour themselves forth in us. And, by these facts, there is a path of expansion that installs itself in the partners that are in communication.

If we had the wisdom to internalize ourselves between men, women, between friends, enemies, we could then accede to our divine soil and we could hear each other more easily because, from one only look, we would know what the other bears and we would know what we can bring to him or not.

And, in this exchange, we could never deceive our entourage and nous would not make him believe in some illusions that we cannot sustain, but we could share even the little that we have. Because what someone shares, even having little, is more important than what is shared wholly and that, in fact, may be a lie because there is, really, nothing good to share in the lie.

These books of the source CENT.NOM allow us to listen, to see the peoples, to see all those who are around us, life, even the difficult experience, to see everything with a renewed look. The circumstances seem to us difficult because we do not seize them in their wholeness; they hurt us. But, if we see further, we understand that such an event

arrives following another; it is the same phenomena in the comprehension of the individuals.

If we have this desire to communicate on high level by the path of integrity with all then, no judgment may be expressed. Each person that we encounter is animated by his divine and calls us to order in this sense.

In this mutual respect, because we recognize each other, in each one of us, the presence, our father, god, we cannot dishonour any more our neighbour. In that instant of our encounter, our attention, our gesture, our word will become more just, will not sound false and will not cause harm.

Being conscious of these facts, it is therefore impossible for me now to live otherwise. I do not preach for any religion. Acknowledging in this day, in my life, the presence of god in the other, I could not return in my former life. My life has been rekindled in my heart, in my spirit, when I lived this advent in the receiving of these teachings that have been given to me by the source CENT.NOM.

When I look at the persons that are around me, whatever might be the age, whatever might be their activity, I hasten to make known to them the teachings of CENT.NOM. When they meet these teachings, they will have the possibility to see in a new light their entourage, and their heart will be filled up of this new passion of the living. In this understanding, each one of us receives graces and is thankfulness in this advent.

This walk towards our own elevation can realize itself only if our divine, our father, takes effect in each one of our gestures. And, from this step on, we remain all enlightened this our complete blossoming.

Out of this footpath newly inscribed in our dwelling, our pursuits, whatever might be the purposes, remain illusory and condemn us all to the deception and to a slow death.

Those who bear a sincere heart and who, in their gestures, share and look after their entourage, have, in fact, only to give themselves to the others only by letting shine god the almighty that animate them. In this spirit, the appearance, the virtues and gifts disperse themselves and let rise up this sun that allows us to exalt the fruits of our garden.

Our expression in this light has gotten rid of all the habits and, in this place, the language, the action, the state of being, hears but the receiving of god the almighty on his own life.

In this state of conscience, our gestures, our words take to force, confirm themselves, under our own conscious look. And the effect of our presence marks our passage in the deposit, upon our entourage, of this abundance that life confers us. Under this harmony, our state of being shines and enters in this grandiose apprenticeship of love.

I am thankfulness and gratitude to be able to live with those who are around me this state of consciousness, of grace and of joy.

The persons who have access to the teachings of CENT.NOM, go back to their own source. And what has been transferred to them from their past, via their religion, their customs, revives itself. These persons resume the journey of joy and understand, without the use of their knowledge, what has been, what has and is since always communicated. In our time, here now, this enlightenment brought back by the teachings of CENT.NOM, makes order upon what, since a certain time, has become blurred in our consciences, in our lives, and has deformed our gestures, our intelligence and, above all, our state of being.

What I present to you, this evening, they are these books that contain the teachings of the spiritual source CENT.NOM. In my service, I am "the man who listens" and my action is not tinted of some personal intention. I am happy to share these teachings, this light, with you.

This undertaking in the creation of the Éditions de l'Anneau d'Or has been established to publish the books of the source CENT.NOM and to distribute them. These books are proposed to you and it is up to you to start on this reading.

We have brought some brochures that describe the content of the two first books. It is very important not to separate what we experiment in our different domains of our human experience, then we are without effect on our life. Our elevation is heard, is recognised and is seen only if our fields of experiences make one with our body.

Under this conscience, our step, our elevation, is recognised in a simple gesture of our daily life. Whatever might be the action that I undertake, I maintain this conscious look, this luminous intention and thus, I climb the staircase of perfection. Each gesture, word, look, must be enlightened, sustained, animated by the all divine presence that I maintain under the sight of my consciousness.

In this state of being, then my person makes itself discreet, because what it expresses is greater than what it has habit to measure. The might of an individual is recognised in his gesture, in his action even if he does not say word. All see him. The word often dilutes the intention.

I thank you all to have come this evening. And I hope that this encounter will have brought some enlightenment upon our lives, for the time being, and will bear effect in the long term. And, in this sharing, I receive and we all receive the manna of this light.

Without this nourishment, without this enlightenment, it would be impossible for us to assume, to honour our responsibilities. The circumstances are always lighter when we are enlightened, animated by this living energy, all joyous, that prevents us to relapse in our nights where everything seems to us so heavy to carry.

Certain individuals bear grace naturally where energy, vitality, seem to propel them in the abundance of many horizons. Generally, this very abundance is a good bed to elevation only if, of course, this person recognises the beneficial effects that are granted to him. In the absence of this look, nothing is certain and this grace can appear or disappear. The enlightened being is authority on his faithfulness to god almighty and to the might that animates him. Thus, this life does not depend any more on the graces but itself is grace and honours the glory that animates it.

It has happened to me to observe that certain persons are full of energy without, for as much, being very efficient. They abound in vitality but, unfortunately, seem to waste it, to fritter it away.

If these persons would take a step in their interiority, this same energy, this source of abundance then could be channeled towards a more important objective. And, by the facts, this same energy would know to modify, to

construct, to reestablish the order and the force in this individual.

And those who do not have energy, who are always tired, who mope around, instead of procrastinating should make a halt and fall themselves in silence. Often, the exhausted people are distracted, and their capacities are not channeled on the objective that they pursue.

If someone lives some difficulties or is sick, the first advice to suggest to this person would be to make him understand that a total halt could allow him to regain his energy.

In this halt, even in a condition of extreme weakness, the energy accumulates itself and recreates a reserve. This very reserve rises up our vitality, our force and can definitely create an improvement in our condition of being.

In the society in which we live, we fritter away, without counting, our energy, because we are called upon so much. Certain persons confide in me that they feel some negative energies, and I could answer on this subject that the only thing that could be negative, it is not to be able to halt in our activities. In this halt, we would all have this opportunity to calm ourselves and to become conscious of what we choose to live.

I shall close this subject and allow me to tell you that the reading of these teachings has this calming effect. I receive calls and, according to the language of my interlocutors, I hear this peace or not.

If you have some questions, I am ready to answer you.



QUESTION PERIOD

Q.- Concretely, what does that mean *in our daily lives*?

AV. I shall attempt to enlighten you on these subjects. In my youth, I forced myself to a little discipline, inside a daily exercise; to take a halt of one, two and even to a five minutes of pause. And, when I say to halt, it is in its absolute term, that is I placed my body lying on the floor, a

towel under my head. I imposed it to me in the belief that I could, by the command of my inner word, carry out such or such other order (the base of auto hypnosis). I remember it, because with little time, I discovered that it is what one should not do. In the imposition of an intention may emerge the revolt and the disorder whence the impossibility to reach some objectives. In this state of being, I entered in a total stillness till the point where my body was fading in front of my conscience.

And the great difficulty resided in the reaching of this great void, of this inner silence in my spirit or, said more simply, the halt of my thoughts. Finally, I succeeded, because by dint of exhaustion I had to abandon myself to another state of being where my will have no more use. In this place, my regeneration took place.

One can immobilize a body, slow down the breath, undertake many experiences but, as long as the head is not in calmness and disengaged of all the thoughts, there is no possibility of any discovery.

To come to find this peace — one must cease to think; a state of being that one could name neutral or disengaged might it be but few instants. That, for the common run of people, reveals itself difficult enough, because this capacity has been lost over the times and of the evolutions of our humanities.

The one who accede to this state of being is surprised to see in himself increase tenfold his capacities, because when our spirit is free of any clutter then he finds again his powers, his capacities, his talents. His vision, his listening in, his understandings become brilliant and our man — or woman — is astonished to reveal himself as great to his own person. What was, some instants ago, absent to his conscience, reveals itself to his reach and, in this state of being, the being shines and any undertaking becomes easy to him. This easiness is often disconcerting and, often, the strangers these new conditions leave their new unused tools, because, what is the use this easiness if we do not know where to use it. The ear may be perfect but does not make the composer. The eye may be perfect but does only when the conscience has uplifted itself out of our habits.

While we calm ourselves, silence settles in ourselves

and what rises up in us illuminates ourselves so much as this experience is revealing on our own condition. When we grant ourselves this time of being then our own grace sets itself in motion, we become conscious of our own universe. The effervescence in ourselves installs itself and everything, in ourselves, takes expansion and grace. We deploy ourselves and, for the time that is allotted to us to be, we go from the surprises to the joys, in discoveries, in thankfulnesses. But, for this to happen, we must come out of our own prison of habits, of thoughts, of actions, of judgements. We must abandon our dwelling built on our beliefs, truths, acquirements and intransigences. These rigidities are our bars, our limits, our pains and, often, by ignorance, we cherish them.

In this abandonment, our body defends itself and finds again its might. Our brain thus freed finds again its lights. And our being, in its ensemble, finds again its harmonies and gives rhythm to itself with the beauty of the landscapes that accompany him, are around him and carry him. All our systems then, find again their eases, might, equilibria and joys to act, to work for the sustained creation of this energy that, in fact, could sustain us all the time that we will choose to expand our fields of experiences. And, only satiated, we could then decide to continue in places that would open to our conscience.

In this space-time of our experience then our inner rhythms rule themselves and march in time as needed and to the demand of our being, of our body, that is in this pause, are no more in conflict or contradictions.

THIS LAMP OF LIFE

AV. Father, my Creator, my God, in your love, in your peace, calmness places itself in my dwelling, in all, assembled, gathered in this meeting, in these gatherings. Your presence, in our time, our life, inscribes itself in this privileged time, there where the man merges, receives, welcomes, discovers the eternal, his father, his god. Blessed be this cross of the six fires, of the six branches, that takes to life, to might, in this momentum, in this gathering. Father, we are all thankfulness in this divine conscience of the individual upon his community. Amen.

CENT.NOM ::

Do not lie down before having risen up, uplifted yourself. Do not go to sleep before having shone. Whatever might be your journey, before any dozing off, you will have to find again peace in your father, peace in your body, in your temple, and peace in your dwelling, in your thoughts. Man, to find again force, not to degenerate, before resting, halting, you will have to illuminate yourself of all your fires.

Because, man, if you do not make this return in his life, in his love, in your father, you will collapse in front of the door of life, the door of sleep. And these repetitive falls will undermine your person, your identity, your rationality. You will have, in this gesture of life, of love, to offer yourself, to elevate yourself, not to fall in unconsciousness, error, in the night of erring. The man frequently loses his

way because he does not know how to live. He does not bear love, the respect of his living temple, of the living spirit, of the living body that bears him, supports him and accompanies him on the path of experience, of knowledge, on this journey where your horizons await but your light to reveal themselves to you.

If your lantern is dulled, whatever might be your desires, nothing of his life will be able to reveal itself, to unveil itself, to animate itself, to take force, place in front of you, in your dwelling, in your intelligence, in your heart. If you feel, in yourself, exhaustion, sicknesses, even the escape of the lights that inhabit you, do not insist in the sense of your night. Grant yourself elevation on this step of light, on this instant where your conscience will know to make itself be heard in yourself, young wise one, in your intelligence, in your emotions, love towards the higher self in action; emotion.

The elevation will make itself be heard from the root in your footing of life, in your being, if, before even collapsing, you give yourself, you place yourself again in the hands of your father. In this gesture, your nights, your doubts, your errors will change, metamorphose themselves in light, in your own light, in this energy of love, of life. And, in these instants, in your point of origin, your cross of light will make itself be heard and will take movement, authority, might, upon everything that constitutes you. And this movement will inscribe itself by the path of abundance, will deposit the peace, the nourishment, the energy of the eternal; the one that will build you again, will reconstitute you.

A wise one, the very lover of life, the one who loves his creator, his father, never lies down in torpor, in vagueness, in erring, doubt. At each step, if you hear disorder, weakness, erring in your thoughts, error in your gesture, if you do not see any more, if you do not feel any more what holds you to your father, then, young wise one, call upon his light, the spirit that animates you, and let rise up, in yourself, **this lamp of life**, this cross of light and of energy. And, when you will have attained peace and that you will be uplifted on the platter of his order, of his fields, planes, then, man, you will be able to receive, to enter in the rest of the eternal. And

this rest, you may find it again at any instant of your days, of your years, of your life.

And, young wise one, if you get used to this continual return in his basin of life, you will therefore be prepared to your ultimate return. And a wise one bears life, his life, in his temple, in his dwelling, and has the power, on his journey, to deploy this same life, love, energy, in the heart of the dead, of the blind and deaf ones. If you do not listen to your father, the divine that bears you, the eternal in the spirit that animates you, you will therefore not know the life. Because the life of the eternal, in quality, is not comparable with the understanding of men. And the one who will have believed to be happy, joyous, rich, without his father, will be deceived not to have appreciated sooner his father.

And, through the march of men, the humanity, the man, without this privileged contact with the eternal, goes from one deception to the other, from one tiredness to a pain and from a pain to the sickness. Because what you will not want to hear in your heart, in your ears, in your eyes, in your body, will make itself be heard in your womb, in your depths. And what you will hear, there, will be the wrench of your own veil of life, of light. Do not wait for too long, do not go beyond, young wise one. At the soonest, from this instant, find again your father. And, if you are too occupied, then, when the weakness, the pain, the trouble, the error start to present themselves in front of the door of your dwelling, halt yourself, do not insist, do not wait to collapse.

Find peace again, elevate yourself in your father and let rise up, in yourself, your lamp of life, this cross of light. Remain there and see the spirit of your father act, animate itself, enlighten itself and calm you. And, in this space, the wheel of men will continue to turn, but the wheel of your own time will enlighten itself in you and will grant you more light, efficiency. If you thus act, young wise one, you will not fall in the abyss of the habit, in the annihilation of your thought, in the death of your heart. You will not be snatched by artificial movements that your society, the societies place as a harness to lure the man, the divine, that animates you, and lessen him, and to annihilate

him, making a sheep of him for sacrifice. And the sacrificial victim will be you, and the torturer, in your unconsciousness, will still be you.

When you will go towards the others in your service, in your acting, you will have to bear this peace, this love, these lights, this rest in you, in your temple. And the father then will be able to make himself be heard, in and upon you all, by his voices, his superior path. Before undertaking a service, a task, a work, an action, you will have to elevate yourself, illuminate yourself, be peace, order, life, abundance. And, in this state of being, young wise one, you will not create disorder, you will not bear error, and your gesture will apply itself to bring care, beauty, abundance, harmony in yourself, around you, in your society, your family. And if, in your gesture, you do not recognise these facts, if you do not see the celestials of your father in your terrestrial plane, halt yourself, find peace again.

Do not act if you have not bathed yourself in your father, in his love. Because, man, if you do not thus act, each gesture, action, that you take is error, is harm, is pain upon all, war on the peoples, ignorance upon the wholeness. Each life that the Father has created bears this energy that continually brings it back to its father. And, if you have lost this energy, this love, you will have, young wise one, to apply yourself to do again the step towards your father. And a wise one renews his encounters more and more frequently with his father. And the eternal ones, at each instant, renew this contact. And, whatever might be the service, from one instant to the other, the wise ones, the eternal ones, all the might of the father, all his lights, at each instant, turn around to embrace their creator.

And the weakest man has not yet put in application this rule of life. And this error, this ignorance of the facts, of the rules, raze, erase nations, peoples, and upon you, young wise one, your qualities; erase all your possibilities to shine. The father has given you the breath. And, in the conscious breath, you will be able to find again the path of the return, the alliance. Because, inside each breath, the father offers, to the man, a sense where the wise one, the man, can bind himself, marry, merge in his father, and a second sense where the nourished, regenerated man can

then shine and bring the abundance, the knowledge, the right service: the service that will not bear harm but that will be a constructive action and that will know to rise up again, erase; uplift again happiness, joy, life, love, and erase the pains, the sicknesses, the wars, poverty.

The wise apprentice, before any action, relies on his father. And the wise one attempts everything not to forget it. And the one who bears his life continually remains bound, consciously, to his father, by the path, by the way of the breath—is what certain men do consciously, voluntarily, once a year, once a week. The one who bears the life of his father—the living one—repeats this encounter in his glory, in each one of his breaths. Man, what you see in these privileged instants, here and there, almost through happiness, grace, with time, will repeat itself more and more frequently. And, the more these encounters, these states of grace, this light, will inscribe itself in your dwelling, and the more your time, man, will expand, spread out, because your conscience will enlighten, will open your heart, your intelligence, your gesture. And there are men who, in some instants, go through eternities, and some others who, in their comprehension, go through one eternity, have not seen one instant of his glory.

Man, if you shine because privileged and that this same ardour exhausts you, flattens you, you do not bear his glory. The lights of the eternal in each dwelling, in each man, when they make themselves present, are heard by this abundance of love, of joy, of sharing, there where the man has ceased to be obsessed with himself, there where the man, consciously or unconsciously, has stretched out upon the area of his family, of his nation, of his terrestrial plane. And the one who shines the most is not dazzled, because the lights of the father do not blind, and the energy of the father does not throw off balance, and the life of the father is not a thief.

Before any gesture, each action, you will have to lie down in your father, to expand in your divine, to illuminate yourself in your whole self, to bear wisdom, love, light in your intelligence. Under this understanding, man becomes noble, peaceful, calm; he bears peace. And, young wise one, the burden of worries will erase itself. And, in

this understanding, what you will live will be your freedom. Because the man who has found again his father, his divine self, is relieved, saved. And the path of the deliverance is there for all and each one. If you hear these facts, man, you will then receive his life, his eternity, his abundance and his love. The path of the deliverance gives some wings of light to those who pass by this path. Amen.

WHO IN THIS TEMPLE IS THE MASTER

AV. Father, my Creator, my God, I call upon your presence in my dwelling, in our dwellings. Blessed be these consecrated instants, this encounter, this life, this blossoming, in our dwellings. Father, we welcome You humbly. Amen.

CENT.NOM ::

Ignorance is the sun of the majority, the fate of all. And, whatever might be your stage, whatever might be your acquirements, your experience, you will remain ignorant. Because, man, creature, what do you know about what comes to you, about what rises up in yourself and lies down in you? What do you know of his image, of your life, of your entourage, of his cortege of life, of all these participants? What do you know? What do you see? What do you hear? You are ignorant, because what you build in your intelligence has but little effect and, in fact, all these constructive actions bring you away from the essence of his life, of his breath, of his light, of his love.

Young wise one, old man, naissant, from this step on, ask yourself this question each time: who is behind what I believe to see? Who inhabits this dwelling, this image, this being, this life? **Who in this temple is the master** the essence, the energy of this very temple? Who are you yourself? What remains when the uproar, the ignorance are flattened on the ground? In fact, young life, nothing remains. And, when everything will abandon you

and when you will abandon yourself and that you will leave, to all, the right of taking their place again, their effect, their *raison d'être*, then you will notice, young wise one, that the celestial fields, terrestrial, of your experience, are vast, infinite, luminous. But, in this walk, you will not be able to call upon your assurance, your confidence, your authority, your values any more, because all these forces will have been dispersed well beyond your reach.

Man, woman, child, young life, creature of the eternal, in this state of being, in this order, you will be able to bear and be the breath, the essential, this light without form, without word, name, without definition, without ambition, will; a place where few lives, few men attempt to go to. Because each man, whatever might be his rank, holds, always retains a kingdom; his own kingdom that he has, at the mercy of the years, woven. And, upon his step, when this man realises that none of his kingdoms is what it is, is what he sees, perceives, receives in these privileged instants, he must, this man, give himself back, live and die in his kingdom, his tomb, or make the choice of abandoning his false structures to become the essential, the breath, the intelligence not of men but of this life that animates us all.

This passage, for those who choose it, is difficult because, there where they engage themselves, nothing they have learnt in their real-life experience exists. Because the one who wishes to know, who is and inhabits this image, must himself quit his own image to journey in some spaces where the majority do not put foot. Because, behind each image that you will encounter, is placed this essential, this force, this light, this essence that you will not be able, you, man, to put into words, in structure, in shape, because this very energy is the one of the eternal. And this energy remains free, virgin – and always remains the eternal's. And what you will always be able to bring back and to structure in your intelligence will be but a fake.

The living one – this wise one, this shining love – really has abandoned everything by his will and out of his will. He is dispossessed of everything, and everything he has believed solid in his experience escapes him, vanishes, and belongs only to those who build for themselves some

fakes of life, of love, of abundance and of light. And the true builders leave to the human followers, to the civilisations, they leave, behind the image of a constructive action, this breath, this impression, this light, this life that all may receive but that nobody can seize for himself. And the greatest ones, the wisest ones, even the holy ones have come up against this place, this holy of the holies, there where the most fervent one, the most faithful one, the most holy one, does not hear his father any more, is lost in the total absence of what he has, himself, borne, brought, poured forth, received. And, amongst these great ones, many lie down and prefer to live and die under the sun of ignorance, under these effigies, these false gods, these representations without life, without force, because themselves do not know who is behind this image, this man, this woman, this child, this animal, this tree, this bird.

What you perceive, man, in your understanding, is but of little scope, but of little intelligence and of much erring. Because the one who halts to what he sees there, such as he perceives it in himself, cannot pass beyond this boundary, fence, created by the hand of man. The one who has accepted, the one who has given himself back and those who have crossed over, done this step above mankind, above the humanities, of the times, then have no other choices than to let themselves be borne, guided, directed by the eternal, by these superior invisible forces. And the true detachment inscribes itself there, man, in this place. And the true believer, the sincere one, the luminous one, finds himself, he also, there, there where everything you live, bear, has dispersed itself in this light, in this energy, in this space where the spirit of the eternal is the intelligence that animates, illuminates, enlightens all these façades of his edifice, all his images, all his lives that he has created.

And this is why many men have created their institutions, establish their laws, their religions because, for the majority and almost all in the ensemble, they could not take this step beyond. They have preferred to cling on the dead walls of their own creation, of their own illusions, visions, lies. They felt more in security. Because peace can be heard at different levels, but the pure essence of this word is heard only in this space where the spirit of the eternal is this intel-

ligence, this might, this life, this movement, these lights: this infinite space where the energy of the eternal remains almighty, active. And the spaces of man, of his civilisation, of his experience, should be inhabited, by this breath of this spirit all intelligence, in your stones, man, in your thoughts. And, in this action then, what you will build will prosper.

Who is behind this image, this man, this woman, this child, this bird, this tree, animal? Who animates? Who is law, might? Who uplifts the bird? Who allows to some men to blossom and to others to suffer, to disappear? You will have, young wise one, to keep for your whole life, in your intelligence, this question. And, when you will encounter your brothers, your sisters, ask yourself the question: who animates this man, this woman, this child? And, in this step, in this real-life experience, you will be able yourself to give back, to the others, the essential of what animates you, makes you, builds you.

Young wise one, as long as you will not have understood these facts, your work will be prisoner of the dead lands, of the past histories, forgotten. Young wise one, what you bear in your experience, in your gesture, will have to remain this essential, this breath. And only this breath will bear life beyond your fences, your horizons, your hardships. Liberate yourself, young wise one, from what you take to heart still, from what you hold prisoner in yourself, by yourself. And, if you cannot take the step of the bird, of the spirit, then do not place your pursuits too high, fly low, remain simple and live discreetly, and let what animates you guide you, instruct you. And do not interfere in what you cannot, yourself, conquer because you still prefer the illusion. And the greatest ones and the majority have all lain down there, because they have not been able to pass beyond their experience, their view. They have all believed, they have all possessed but, in fact, they have never known.

Young wise one, in this space, on this path, you will not be able to impose violence, authority on yourself, by the path of your intelligence, by the desires of your heart. The one who gives himself back to his father – and who has known and knows to take this path – then does not seize any more the objects and the men and of the expe-

rience in the same way. Man, go each day to your actions, to your work. But, regularly, in your heart, in your own presence, ask yourself the question: who animates this man, this woman, this child, this bird, animal, tree, river, heavens? And, when you will repeat this question regularly, then other horizons will come closer to you – and maybe your own soil will erase itself under your feet. And, in this place, do not be panic. Reconcile yourself to find again what, in yourself, is the essential, his energy, his lights, his will.

This new sight will allow you to embrace the wholeness in unity and to find yourself again, you, unity in this wholeness. And, in this action, you will not be able to take gestures, unfortunate words to the others. Because what will unveil itself in front of you, in yourself, by this presence that will know to free itself from the image that you have always held prisoner, this presence will know to make itself be heard in you, on you and by you – and you will be able, in these steps, to know your liberation. And, without being courageous, you will be brave. And, without being fervent, you will be faith. And, without being force, you will be this energy. Because the one who lets himself slide beyond everything he has held back, contained, will be able then to receive a greater understanding on the dimensions that cover him, protect him, and will allow him to accede to the superior image, to the superior form; what remains, for the majority, intangible.

Young wise one, in this experience, if these facts present themselves to you, you will always have the choice to accept or to refuse. And your choice will allow you to live under your known horizons or others that will be to come. Under the sun of ignorance, all shine. And, when our man comes on this threshold, often, he panics, he lets himself be inhabited by doubt, fear, he makes himself sick. And, because he cannot make the choice, he suffers still more than those to whom this platter has not yet been presented.

If you wish to progress, to evolve, to bear knowledge, your walk ineluctably will take you in this place. And you will have, if you make the choice of instructing yourself, you will have to receive force in the energy of

your father, in his love. Because no man can pass these stages if they have not, from their childhood on, from their becoming conscious, drunk at the source, at this vital force, at this spirit of the eternal that is, upon your dwelling, all intelligence, might, knowledge, and that will take you to this state of consciousness, there where you will be able to receive this enlightenment that will allow you to ask yourself this question: who is there, in front, behind, in this image, in this man, in this life?

And the purpose of the progression of each life is to come to discover oneself totally. And this word contains, in its intelligence, all this might of truth, of light. Blessed be the called ones who will be able to pass, offer themselves to their father, there where everything they will have known, understood, received, will disperse itself in all directions, in all his senses, in his whole being. And, if you are sincere, doubt will not be heard with so much violence in your dwelling. It will know to make you vacillate a little but it will not make you fall. And, in this space, in this step, you will almost know a powerlessness. And you will have to resolve yourself to this helplessness and let it pass as the rest. And, from there, other lights will rise up in your new lands. Amen.

THIS LAMB OF LIGHT

AV. Father, my Creator, my God, in our dwellings, we welcome You, we receive You. In this instant, inside the time of silence, the great human family blossoms, receives your life, your love, your lights. Blessed be this return to You, Father. Amen.

TRINITARIAN PRINCIPLE .:

In the midday of your life, in the height of your step, of your gesture, you will have to give back everything. And the wheat, mature, carrier of life, of seeds, at the midday of the eternal, has the body burnt, mortified, hardened. And, man, in your steps, you will follow this process and you will have to get used to meet your middays, to know his glory and to bear, at the end, the fruit. If you do not walk on this path, you will remain sterile, you will not bear my life, my abundance, this love of our father. A wise one, to better live his glory, bears many grieves. And the apprenticeship of these grieves will prepare you, young wise one, to walk on my path, on my steps. In this conscious act, enlightened, you will live suffering, pain – and you will tame them. And, on this path, the last step will not flatten you, will not shatter you down, will not wrench you.

Each man, woman, child, mankind, will have, in his experience, to be a mother, to bear life continually, to give it, to know joy, suffering, the wrenches, separation and, in this same breath, the rapprochement, the reunions, the

light of my father. A man must journey along this path if he does not wish to be surprised and if he wishes to prosper, to progress in the divine understanding. In this act, in this journey, at each instant, when you will know liberation, you could and will be able to believe that at your next step the actions will be easier. But, in fact, at each step, our father renews himself in our dwellings, extends our scope. And, though weakened through the years, the tree of life will be larger, more blooming, more powerful and still more fragile.

To bear life is not the understanding of all. But, if you wish to live and bear this love, this light, you will have to remain on this path where the experience, joy, the pains will braid themselves. And these states of being cannot be sorted out and selected by our man because his life, his cup, must be drunk as my father presents it to us. In this walk, whatever might be your age and your experience, you will have to carry the load: you will have to work, to wear yourself out to give what the eternal places in your dwelling again. You will have to never yield and leave there your responsibilities. Because to live, it is to bear, it is to act beyond all our emotions, sensations. And, whatever might be the fires that will pierce our dwellings, the man of love gives himself back and continually transfers what his father gives him.

And this man, this woman, will pass beyond his doubt, his pains and, even, his thoughts. And, in the wrench, in the break, in separation, our father, my father, then places, in these chalices of life, his joy, healing, regeneration. And, young wise one, in your gestures, each day, go on this path, get used to remain on the course, to assume, by your presence, his will. For the majority, men prefer lighter states of living, more unconcerned; happy is the common word. But, to know the superior states of what my father has placed in your dwelling, you will have to pass by these nights, by these pains and, at each one of these steps, you will struggle. And certain men howl, refuse and, yet, the one who refuses this bearing has just taken himself the glaive in his own heart.

The man who refuses to assume his responsibilities knows the worst throes. Because this man will not be able

to receive his river of life, of love, of light. He will not have the strength to rise up again, to be abundance and to see himself blossom. Whatever might be the rank of the individuals, of the lives, creatures, each one of these lives will have to pass his ordeal, his sufferings. And it is through the sufferings that man can assure himself to bear his glory. And the sufferings, in this place, are light and are better borne than those that the men inflict between themselves.

The refusal of going forwards in the experience creates some pains beyond what your dwelling can suffer because, in this place, your dwelling is demolished from the bottom. But, on the path of experience, of his life, this pain that will seem to come straight on you will not take you away, it will come into you, will flow itself in you and transform you to make you rise up one more time. And the men who fear, who hide, then are mortified till the depths of their beings, and the wounds cannot heal up.

Man, if you suffer in your step, in your experience, by error of judgement, of action, of gesture, go forward towards his cup and put the burden of your pains in this same cup and drink, receive, welcome what my father offers you. And, in this action, you will not become tense any more because you will have surrendered, given yourself back, abandoned, spread out on his love. Man, each instant of your life is a separation. And, at each instant, if you live this separation, then you will be able to welcome his life, his love, his abundance. Because, in this walk, if you learn and live what is this separation, this wrench, in this same step, in this same experience, breath, inside this very suffering, you will find again the equilibrium, his joy, your gaiety – and, there, your horizons then will open.

Selflessness is the greatest school of life, the art of parting to be able to welcome. And, in this gesture, in this hearty offering, what you will give will come back to you a hundredfold. Because my father makes himself be heard always louder upon the one who gives himself back entirely. And, through your steps, you will become immense of his life, of his lives, of his lights. And, such as this wheat, you will bear many seeds, and you will know beauty, force, flexibility, the collapse, and you will generously give back more than you have received. Because man has never

a total awareness of what my father gives him, offers him. And the one who lives under these rules is providence. And, with little to your eyes, you will be able, through the action of my father, to multiply infinitely and bear this abundance. But, for this to happen, you will have to pass these stages, these curbs, these ascents, these falls.

And, man, remember that, on your steps, my father offers you at any time the occasion to become tougher and to take to force. Never refuse what is offered to you even if, by intention, you would wish to push aside this chalice. Each life has been created sensitive, and this degree of listening in in your dwelling will make you know, at each step, a greater amplitude of what is his life. And the poorest ones, the miserable ones, the sick ones, the dead are those who remain there, clinging on some states of being of their own choice. And a being, a sensitive life, is as this string, it oscillates at different variable rhythms, variations, colours, to remain supple, melodious because, if you refuse by confining yourself to your choices, you neutralise yourself, you dry up and you die. And the least vibration and the least act of love that will come towards you will flatten you out.

A loving heart, a temple of light, a body of love, has known to bear all the variations of his chant. And my father who is in our dwellings helps us, is the support and allows us to take this step and to go forward, there where often our look does not see any more, there where our being does not hear any more. Do not become tense, do not choke, do not immobilize yourself in these states of torpor. Each life, each man is **this lamb of light**. And the one who has understood these facts, the one who bears this love, this confidence, then is silence upon what there is the most painful in him, in his being, in his body. And, when this man, in the acceptance, bears silence, then the fires of this gem start to be seen, perceived, received from all. Because, in the silence, my father, in you, will know to make himself be heard upon you and upon all. In the cries, the disorder, in the refusal to drink at his cup, at his life, what will be lived in your dwelling will be horrible.

And, though conscious of these facts, though bearing this intelligence, your step surer, you will still know

doubt and the questioning. But, when his will will impose itself upon you, upon us and upon the ensemble of the humanities, then it is more fortunate to welcome graciously this grace, this life, this energy. And, in this step, man, you will be useful to all and to yourself. And those who refuse themselves these conditions – and who wish to know only facility, ephemeral joys – are mistaken, and their life, upon them, will be but a bath of acid. The path of his life is softer, whatever men might think. Young wise one, in your steps, upon your fathers, your brothers, your sisters, become and remain this mother, this bearer of life, of love, of pain, of suffering, of joy, because life cannot be borne otherwise.

And the passage from one emotional space to another, from one real-life experience to another, is received, is lived, is frequented only under these different lights, suns. And, later, you will know peace, disorder, joy, pain, his love. But your dwelling and your temple will have to pass by all these bad weathers to remain this supple skin of life that, upon your dwelling, will demand, from you, rapid adaptation. And, according to this vivacity that you will bear in yourself, then the blossoming, your blossoming will make itself be heard in you.

Death cannot be separated from life, and life is not without this permanent presence of death. And, in this cup that you will have to welcome at many stages of your life, there will be this double energy, this elixir, this poison that, in the same instant, will strike you down and lift you up again. And the one who does not thus go in his experience will know neither the life nor the death because these two are inseparable. To die, one must live and, to live, one must die, whatever might be our reticences. And man cannot take one or the other.

Man, each day, take look around you and you will see, under your eyes, next to you, this effect, this rule, this law, this force, that, at each instant, work upon all. And, if you look at those who are around you, you will be able to learn yourself to take this journey, this path; this path of life by passing by death. And our father, from the first day in our life, makes himself be heard by this alternation in our dwellings. Only the unconscious ones cannot see the

scope of his love.

Man, from this step on, sow, give back, to all those who are around you, this nourishment, this energy, this love. To those who cannot rise up again, transfer to them force, confidence. To those who do not know, instruct them and, to those who do not know to take other gesture than pain, teach them to love. Because, often, the man, in the refusal to drink at this cup of life, tyrannizes the others, tortures them. Because what they do not wish to welcome in their dwelling, they believe that, in the gesture of the torturer, they will be able to exempt themselves from this part of the cup of life. And, everywhere you will go, if you see pain, wrenches, teach them to love so that they might, these men, these women and these children, drink at their cup and receive the life of my father while drinking death, separation. But this pain, this doubt, these fears, you will have, you, to pass across, through, without unburdening yourself, upon the others, of this part of responsibility.

This act of life, of faith, of love, will be heard in yourself as soon as, by your example, you will be able to open these divine horizons upon the youngest ones, whatever might be their age. Love, the bearing of his life, this infinite wisdom, is recognised and is heard only upon these men or these woman, these men, these women, who have become source, life, love. They have, in their dwelling, rallied the might of the mother and the might of the father. And, in their gesture and in their bearing, upon each one, they bring forth as this wheat when it gives back the grain and becomes seed upon a great number.

If you bear pain in your heart, in your dwelling, in your thoughts, in your being, in your emotions, continue your path towards my father, he will sustain you and will lighten by far what you have forced yourself to bear uselessly. Because the life of my father is this might that, in our dwellings, allows to support, live, love and receive everything. And the one who bears this life in his temple then his sufferings have become joy, love, abundance. And, there, man, you will notice that your pain was not useless, not lost, outdated. Each man, whatever might be his understanding, will pass by this path.

THIS LAMB OF LIGHT

And no man can take any detours. Blessed be the bearers of his love, of his life, of his abundance. Amen.

THE SIGHT OF HIS SPIRIT

AV. Father, my Creator, my God, all gathered in the unity of the dwelling, Father, I call upon your spirit; this light, this love, this abundance, this only reality, truth. We welcome You, Father, in our most elevated inner selves, divine. In this becoming silence, we are all at rest, awaiting the receiving. Amen.

CENT.NOM ::

When setting down, in the becoming silence, in this retreat, man, you will be able maybe to receive **the sight of his spirit**; the one that allows to the wisest ones, to the men, lives, love, light, to see over, beyond the linen, the weft thread, the body, the habits. The seasons are heard, upon the families, in different ways. And, the glory, at the apogee of certain ones, in this same time, others are extinct, fall silent, die out, merge and go back in the basin of his life, of his energy and of the truth: this reality that leads each life, creature, humanity, according to the exercise of the superior spirit of this very humanity, very man, very family. And, in this action, unthinkable events, unpredictable, that nobody can project by the path of the intelligence, some unusual events, out of the law – and yet on the law – manifest themselves. And the heavy element, under different conditions, has access to the luminous state of consciousness and knows, discovers the existence, the presence of the planes said superior to the known, lived, manifested planes.

The spirit of the eternal, upon each family, commands the form, the image, the pace, the velocity, the time, the duration; gives colour, vitality, utility. And man, as all these created lives, all these manifestations, is subjected under this order. In your steps, young wise one, you will journey, through your experiences, the knowledge. You will learn to see in your dwelling, in your being, in your family, and you will start to realise that your comprehension, led to its apogee, will be obliged to abandon. Because your own conscience, your own intelligence, your own capacities are, in their action, in their environment, limited; limited to this field of action, of life, of experience.

And a wise one discovers, during this journey, this reality. And he lays down the arms: he lays down his ambitions, his pursuits; he leaves them there, he does not nourish them because in this space they activate themselves according to their *raison d'être*. Because each life, each man is pushed to act, to blossom, to explore his dimension, his time, his reality. And, through his real-life experience, our man will receive different motives for the exploitation of his potentials till the day where our man will understand that he will not be able to seize the ensemble, the wholeness. He can hardly take his first steps in what is at his reach.

But a wise one, in this exercise, sharpens his views, his intelligence, and his comprehension, in time of grace, then overflows and, in this state of being, binds himself to a conscience that is directly neighbouring and superior to him. And, in this binding, in this union, in this body, our man cannot pursue any more what was till then easy, easily under his control. There are no other possibilities because, if you are attached to what you hold, you will not be able to receive and let descend, in your dwelling, the superior energy of the spirit of the eternal by the path of the different families that animate it. From your birth, man, you follow and develop yourself according to the rules, under the order of this spirit, of this vital force. And this one sees to it that you blossom at the maximum of your potentialities, inside of your time, of your experience, of this passage in life.

And the one who does not attach himself to his dis-

coveries and always goes forwards by receiving greater sight then, in one time, one place, opts out of all his occupations that, in this instant, become useless. Because, as long as you will have use, you will pursue, you will work. And, when you will have understood and received another enlightenment, you will be elevated higher in your intelligence, in your look. And what will unveil itself, what will reveal itself, will upset a little bit your views. And, in this experience, your look will be altered, and you will notice that everything that had been dear to you, important, is reduced as this stone, this mountain, under the look of the sparrow hawk when it takes altitude, its flight, its ascent. And your learnings, if you have been wise, will be able to be some keys to what opens up in front of you. Because the one who is ignorant in his space, in his dwelling, remains ignorant outside, in all places.

And the one who has instructed himself by bearing wisdom, love and light, receives then the keys of a new kingdom. And what was measurable—and what you could carry and pull, retain under your will—in this place, will increase tenfold in greatness, in might, in effect. And, in this place, the key or the keys become giant, and their owner, tenant, retires and takes, in this reality, the place of this grain of sand. It is astonishing, in these discoveries, to receive one's progression by disappearing by oneself in the infinitely small. Because, when the superior stages, the superior worlds unveil themselves on time, man, bear much wisdom and equilibrium, because the effect of this elevation of the spirit that animates you is mighty. And the breath is so great that, if you have not been, in your life, humble, from the first degrees of your ascent, you will disappear.

Man, if you, in your life, have practiced discretion, humility, simplicity; if, in your progression, you have known to affirm yourself as prince or king by remaining servant, you will then be able to be elevated. In this place, few pass, live. But, on the day of the extinction, all receive temporarily this advantage. And it is there that each one has look on his gestures taken, on rightness, equilibrium, justice of his actions, and has look also on his errors. Because everything that sustains you, animates you,

constructs and maintains you under this expression, one day, when the hour will be there for you, this vital force, this fluid, this river of life, will withdraw from your dwelling, and this ocean will leave you to be rekindled, in quality, inside his own family. And everything that has been ordered, built, placed under order, will disintegrate itself. And each element of your dwelling, each grain of sand, brick, structure of your dwelling, will return to its source. And the grain of sand will return to the mountain. And the wood that constitutes you will return to the tree of life. And each element, each universe will return to its true superior form.

God has the power to live in our dwelling, to inhabit us, to penetrate in our dwellings, and he has the same power to withdraw. And the one who has learnt, who has given, who has been pure in his intentions, wise in his attempts and his gestures, then receives, in this departure, this sight; the sight of the spirit that animates you. And the eternal then opens his kingdoms upon each one. And, in this space, each one receives joy and regret: in this same pace, what men have called heaven and hell. The heavens are the kingdoms that open upon each life. And the world of regrets is that one that reveals itself when one bears and one receives this sight of the spirit that animates us. And there it is, in these places, that the desire rises, springs up again. Because the one who bears this regret is regret only because he desires only to correct himself and to start again to better act, to realise, to be manifestation, glory.

What men call the last judgement is, in fact, but this new light that rises up by the desire, the intention of the one who has just discovered his kingdoms. Man, in his burial, receives this energy. And the one who has been imbued with a sense of his own importance cannot uplift himself to this luminous emotion, supreme, of life; the desire to be manifestation, glory, light, love. The keys of the kingdom are in various times, various places – and upon certain individuals – given. And the spirit of the eternal then, in this space, is liberated and awaits, to serve, another call. The spirit of the eternal, upon each life, is this breath, vital force, that sustains any structure and gives intelligence to each one of them. But the breath, on the spirit

of the eternal, remains this pure intention, this desire to accomplish and to do always better. And this desire, if you bear it in your heart, will sustain you beyond your perspectives.

Love, this pure intention, unconditional, is the bed, the canopy of this call that rises up in you. During the passage from life to death, what you did not wish to see, hear, receive, welcome, will be there, in front of you. And you will understand, in this space, that obstinacy, stubbornness, the lack of love, of flexibility, the unwelcoming is to conquer. Remember, man, that what you believe to seize and to understand in your intelligence, as great, as majestic, luminous and noisy, is, in fact, but very little. And, when you will understand with wisdom the basic rules that govern your life in your dwelling, in your family, in your community, if you bear well these rules of justice and of equilibrium, the spirit of the eternal that inhabits you will maybe know, in your lifetime, to reveal to you your keys of the kingdom.

And the eternal allows these experiences only to those who can and wish to act, to construct, to bear life and love. And, by exception, the eternal makes die certain wise ones during their lifetime. And these wise ones then are born again without having known decadence, putrefaction: they recognise the superior planes and, in their space, in their time, in their family, give this new current of energy, of might; this direction that will know to make take the clear authentic path of the whole humanity. And, man, in this experience of death, do not err, because what will be revealed in yourself, in your eyes, in your intelligence, will come out of all the ordinates, of your learnings. And, yet, if you remain silent and calm, you will recognise the law – and those who bear this law will not fall in madness.

The time of silence makes itself be heard, upon each dwelling, differently. And the truth-silence brings the sight, in your look, of the spirit that animates you. And, if you still can be there, in this real-life experience, your walk then will be different, and you will know then to recognise the families that are around you, accompany you, that serve you. And you will respect the very seasons of these families, and you will not impose, by your family, the

order upon these other families. Because, when the man commands, he creates chaos and disorder. The one who knows leaves each family, each river, flow in its time, at its rhythm, under its form and its image. And, man, if one of these rivers, of these families, makes obstruction on you, do not persist to destroy this family for your glory.

Let this family express itself and respect the time that enlightens it, that elevates it and that flattens it, this same family. And you will see that this wall, this handicap, this obstruction to your comprehension, to your knowledge, to your elevation and to your quality of bearer of love, will know to lie down and to leave you and to make passage for you. And, without effort, you will also be able to act in this same respect. Because, if you know to recognise your seasons, you will have, you will be able maybe to see them at the others'.

A wise one — the one who has received this superior sight — then lets the father weave, and he takes his step and the halt of his action, according to the passage that closes and that opens in front of you. And those who are thus enlightened become peaceful people, quiet, abundance, love. They are always victorious because they do not wage war any more. They do not make themselves insistent and pass and act when the time of opening allows it.

Young wise one, man, go and recognise the rules and the laws that structure you, construct you and make you act. Learn this sense, learn to go in the same direction and not against. Learn to merge, to follow the movement of life. A wise one, not having any knowledge because outdated in his understanding by everything he sees and receives, calms himself, learns to slow everything and does not encumber himself any more in his thoughts, in his actions, in his intentions. He recognises the branches, the rivers, the tree of life.

And, young wise one, it would be wise that you might receive, in your flesh, in your time, this revelation, this superior life because, there, you will be able to really act, serve and shine. And, man, your structure, your energy, your *raison d'être* and your expression, if you walk upon this path, will remain as astonishing as the birth of a butterfly. And each life, to complete itself, to be manifes-

tation and glory of the eternal, must pass these stages. And, thus, certain beings, men, daughters, creatures, have known to accomplish themselves by receiving, in their body, this same superior, luminous body. And what, at the understanding of men, seems often inaccessible or less comprehensible, even quite impossible, remains and is this miracle of the will of the eternal upon each one of us. Amen.

BEYOND SILENCE

AV. Father, my Creator, my God, we are all here gathered together. Blessed be your love, your life, your light. Amen.

TRINITARIAN PRINCIPLE ∴

Beyond silence, there is his glory, his light, the symphony of the immensities, of his creations, creatures, servants, active ones. And, in this kingdom, all the places are without location because all, whatever might be their places, are at the same place. In the kingdom of my father, the distances, the times, the geographies are no longer in use. Because each life that has honoured my father, whatever might be its time of service, of origin, whatever might be its affiliation, its colour, its expression, is not heard any more. Because only his love, his energy, his light, sustains, bears and maintains his lives, his presences, in their state of being, under his state. In this place, the powers, the influences and different authorities are visible but do not burden any dwelling because each dwelling is the accomplishment. And, in this space, all serve each other – and nobody makes shadow on his entourage. And the glory of my father makes itself be heard because in his glory all shine without projecting shadow, without throwing shadow.

The creator, our god, father, centres himself inside all his spaces; he nourishes each life. And, in this place, whatever might be the direction of your look, our father is

always there, in front of us, in ourselves, everywhere. Those who, in their action, have been able to inscribe themselves in the superior state, in celestial, in the kingdom of my father, become and are part of these lights, of this living intelligence that the spirit, his spirit, will know, at any time, to diffuse, to sow in any new life. And the action of the servants, of the sincere ones, of the luminous hearts, of these pure ones – those who shine by the love of my father – then continues to be heard in your present, past and future times. Because, under the lights of my father, all the times, all the epochs are and remain in progression, in movement, in evolution.

And the wise one who has known to give himself back – and the man, the woman, the child who have remained in my father by their daily, simple gestures – continue to progress in his kingdom and, under this enlightenment in developing intensity, then rises up again, kneads, shapes matter. And, under the directives of my father, his living spirit reanimates, rises up again, animates and bears the breath in more profound, in more concentrated. And what was of stone, by the will of my father, takes to breath. And those who have remained love, become love, are, in their steps, in their life, in their death, in the kingdom of my father, they are this breath.

Man, take some time in silence. Abandon your grasps and let his kingdom act, descend in your dwelling – and, if you thus live, you will receive his life. Because, man, without my father, you are neither dead nor living. A wise one, a sincere one, a man who bears his love, the woman who bears his life, his love, the children who bear joy, the very fields of this kingdom in terrestrial, these men, these women, these children, these lives, these creatures know this resurrection. And, for many, my father brings back to him, regularly, even his wiser ones, his faithful ones, his sincere ones, because man rises up and lies down easily. But the greatness of his glory makes itself be heard thus, because my father knows that you will rise up and will set down as this ocean. And, in your steps, gradually, he will uplift you higher and you will set down lower.

And those who have attained their apogee have

known, in their ascent and descent, the extremities, the confines of their universe. And, in this movement, man learns to perfect himself because he loops the loop upon the will of my father, his energy, his love, his lights. And, thus, what by man's memory erases itself as the dunes under his breath in the desert, each man sees his horizons. And these same horizons, through times, rise up, set themselves down and all take figures, shapes, and can offer light, softness, violence, terror.

The one who lives under the light of his life, though far away memory, receives, whatever might be his place, his step, a comprehension that will allow him to see and to understand that his horizons, his lives, his history is not frozen but lives. Because the truth, his spirit remain inscribed upon all the times, all the hearts, all the temples. Many men, at the crossing of great events, have seen nothing. And others, in the desert of oblivion, have been able to see everything blossoming. And the history of humanities, of men, of the creatures of my father, in different locations, spaces and times, remains as a garden that continually changes colour, shape, attractiveness.

Man, if you bear your desires pure, noble, you will be heard, enlightened – and you will be able to pass, in your nights, to your day. And your nights will seem to you shorter, less heavy because, till my father touches you, then his day will make itself be heard in your nights. And the wave, though higher, will be gentler, less terrifying. And the curb of his might, of his will, of his energy, will be more and more present in your dwelling and will be, upon your state of being, as gentle as a wave on water. My father has the power to live, to enter, to circulate in our dwellings and, the more his might takes place in our hearts, in our bodies, in our beings, the more, man, you will have to listen very carefully. My father is discreet, and his discretion is almighty.

The resurrection of his lives starts to be heard upon the one who welcomes my father. And this returning to life is made, as a man who ascends a great and high mountain, slowly. And, at each step, if you remain in my father, at each step, you will be resuscitated, enlightened, elevated – and, at each step, you will set down again in your night.

And, the more you will live in my father, the more brilliant and ardent will be his light in your night, in your day. Man, in your walk, if you have deceived yourself and the blows are brutal on you, consol yourself. Because, if you remain faithful, the blows will be much stronger but they will become caresses upon you. Because the one who rises up again at each step receives the might of his life, of all his ensembles, participants, who have, themselves also, walked upon this footpath of the light.

And you will see, man, that with time my father will always be there, but that with time you will be numerous to accompany each other, to sustain yourselves. And the walk of all then is heard in the step of each one. And to know these facts helps us to walk and to serve, because the light, the joy, is support, almost exaltation, creativity, life. But the curb, in our nights, is difficult. And, man, if you are conscious that you are not alone, then, in all your nights, you will receive the force and the support of your brothers, of your sisters, of your companions. And, if you learn to welcome them, to receive them, these same companions will augment the glory of my father in your dwelling.

And, man, each day of your life, you will know these nights, these days, this day of my father, if you remain faithful, love, life. And, for those who pass the barrier of silence, for those who pass away and those who have abandoned their clothes and those who have been able to be enlightened of his glory in their steps, these live then in his day permanently, and still know some nights. Because the nights they hear in their dwelling are those that you meet, yourself, each day, in your steps of your life.

And our divine self hears the body of flesh by the path of the night, of the light. And our body of flesh hears its day and even its night but, for this, everything is done well over the barrier of silence. Because, when man falls silent, he becomes the listening in. And, when he has been instructed, he serves and accomplishes. And, beyond this step, then his glory, his kingdom, extends itself upon all the horizons of all his creations. And the highest mountains and the most powerful ones in this space become lighter and are no menace upon the simple servant. Because, in this place, in his glory, the smallest ones often

shine more intensely. And, in this place, the consciences do not bare any more judgement but live in this luminous breath that rises up and flattens all his lives.

And, whatever might be direction of this energy, his lives, this breath, this intelligence, does not know any fall. Because, in his kingdom, his lives are always maintained on the top of the wave. And the one who knows these facts and bears them in his heart then is recognised – and the element, the creatures, the men welcome this light, this joy, this infinite love. Young wise one, do not wait for your degradation to hope to rise up again. Each instant, at each breath, if you live in my father, you will be resuscitated – and you will be able to start to live in his kingdom by walking in your kingdom. And, thus, my father descends his kingdom in the heart of all his peoples and lives and spaces. Thus emerges, upon his spaces, his glory. Amen.

THE LIVING ONE

AV. Father, my Creator, my God, in You, I take my strength, we gather ourselves together. In You, by the action of your love, we blossom. And, by your presence, our consciences activate themselves and remain in this state of grace. Blessed be your action, Father, in our dwellings. Amen.

CENT.NOM ::

In your steps, in your daily action, the splendour of his glory will not always be there, in front of you. Because these privileged instants, these times of grace are and remain the blessing of the father upon his children, his lives, creatures. In your steps, in your action, if what will seem to you, to your eyes, ordinary, shadowy, dull, will only depend on your state of being, on your faithfulness, on your affiliation, on this active conscience bound to the eternal. And the connection between the father and his lives, between the father and his children, remain as much stronger if you do not let yourself be distracted, moved about, taken away. Because the one who ignores the presence of his father, of his creator, loses, in the same instant, this conscience, this acuity, this energy, these views. And, man, in you step, often, you will feel yourself like a castaway, forgotten, abandoned by your family, by your father.

This ardour of living, this fervour, this joy, this energy, is and remains, in the bearer, only if this one does

not doze off in some belief, some learnt, dead, useless rule. Because the state of being of a man, of a life, cannot blossom, affirm itself, confirm itself, develop, on the habit, the repetition, the beliefs. Because, in the beliefs, there is inscribed oblivion. And, for the one who is life, any belief is outdated, without effect, without force. And a wise one does not nourish himself with these fakes. A wise one maintains himself, consciously, living; the one who does not bear acquirements, knowledge; the one who, in his step, remains young at heart, pure eyes. And he remaining, in his gestures, in his actions, astonished, at each instant, by his discoveries that he has made some instants ago, yesterday, but that, today, renew themselves and spring up in his spirit, activate him, motivate him, bear him, give him the energy, the strength to go in his step.

The living one, in this respect of these rules, does not bear doubt. Because the one who is bearing doubt in his heart, in his intelligence, is under the shadow of beliefs, of outdated knowledge. His energy, his force, his sciences, his power, are not inscribed in some litany: repetition of sounds without light, without musicality, without profoundness; some sounds that do not vibrate any more, extinguished. And life is always in movement. And, to maintain his life in yourself, young wise one, you will have to remain this cymbal that, at each discovery, rekindles itself, bursts out with joy and increases tenfold in its force, in its light, in its form, and makes itself be heard over its own space.

Young wise one, if you remain alive, you will remain then this instrument of light, you will be part of his orchestra, of his symphony. Because the wisest ones, the most instructed ones, the most beautiful objects, instruments, when they are there, inert, immobile, in their beliefs, in what comforts them and reinforces them, gives them confidence, are frozen. In no instant of your life you will let yourself go on this easiness of past victories. Because what you have received, conquered, is already no more there because what you have received is moving about, is this energy that transforms you, builds you. And, if you hold back this energy, these nourishments, these gifts, these graces, you do not let your father act and transform

you, build you. And, if you fall asleep on this time of joy, then you die out. Because his joy, his life, his might, is as this water that makes turn the wheels of the mill.

And the one who lives by the beliefs lives in the illusion of an activated mill while his river, since a long time, has left it. The instrument is not the symphony. And the wise one, if he is not alive in his father, is not his glory. Man, whatever might be your step, your state of being, whatever might be your journey, your age, welcome each instant that the eternal grants to you. Welcome his life, your entourage, with this pure look; this look that remains light, energy, force, gentleness, love. Because, in this look, because you welcome each one of your experiences as a first one, unique, then you cannot sink in the habit; in this place where all men lose their heart. And, in this place, the most instructed ones become ignorant because these sciences remain, in their body, disregarded.

A wise one, a prudent man, does not bear, at any time, his successes, his failures, his experience. Because, if you bear these memories then, by dint of steps, the burden will become too heavy and you will end up by collapsing under the weight not of the years but of what you have, voluntarily, held prisoner, what you have stolen. Because a man who makes himself glory of some personal success or others is condemned to failure. The one who wishes to remain alive, who wishes to bear his father, his glory, will have to remain, at any time, pure, vibrant. And, in this state of being, he will bear no burden, no pretension and, still less, ambitions. Because the ambitious one is the one who accumulates and who makes himself tyrant to progress in possessions, whatever might be the order.

The living one maintains himself at any time pure, vibrant. And, at any time, the father then has much easiness to touch him, to instruct him, because this one remains available, he is this permanent offering. And the living one remains listening in, look, attention, and his gesture goes in the direction of his enlightenments. And, in this spirit, your steps, young wise one, will not take you in shadow, in doubt, in fear. Because, in this action, you will become, through your time of life, more sensitive, and your sensitivity will become more extensive. And, from this shapeless

form, you will become this leaf of light which extent will surpass any understanding. And, in this state of being, our child, our pure man, this wise one, will be, in his state of being, pure perception – and his pitches will be pure.

And the living one, in this space, receives, in the measure of his step, of his service, everything from his divine self to his terrestrial experience. And this being, this bearer of life, then knows joy, because he bears, in his dwelling, the encounter, the crossing of the superior and inferior currents, in his location. And, placed there, in this ideal point, favourite, he cannot collapse any more. Man, if in your heart, in your dwelling, you have known joy, happiness, sufferings, do not remain there, to await other joys, happiness, sufferings. Because, in your expectation, you force your fate to serve you again what you have believed to believe, to live. Life is not fixed. And, whatever might be your states of light or of shadow, these inner states that you bear are not immobile either. And, if they remain there, above you, it is because, voluntarily, you maintain the clouds above your head. You believe to maintain these clouds, these conditions, but these conditions depend only on your gestures.

At each instant, at each day, do not walk, in days gone by, in your present time. Welcome the instant and, if you welcome it in this vibrant state of being, your present time, your past and your future times will shine in your dwelling, in this same instant. Because the light, his energy, his love, this sparkle of life, that you receive in this instant, is the only enlightenment that will maintain, upon you, light, sight, and that will allow you to be and not to possess. Because the one who is alive, the one who is, embraces in his state of being, embraces the wholeness. And only the one who knows to merge and to rejoin in the ensemble, in his entourage, then starts to live.

And, man, if you have known joy, feast, leave the feast where you have known it. Leave your discoveries where you have received them and leave everything there, where these experiences were. Because, young wise one, your step takes you each day in other places, and these places will reserve for you always good welcome. It is difficult, for men, to welcome joy, happiness, without wishing

to seize it. And, yet, man, each instant, you welcome his breath but you cannot seize it. You welcome his lights but you cannot put your hands on them. And what you believe to seize, you have neither possessed it nor seized it but, in this belief, kills you, lessens you, weakens you.

The one who has received, during his lifetime, some enlightenment, some grace, some token of love – and all, whatever might be their steps, receive these lights, these graces, these tokens of love – and the one who has received these graces is thankfulness and accepts to continue his step. And, in this step, our man, our wise one, will go back in time and will go back in his light, in his glory, in your source. The one who does not thus act dies imprisoned, chained in his space, in his own time. He has stolen from himself any possibility, any action.

Young wise one, if you wish to bear his life, his glory and your joy, always go forwards, without carrying, dragging any burden of your glories, of your failures, of your experiences. And, in this step, you will always remain enlightened and you will always know where to go. Because, in this state of being, in this way of living, will emerge, in you, calls always more powerful. And the father will know to make you progress. The living one bears look only on his life, on his entourage, towards the celestial. And this wise one, this living one, when he takes sight in his daily life, at that time, he still sees the celestial; his look has not fallen in night, in habit. Our wise one, this living one, bears, in himself, all the developers that will know, to each one of his steps, to enlighten what comes to him.

And, for our man, our woman, our child thus living in their father, they will not know, at any time, deception, halt. Because our man, not bearing ambitions any more, requirements, does not presume of his next harvests. Because our living one remains, at any time, the worker of the eternal; he participates in the harvest, in the abundance, but is not the owner of it and is not afraid to be stolen from. He does not bear the night of fears and of doubts and pains; he is the reaper of light. Young wise one, from this step, from this time, if you welcome these few rules, you will be able to go back in your time, all the times, and you will be able

to live, in your present time, the experience of your humanity. And this journey will keep you pure, joy, action, force, love. Our wise one, this living one, has left behind all his clothing made by man, and bears at last his glory in, under the wrap of his love.

Man, if your days are veiled, obstructed, if your horizons are covered, remember that you can go back in your own time and be enlightened as soon as you will not take step in this direction, in this movement. And, from this instant, each one of your gestures, of your steps, will relieve you. And, with a little bit of time, what would be crushing you, what was crushing you will be dissipated and will become your lights, your oxygen, your breath, his might in yourself. Man, whatever might be your place, your time, whatever might be the crossroads, the crossing where your humanity happens to be, you can make this ascent, this going back in your own living. Blessed be his glory upon all his lives. Amen.

UPON THESE THREE TIMES:

THE PRIOR TIME,
THE PRESENT TIME,
THE TIME OF BLOSSOMING

AV. Father, my Creator, my God, upon these three times, I walk, I act, and you enlighten me, Father. We are here, gathered together, to welcome You in our dwellings, in this time of grace where your will inscribes, in our intelligences, our journey, our action, our raison d'être. Blessed be, Father, this accent of life that imprints itself in our dwellings, in, under the action of your will. Amen.

CENT.NOM ::

The prior time, the present time, the time of blossoming. In his step, in his experience, the man lives under different enlightenments, under different times where his own experience modulates itself, and passes from one phase to another during the apprenticeship. The majority and the ensembles and all the universes go and walk in the prior time, there where man is still ignorant of what is coming to him, present. In this stage, you will have to instruct yourself, to be vigilant, vivacious, attentive. Because, in this stage, those who wish to progress prosper in this stage – and the majority remains unconscious of this stage.

Man, in this place, if he does not occupy himself,

feels forgotten, distraught, lost, and has the impression of being at the mercy of destiny. Those who are not enlightened let fly past the experience, the time, wisdom, out of their reach. And, in this state of being, masses, individuals are and remain at the mercy of surprises often disconcerting, destabilizing. Because, when man enters in his present time, in his action, he is often overworked and, often, shipwrecked; he does not know any more to whom to give himself back, to rely on. He is not at the controls, he is as this ship without a captain; this man without intelligence. He reacts instead of acting; he happens to be always one step behind. In this space, fear, sicknesses, doubt, hatred settle in and prosper.

In the times of silence – there where everything that offers itself to you is but a desert, there where the scope of your eyes do not reveal anything to you, and there where your gestures do not construct, and there where your intention has no echo – in this space, instruct yourself, observe what you bear, what you are, remain silence and welcome, make yourself generous, vast, and welcome all those men, those women who are around you, who communicate with you, advise, give. Because each man is an instructor, and all are teachers. And the small one can often show the path, the road, to the great ones. And the great one can do this same action.

In the former time, most of the men are unconscious, intoxicated, weak, thoughtless. They err, they go here and there without knowing that they go here and there. They have lost contact with the rhythm, the stamp of time; this clock of eternity that knows to make itself be heard in the one who is conscious of his former time. And, when the present time shapes itself, models itself, then the artist, the man, the wise one, can start to work, to strive; he is not this perplexed wise one. He knows from going down to the subject how to act. He is no more knocked down by the wave but he uses the wave to expand the scope of his action, of his thoughts, of his being.

And, while the majority cries, suffers and sets any wood on fire, the one who has lived his former time constructs his present time. And, in this disorder, these ones – these wise ones – erect and prepare the future pre-

sents on their society, their family, on their own being. A wise one, an enlightened man, conscious, knows to profit from the abundance of his different times. And, during your steps, young wise one, whatever might be your learnings, the father will always pour forth his prior time, his presents, in your present time and your blossoming or your abundance in this same time that is your experience. For the one who enters in this state of awakening, of consciousness, he will see and will hear the different times in his dwelling. And, later, he will know to walk from one only step in his three times.

The former time is, for the majority, a time of ignorance, a lost time where the erring ones have not even been able to identify themselves. And the time of the constructive action, the time of the present, will make itself be heard in your gesture when you will hear your own former time resound in your dwelling, under your steps. Young wise one, when you will go forwards, remember that your gestures are the time of the present, that your steps are the former time, and that your link, your conscience of these two times, will make you enter in your time of blossoming.

The majority of men are torn to bits, because they have erred; they have not become conscious of any one of these times in their dwelling. Man often goes to work, to strive, and, during his journey, his time of going, he is empty, unconscious, lost – and he expects to arrive to his constructive action and to make miracles. When you go to work, to serve, this time of going, this time of your prior time, is the land of your gestures. And, if you are not conscious of these facts, your gesture will be worthless, without force, empty, and you will be, as all, ephemeral, useless to your cause and to the others’.

Each wise one, man, woman, child, whatever might be his place of action, his time, will have to remain conscious of this state of grace that he has in each one of his times. And the flourishing, the blossoming, can be received, transferred, welcome, only if, since a long time, you bustle to listen to your times. The fools wish for the instantaneous success. And success, glory, is understood, under this image, only by the ignorant. Because the one who is instructed, the one who is wise, knows that there is

neither success nor glory because this phase is the unification of what you live, man, consciously. And, for the ignorant ones, there is destiny, fate, propitious time, unhealthy time, time of light, time of darkness.

For the wise one, these conclusions are not. Because, in fact, man, when you are unconcerned, ignorant, and that you live your former time without knowing where you are, in this same space, you believe to live joy, light, ease, while, ignorant of everything, you should instruct yourself, educate yourself, shape yourself, construct yourself, structure yourself in your thoughts, in your being, in your superior states of spirit. The one who is conscious of these facts knows that all his times, all his actions are under the enlightenment of the father. And each step, each gesture, each grain of sand that you will bring will be counted and will serve you. But, for the majority, the gestures of the builders are, remain always invisible. Man notices objects when they are there, done, realised. And the constructive action, in the eyes of the eternal, is heard when the majority has still not seen anything, perceived, received.

Young wise one, go and walk, hear your step. And, in this exercise, your step will teach you the rhythm of your own time in your dwelling. And this pendulum will know to inhabit you, to complete you; it will make you become conscious, at the measure of your receivings, of new spaces. Because, when the time inscribes itself in your dwelling, the lands of this same dwelling then deploy themselves. And the gesture of the wise one then will know to make fructify his lands; he will put himself to work in his own lands and he will work endlessly. Because, the more you will remain conscious of your time in your dwelling, the more your lands will open themselves and the more you will have to work. And, for the majority, few attach much importance to the work, to the great work, to the sum of the works, work, because nothing can be constructed in some instant.

And what the eternal does in one only breath remains, for the humanities and all his creations, a considerable number of eternities. And the one who is conscious then progresses and starts to see the scope of his gestures because he gives them roots. In this prior time, there where

the majority rises up and there where the majority lies down in ignorance, a gesture, an action, is always lost if it does not have, as a home port, your dwelling, your conscience, your sight, you own might. Young wise one, if, in your gesture, you do not hear your step any more, you have just lost a part of yourself, and your gesture then is weak. And, if, in your step, you do not see emerge your gesture, then you are still weak and you will have to apply yourself to live, in dwelling, in each one of these dwellings to bind them, gather them together in one only garment.

The time of blossoming, this time that arouses the greed of the ignorant ones, this time of the accomplishment, is, in fact, but this conscious time, there where, young wise one, you have bound your steps, your gesture, your prior time and your present time in one only piece. And this piece of light is named flourishing, abundance, love, might, life. Young wise one, remember that in each one of your dwellings, upon each one of these levels, if you are a living one, a conscious one of what is around you and of what makes you and constructs you, you will know that each level, each time bears this germ of light, this sparkle, this blossoming. A wise one, whatever might be his step, his action, binds himself in his uniqueness, in his wholeness, in his being, in his entourage, environment; he binds himself and makes but one. And, in this binding, in this connection, then flows, in himself, the nourishment, the light, the knowledge that will construct him, model him, shape him. In your gaiety, situate yourself. In misfortune, do not err and, in suffering, find yourself again.

A wise one, when he is not in service, serves. Because everything that seems to you, man, superfluous, useless, empty, is often the land of your successes. And, if you are conscious of these facts, your gesture then will edify itself in front of you and will take its expression and its might beyond the very reach of your intelligence, of your conceptions. Because what can do the seed without the soil? The earth is humble, discreet as your daily gestures. And your gesture, your work, what you bring, will have to be the seed that you deposit in your garden. With this understanding, this vision, this comprehension, you will not take false, useless gestures. You will not err, because

each seed, each gesture, each one of the works, you will have to deposit them with wisdom. And, with time, the skill will allow to deploy your gesture as this sower broadcasts his seed – and the seed arrives there where the look was directed before the entry of the seed.

Young wise one, when you will be conscious of your former time, of your land, of your time, of this pendulum that gives rhythm to you, that expands you – and, when you will always be conscious of your gesture – then, before even the emergence of your successes, of your glories, you will be able to live the bearing of the life, of the night, of these beauties that are there, at your disposal. You will then feel useful and you will be part of these same beauties, of this life, of this abundance, love. But, young wise one, you will have to practice because, for us all, one only instant and, already, we are far away from this state of superior consciousness. A simple breath and, already, ignorance invades our fields. And, young wise one, avoid carelessness, erring, because these states of being are but artificial joys. The true joy is this constant conscience of this broth of life.

Young wise one, from today on, become the master and the student. And, with much love, patience, teach yourself and enter in these states of consciousness. And, if you know nothing about all this, then go, as all, and walk. Go forward, to your future, in your present time. And, during your walk, listen, live, receive your time, this inner clock, and receive your own pendulum that, going back and forth, expands your lands, your conscience, your intelligence, your spaces of experience, and illuminates and gives birth to the perfect gestures that you will take, from one step to another, with always more enlightenment.

And, in this state of consciousness, young wise one, you will be able then to take possession of your dwelling, of your being. You will be able to take identity because you will start to hear the master that inhabits you. Out of these conditions, man, you go nowhere because you do not know where your feet go and you do not know what your hands do. And, as far as your intelligence is concerned, it has erred to the four winds. The one who sees the day, who is born in his time of awakening and who goes forward

UPON THESE THREE TIMES: THE PRIOR TIME, THE PRESENT TIME, THE
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and takes footing in his time of consciousness, then will enter with respect, gratitude, humility, in his three times; the former time, of the present and of the blossoming. And, from this step on, young wise one, enter in your time of life, inside the time of the eternal. Amen.

THE CONSCIOUS BREATH

AV. Father, my Creator, my God, gathered, dispersed in unification, the man is called back to his origin, to his source. Blessed be this aspiration that attracts, calls, calls back, unifies any life in his energy, in his love. Amen.

CENT.NOM ::

The expansion, the taking in force, the stability, peace, equilibrium, young wise one, you will discover them when you will find, in the direction of your breath, the force of expanding the alliance, of breaking the embraces, the oppressions. And, in this breath, your disorder will not have any effect any more upon your dwelling, and your weaknesses will become the humus of your light, of your peace. And, from this soil, force, equilibrium, health, will be able to make themselves be heard in your place.

The tree in the forest does not profit when it does not have enough living space. And man, in the forgetfulness of his might, of his origin, of his foundations, leads himself straight to his fall, to his weaknesses. He always tends himself higher, further away, without understanding the sense of his progress. Because what you will construct in your elevation, this constructive action, if it does not take breath and force and expansion upon your abscissa, then your projects, your service, will bear weaknesses and, at the time of the harvest, at the time of the flourishing, will curb itself as yourself.

Any life, any creation, will be able to take force upon the horizon of the eternal, there where your ambitions will not make themselves be heard any more. And, if you choke, if you die, if you weaken yourself, break your prison, your camisole of the girths that, with time, tighten you. And each life, to assure its flourishing, must, in the right equilibrium, make its ascent in the brightness of the cross. And, the more your spirit will uplift itself, the larger your arms will have to extend. And, in this sense, you will know the other breath, you will not beg any more, because the breath of men is poor and kills.

The breath that you will bear, young wise one, your father will reveal it to you. And, in this breath, each life, creature, creation, universe, sees his pursuits change orientation. And what has been till there the point of the arrow will lie down and will be able to emerge again in another opportunity and will be able to take force by lying down in its origin, and, from there, his energy, his might, will spring up. And, this change of polarity, of foundation, of horizon, young wise one, you will have to get used to it, because the unique pursuit brings man to his ruin.

The might of the father, of his life, of his energy, of his love, makes itself be heard upon the total canopy of your inner universes. And the tree in the forest confirms his force, his presence, in the number of alliances inscribed in his dwelling. Because, young wise one, from your first steps, you will have to receive this alliance. And, at each accomplishment heard, received, if you remain faithful, you will receive another alliance. And these alliances will know to confirm to you, in your understanding, other intelligences, horizons, knowledge. And, in this step, young wise one, you will progress. But the one who progresses too fast and who forgets his father, this other breath then knows glory, the joys, the ephemeral successes and, as vivacious, he dies out. Because you will have to assure yourself, in your service, in your presence, in your time, of this bounding between your development and your taking of force. And your intake of might is also a progress that can assure the succession of your progresses.

And the man, without the enlightenment of wisdom, relies on what he sees. And, when he sees head, he

sees foot. But the head and the feet are the same trunk. And, often, when the head panics, the feet lose the path, the foundation. To assure your presence, your passage, to accomplish your gesture, do not rely on your own force, on your own feet and still less on your head. The father reserves, upon the men, the field of love; this chant that is heard neither in head nor in foot. This field – this energy, this space, this eternity of light – reveals, to its wise one, the other breath; the breath that assumes more than your oxygenation. In this other breath, his energy will enter in your fields, vital currents. And this other breath assures the equilibrium, the continuation, and brings our man, our wise one, to maturity. You will have, young wise one, to become conscious of this double comprehension of the breath of the eternal in your dwelling.

And the man, in his reduced intelligence, sees but the absorption, the elimination. And the man perceives, in his look, but the entry and the exit of any process, energy, nourishment. And this sense, this linear of the thought prevents him to meet the purpose, the sense of this passage, of the energy of the eternal. If you feel, in yourself, the weakening of life, under this look, in this conscience, you will have to enter in the breath of the eternal, of his life. And then, only, your unconscious action will enlighten, and you will be able to take an intentioned, intelligent gesture.

Man, what you do each day, unconsciously, bring it under the sight of your conscience and you will be able to better hear his life in your dwelling. And what you were waiting for since always then will be heard, will take shape, image, force in yourself. The breath of oblivion bears death in your dwelling. Each breath, if you are conscious of this bearing, will allow you to construct yourself because, under your conscience, your breath will make you know expansion, freedom, appeasement, equilibrium. The breath is there to liberate you. Only the free man receives the right to live. You will have to cherish each one of your actions and place it, place them upon this true breath: the breath of the eternal; the one that bears; the one that carries you and that allows you to blossom and to open yourself; the one that allows to our man to find again calmness, peace. Because what grinds you, contorts you,

wrenches you, man, take this breath, and this breath will know to appease and will make vanish these pains, these constraints. And the man can flourish only under this conscious breath.

A wise one does not remain prisoner of this awakening on this breath, he acts, he works. And, as soon as he feels, as soon as he hears and feels weakness, error, pain, he imposes on himself **the conscious**, luminous **breath**: the breath of life, the breath of the eternal; the one that, from its entry in your dwelling, makes all your walls fall and dissipates all your angers, revolts. The bird can take its flight only if it has a sky, a space. And, in this space, it will be able to stretch the wing to instruct itself, enlighten itself and progress in conscience, knowledge. Man, if you do not encounter the breath of your father, you are this bird, without space for your flight, crushed. And each life has been created, by the Father, free in expression, in action; free to inhabit all these spaces. And the chains, your chains are not placed only at the feet and at the hands.

You will have, young wise one, to remember what you will forget at each step, of this star in the firmament that, of all its fires, in any direction, struggles to shine always more intensely. And the polarities have, by the path of this might, of this equilibrium, the art of elevating itself as a belt around the star. You will have, young wise one, to remember not to insist when, in the orientation of your engagement, nothing flourishes. Then, leave there you do and go shine in other services. And the one that you have forced yourself to edify will shine when you will have assured this equilibrium in your breathes, in your intake of the might, there where the man does not have the habit of nourishing, regenerating himself.

You will have, in your service, in your journey, in your experience, to assure yourself to bear force, energy, nourishment, your substance, not to fall during your journey; you will have to foresee. And, if your journey, your experience, is an ambitions project, you will have to assure yourself to bring yourself these guarantees. If not, through wisdom and not to die out, assume yourself in other opportunities, services, and do not be insistent in your ambition. The constancy of the wise ones, the straight line of the

wise ones often pass by many branches to allow to the purpose, to the top of the tree, to the trunk, to take its expansion. And, the more the wise one is strong, the more the tree does not grow only in height, in depth, but in experience, in alliance, in resistance.

And the endurance, the resistance of the elements, of the men, you will have to recognise it in the others and in yourself, young wise one. And the endurance – and this power of bearing – is, of course, in the look of the majority, imperceptible. Because this part is, in the look of the man, without glory – and, yet, in this very place is your force, your bearing, your peace. A wise one takes the breath, as any man, to cleanse himself, to nourish himself, to live. But a wise one, in his experience, discovers, in his dwelling, the very scope of this breath that reveals to him this power, this might that will know to break his own rigidity.

Because the breath of the eternal, this breath, keeps our man flexible, young, alive and shining. And the man who does not know this breath – the one of the eternal – by dint of steps, scleroses himself and, by dint of steps, struggles and, at each step, lessens himself and suffers because he has not understood. This stone slab of life remains, upon us all, this power that few men know, bear, hear. Young wise one, if your breath does not bring you other light than a poor subsistence, you are not in the right breath. To live this breath, profit from the times when everything afflicts you, exhausts you and curbs you. And, instead of struggling and of embittering yourself, enter in the breath that will know to bring you peace, to calm you and appease your ambitions. And, in this breath, your horizons, young wise one, then will illuminate themselves anew. And a wise one comes across the night with joy, because he knows that to-morrow is always a great day. Amen.

BEARERS OF PEACE

AV. Father, my Creator, my God, in unity, we gather ourselves together. In peace, we go forward, we open our dwellings, consciously, in this eternal, luminous living, of any life, creature, man, in his God, Creator, Father. Amen.

CENT.NOM ::

When man is in peace, the eternal can make himself be heard, received, welcome by his creatures, men, women, children, wise ones. The bearer of peace remains luminous. The smallest breath, on a stretch of water, inscribes ripples. His will is heard, deploys itself upon the man in peace. In disorder, in tumult, rage, your father will not be able to make himself be heard in your heart. Peace has the power, by the path of its horizons, to reveal the superior understandings, there where the man does not have the habit to live, to take look, attention.

The glory of the eternal, when it reveals itself to its wise one, is grandiose, and its almighty symphony passes upon the wave of silence. Young wise one, do not expect to receive from your father, from his servants, in some places where you have habit to frequent. Because the common places to men are not the crossings that can feed the future revelations. And most of the beings impose on themselves the place, the look, the attention, to welcome the eternal. But these favourite places always remain the choice of the eternal. And the father encounters his children, his wise ones, his lives, there where nobody was expecting him.

Bear, at any time, peace, young wise one, in your heart, in your dwelling. Because this state of being — this state of living — will place you directly upon the path, the crossing of the celestial, of the terrestrial and of the universes.

Young wise one, to bear peace in your heart, in your dwelling, you will have, in your action, in your gestures, to spread out this peace, to let flow the celestial state in the heart of the others, by your heart, by your gestures, your words. The peace of man is not the peace of the eternal. And some instants of tranquillity are not guarantors of this peace. And, in the fields and the universes of the human beings, for the majority, this tranquillity uplifts some suspicions, the anxiety, the doubt, the fear. And the majority then precipitates itself in some vague occupations, in disorder, in noise, there where any expression has lost its initial qualities. Because the sounds, the lights, the elements of any kind of nature, must deposit, upon life, an understanding of expansion, of energy, of life, of peace, of intelligence, there where any manifestation is seen and is heard in the instant.

Because, man, if you walk in a labyrinth, your thought, your intelligence, is not enlightened by his peace. And, if any sound is but disorder and attack on your dwelling, these sounds are not sounds, are noises, are not melodies. You will have to refuse the entry of these intruders. But, for this, young wise one, you will have to bear the peace of your father in your heart, because only this light — this love of the eternal — has the power of protecting its wise one and, everywhere he will go, disorder will not afflict his dwelling. He will be as these birds under rain without being soaked. Because, if you do not bear this peace, all the efforts you will have put and added will have but little effect in front of the smallest attacks. And, if you do not bear the peace of your father, you will not be able to face and act jointly in the immense battlefields, of horror, of pain.

The peace of the eternal protects, immunizes, seals any door to the night. And the peace of the eternal lets all your doors of your dwelling open to his light, to his intelligence and sciences and his directives. If you do not bear this peace, young wise one, you will take the path of the

majority, there where all, in the effort of progressing, lie down. And, there, through these different layers of society, some beings will reveal themselves wiser, stronger, and will start to rise up. And the wise one who receives this grace, must, in his progress, give the example, show the way and allow to the family to be spared. Because the peoples, the nations are settled in families, in branches. You will have, young wise one, in your efforts, to recognize your family. And, if it is not directly bounded with the eternal, you will have to abandon it. Because the only family remains in the heart of the beings, the men who recognize their father, creator, god. And your efforts will have to be enlightened, guided, because you will not be able to make rise up again, support all and each one and yourself.

Young wise one, when you will go meeting the others in different places, times, you will have to offer this peace, this love, this light of your father. And those who will answer and who will have this attraction, take care of them. And the others, implore your father so that he might himself convince them of the change of pace. Because the wisest one of the wise ones is not wise if he kills himself in effort, inside a nest of snakes. Because, what can a wise one do, a man and some being of any kind of the creation, if he is alone, and that the mass is contrary to him? The eternal, our father, sends at any time, in all places, his emissaries. And those who are courageous and who bear and recognize the light, the love of the eternal, are then separated. And the father guides his children in his family. But, young wise one, if you do not listen to your father, the path of your heart, you will be trampled by the heard. And the eternal, upon all your nations, separates, selects and calls upon. And those who will make themselves deaf will fall down again in ignorance and will have missed the call.

Whatever might be your place, your colour, your thoughts, your education, whatever might be the politics, remember, man, that the family of the eternal is unique, though very varied. And you will have to go always forwards, from one dwelling to another, to give this peace. But, as long as you will not bear this peace, abstain yourself and wait, as all, for the call, the visit of your father, the celestial peace in your dwelling. Man, if your desires are ele-

vated, noble, go away from the tumult, from your disorder. Offer yourself to your father and, each instant, pray, become conscious of his activity, of his presence, of his will, in your dwelling. The family of the eternal is the world of the living ones; those who bear peace, abundance, who calm, who heal, who instruct without counting, without stealing, without taking. Because, young servant, wise one, in your service, you will be nourished, protected and you will always have, you, above your dwelling, the world.

The majority who make themselves deaf to this reality, to his life, is the world of the night, of the pain, of the suffering, of the martyr; the world of the dead. Because each being, in these societies, bears death, disorder, lie. And the world of the dead, amongst the men, is without effect, less dangerous than the action of the man who refuses to answer the call of his father. Young wise one, when you will bear his peace, you will be able to recognize what is the living in your dwelling. And you will be able, in your gestures, in your word, in your attitude, to communicate his might; this power of life that uplifts the deaf ones, the dead, the dreadful ones. And resurrection is recognized, is seen, when a deaf one starts to hear, and when those who have always refused themselves the luminous, superior reality, start to welcome it.

This resurrection is the true resurrection. Because the deaf ones, those who refuse their father, are dead. And, when they welcome his life, they live, in their dwelling, the resurrection, upon their plane, their time, in their personality, inside their very personal will. And a resurrected one has the duty, on his steps, to arouse this desire, this appreciation, this returning to life in each dwelling. He will have to rip off the shutters, the doors, to allow, to the light of the eternal, to invade each dwelling, so that these men, these women and these children might, at last, receive sight, look, intelligence, heart, passion of living. And the resurrected ones are often very strong beings because they have known the two worlds; the world of ignorance and the world – the life – of the love of the eternal. And the father chooses amongst the men, the women and the children; chooses his chosen ones amongst these same nations, families, to make himself stronger and better be heard in his call.

Because the bird will be touched by the bird, and the man by the man. And thus is his law: each element will be touched, embraced, by his own family. And the families that will rise up again will have the joy of living this state of peace and of harmony, and their lands will start to produce. And each family that will have reacted, acted, will recognize, by the bearing of this very peace and harmony, the harmony and the peace of the other families. And, thus, the man, the beasts, the nature will not be fooled of some illusion, lie. The one who bears the peace of his father, who desires it in his dwelling, who tends and becomes, each day, better, then does not take any more the same step, gesture and look, in the same way. And his look has the power to pass over any torment without being crushed, being caught. It is the same for the subjects said of knowledge, of sciences.

And the man who bears this peace, who makes himself chalice of light and of love, is already under the protection of the eternal. And the father sees to it to instruct his children. Because to bear peace, love, abundance, will demand a multitude of changes in your dwelling, in your thoughts, in your gestures. And each breath, look, will bring you closer to this state of perfection. And, young wise one, during your journey, you will have to remain the apprentice. Because, whatever might be your knowledge, your force, as soon as you will cease to learn, to modify yourself, to better yourself, you will be cut by the foot. The true progress will push you continually to the work, to the effort, to the maintaining of this conscience, to this perpetual awakening.

And, there, in your action, in your rest, you will always remain active. And the greatest rest of the wise ones, when they retire and rest, is often there, where they work the most. Because the wise one remains awakened when all sleep. And, when he himself sleeps, his conscience maintains him still awakened. And, there, young wise one, at each step, you will be instructed, guided, directed. In your action, in your service, in your efforts, maintain this rule to bear peace. Do not create disorder, confusion. Respect your father in this order of action and you will be able, in your steps, maybe to know his joy in your dwelling. A

wise one, to bear peace, in his heart and to the others, must remain very attentive to his step, to his gesture, to his words. He must be listening to all, and truth within his dwelling. If not, man, woman, wise one, your fall will be still more brutal, and your pains will make themselves be heard louder in your heart. And your sufferings will be the roars of your entourage as these hyenas, in the night, menacing.

Young child, man, woman, whatever might be your age, apply yourself to calm your entourage, your dwelling. And, in this way of acting, you will be able to prepare then your lands to receive his peace; the state of love, of light. And your divinity, your father, then will be able to shine in your dwelling, and you will be able to blossom. The true builder is not recognised because of some victory, some constructed city or some stolen fortune. The true builders, those are the men, the beings, the lives who, at each one of their gestures, of their services, stretch, spread out this peace in the heart of his whole creation. If you wish, young wise one, woman, child, to be part of these great builders, you will have to apply yourself to bear order, calmness, peace, upon all – and always still more strongly in your dwelling. All rise up, lie down; few pass or remain.

The builders always leave the celestial inheritance, of life, upon the societies that rise up and lie down. And, in these marks, young wise one, upon your steps, you will recognize what, for the majority, is an enigma. And the might of the father makes itself be heard and passes by this conscious gesture of these builders, **bearers of peace**. And, whatever might be your rank, your place, your service, verify your gesture, your word, your attitude, your actions, and see if your gesture, your word, your actions, your attitude appease the heart of your entourage, of your family, of men. And, if your gesture and your word do not bear this chant, this melody of life, if your intelligence sows doubt and creates labyrinths, then, now that you are in front of this reality, you will know which path to take. Amen.

BY THE PATH OF THE DIVINE

AV. Father, my Creator, my God, on the path of the men, I meet pain, oblivion. **By the path of the divine**, each life, each being finds again his source, his energy, his force. Father, elevate us, out of these hazardous paths, in our divine selves; there where each one can live, receive and progress in, under your presence. We are all there, calling upon, each one in our dwellings, this space, this light, this energy, this love. Each man, in the most profound of his being, has the desire to encounter you. Amen.

CENT.NOM ::

The path of the men, of the women, of all creatures, in their atrophied understanding, remains what is the vision with only one eye. Each man, in his learnings, in his habits, believes to take the perfect, right look. When grace comes into this man, he notices quite fast that what he bears, understands, conceives, is meagre, restricted, limited and, yet, just. But our man has not received this comprehension of the depth of the perspectives, of the horizons, of the very widening of these horizons. And each eye, in your look, bears your affirmation and also what you have not yet met.

The men, the women, in their insistence, crystallize themselves in their perceived, received, imaged personality. But, in fact, man, woman, what you bear goes well beyond what you receive, conceive, understand, seize. Young wise one, for the exercise, half hide your look and

start to see what you receive by this only and unique window. Welcome, inhabit what you receive by this unique opening. And, in the next instant, double your views, by taking look, and you will notice that what you seize, in this instant, has just taken more scope, depth, life, and animates itself in front of you. And the look of a man holds still many limits.

The eternal is heard as soon as you gather yourselves together, because the look of each one allows to expand, in each one, the horizon of all. And the father has created, in your spaces, couples. And, man, woman, in yourself is inscribed the couple, upon all your fields, levels, organs. In wisdom, in equilibrium, the might of the couples is heard in your dwelling and becomes active and mighty. But, in habit, upon this path of men, the man or the woman always have the tendency to put the accent on their disagreements and differences.

Man, what you understand, see, accept or refuse, thus expresses itself in your dwelling, because you live, yourself, only from one side of your dwelling. And, for the majority, the other face, what is still for the majority their night, is not yet heard in these men, women. And the one who does not receive the double of his image, the couple, cannot accede to the wisdom, to the love of the father. The other eye is the other ones', is the one of the man partner, of the woman partner, and also is the one of your counterpart that, in yourself, awaits but what you offer him the time of expressing himself. Man, if you wish to leave the path of men and accede to the divine, to the spirit of your father, you will have to bear this double might in justice. And, if you are a man, welcome your counterpart.

The look of all the mothers, women, of your entourage, will be able, if you listen, to animate your invisible part and bring it in full daylight. And, in this state of being, young wise one, you will be able to become a star because, in movement, you will remain continually enlightened. Education, the precepts classify, immobilize, crystallize each human being, each life. And each man has received image, power, and each woman has received image and power. But, in the life of each one of these lives, of these beings, is the whole essence of the father. And the father

has not created his men, his women, by halves. For procreation, each one, under his image, bears the parts of the future dwelling. But, in each man, each woman and each life, each being is complete, autonomous.

And man bears woman and woman bears man. And, when our wise one accepts these facts as man, he will not violate and will not brutalize the woman. And the woman, as a woman, will not take these same gestures any more as defences, attacks, rebellions. When the man walks upon the path, in the path of his divine self, when the woman walks upon this same path, then the exchanges between men and women are heard in and upon this same divine path. And the gesture of these men and of these women then is, remains and emerges in the resonance and the will of the eternal. To quit the path, the route, the road, the past layout of the taken, repeated, lost steps, the humanity must, for its blossoming, in its finality, accede to this entirety, to this uniqueness. Because life will never be heard in yourself if you do not bear this perfect light where the double path, in your dwelling, has harmonized itself upon only on one note.

And the man, the woman, as long as they remain on the routes traced by education, repetition and above all oblivion, rivet the parts in pain, in error, the incomprehension, and polarize themselves. The one who bears and has access to the path of the divine in his dwelling, then the energy of the father circulates because he takes an enlarged, profound sight, as our young wise one who, in the exercise, has taken look through one eye and has received sight by activating the couple, the sight in his two eyes. If you thus proceed, young wise one, your daily activities will not exhaust you any more because your enlightened hemispheres will be able to let pass the flow of the source in yourself. And equilibrium, harmony, will spread out, in your dwelling, as the light of the eternal in each life. Light is active and extends itself and spreads out and fills out the man, the woman, the wise one and any life that has opened, received its invisible partner.

Young wise one, whatever might be your talents, your force, your personality, if you do not go in this direction, to receive yourself and to welcome the partner; that

part that you bear and that you refuse, you will remain then on the path of the men, and you will suffer, and you will know ignorance and pain and the struggles, and you will die out in exhaustion, uselessly. Each man will have to accede to this understanding so that peace might spread out and reign upon each man, each family, nation. And one man, if he has limited himself to his male part, is a prisoner, a tyrant. It is the same for the woman.

And peace, love, abundance, the blossoming of each being remain, for the instant, inaccessible if the man does not welcome himself, if the woman does not receive herself. And, in this divine state, men and women love each other, respect each other, because in each one of them they bear the right note of their counterpart in these places, here on Earth. No life, no being is, under the sight of god, dependent, atrophied. Because the father has placed, in each one of his lives, the wholeness, the total equilibrium, in each one of his lives. And, young wise one, whatever might be your order, in your creation, the one of your father, to receive your counterpart in this space, you will have, first of all, to meet it in yourself. And, when you will have uncovered yourself, completed, received, then exchange – the communion, the communication, the word – will be heard in your gesture. And the life of the eternal, his love, his might, his force will flow in your dwellings.

The wise one who has taken this path – the path of the divine – the one who lets himself be guided by his father, the spirit of his father, in his dwelling, then is taught in all his fields. And, thus enlightened, he does not bear any more, in his own dwelling, any separation, he is no more a man nor a woman divided, he does not bear any more doubt, trouble, error: he, she, has unified himself, herself. When you will have heard this chant, this melody, that inhabits you, that animates you, that supports you, bears you, in the known part, enlightened, of your personality, then you will be able to receive yourself and to understand what is the true listening in; the one that makes no discrimination. Because the one who does not bear this double path, this couple, in himself, selects the information – and, therefore, he does not listen.

The father thus expands each man, woman, life,

creature, in their respective dwelling, by allowing, to his children, when these ones have recognized the need, the call, the desire, to live in their father, in their divine self. Then, these men and these women do not know any more the paths, the routes of men. And these beings, these living ones, these bearers of lights, these robes of lights, of wisdom, can then be the abundance of the eternal and serve and pour forth, upon all the horizons, this love, this life. Because love will not pass, life will not pass if, in your uniqueness, in your wholeness, in your research of god, you have not received, welcome this delicate part, strong, luminous, that supports you, that carries you. Because, man, woman, whatever might be your position, the part that you do not know, that you do not welcome, remains your support, your father and yourself.

And, young wise one, you will not know the force, the abundance, if, in your dwelling, you do not welcome this double comprehension of life, the humanity that is in yourself. And, to be useful to oneself and to the others, the wise one must welcome them all. And, in this space, in your divine self, your learnings will not bear any more any judgement on the others and yourself, because the divine does not allow these schemes. The divine has, himself, a sight that goes beyond any measure. Gather yourselves together, unify yourselves, and this action will extend, in your dwellings, your horizons, your intelligence, and will allow you, to all and each one, to be just, justice, love. And, in this space, what the ones or the others bear is put in sharing by the path of the communion. And, in this space, men, women do not bear any more ambition, combats, and are no more tyrants but, all, some servants lovers of life, of their father and of all those who are around them. And, in this place, man, woman, you will be short of nothing. Amen.

Reference: King and Queen, Tome I. (AV)

THE MAGMA OF LIFE

AV. Father, my Creator, my God, all men of good will are gathered together, united, merged, astounded, in your will. Father, we bend ourselves in our dwellings, there where your life rises up and can be heard. In this harmony, the superior constructive actions are possible and, by your grace, Father, all and each one can rise up again. Blessed be your life, your action, our contemplations and welcomes. Amen.

CENT.NOM ::

Fach life, each creature, each man is placed there where he must be, there where his expression, his image, his personality, is in accord with his soil, his place, his ground. The men of the plains do not hold the same character as the men of the mountain. The father has deposited, in and on soil, the profound nature in each one. Each man must become conscious of what he is, of what he bears. He can hear himself, if he does not know to take look in himself, on what is around him, rocks him and makes him progress. Each man, in his ignorance, has the pretension of being king and master of himself, of his place.

The father confers, to each life, this sense of responsibility, of mastery. Mastery must be maintained to maintain equilibrium between the lands and the lives, the men. And the one who understands the true sense of his mastery, the one who has accepted his responsibilities, from

his part said of service, is not a crazy master, ignorant, blind. In his progression, he develops a greater sense of justice, of equilibrium and of love. And the mastery confers him the capacity of the discernments without offending whomever. Young wise one, your will, your force, your power are practiced on your own lands. And, when you will have covered all this exercise and mastered each case, experience, you will then be able to receive and carry the language, the true tongue of the light, of communication, of love. Because, the one who has mastered himself is not affront to the others and to the eternal.

Each man has the power of welcoming the brother of the mountain, of the valley, of the city, of the town, through this common land that is the interiority of any life. This living heart, burning, mighty, this magma of lives is the only truth, because each man, in this place, in his sanctuary, the one of the eternal, then is just. But the majority live on the crust, the crust of their personality, of their image, upon their topsoil. And each individual is thus divided, separated, torn to bits, because their spiteful tongue is dangerous. Each instructed man, wise, must meet each other in this same sanctuary; the one of the eternal, this living heart, this bearer of life, this basin of light, there where all and each one, whatever might be their aspect, their crust, their character, merge, are diluted in this light and cannot hurt each other.

Man, as long as you will remain at the surface of your personality, you will always be in combat, and all will crumble. And, through times, civilisations, men have disappeared and have not been able to accede to their superior qualities. Because those who have understood these facts did not always have the power to make themselves be heard. This profound soil, this heart of life, is in each man, in each life, creature, in everything that is around you, young wise one. The heart of each one does not bear the will of men, of the creatures, but is might, force, justice, love; is and remains the effect, the will, the being of the eternal in each life, in each one. If you do not pass by this door, by these depths, your language is, in fact, without expression, without light, without might. And the language of the dead, of the men, of the nations, of any lan-

guage, remain some arms of these different peoples – different places with characters, expressions, aspects – far away from each one.

And the ocean cannot understand the continent. And the sky cannot hear the earth. And each man, in their colour, in their aspect, in their determination of intake of might, of ambition, all go away as wrecks – and, when they meet, they destroy each other. Man, if you do not understand these facts, remain in soil, in your own ground. And, as long as you will not have understood this might that inhabits you, remain under silence, live in your places and apply yourself to discover your own mastery without encumbering the others, without harming yourself. Because the man who does not bear this language of celestial light, at each enterprise, is doomed to fail, to his destruction. And, through times, men have understood these facts and, seeing that they could not bear this language and this sense of life pure, have divided themselves in peoples, in nations, and have created languages, frontiers; some aberrations – and have adjusted everything in thoughts, in habits, to their manifestation, on their character and local colour.

This natural development creates, at the beginning, beautiful gardens, but, when ambition takes place in the heart of these men, then trouble starts. And wars start in the only purpose to steal, to possess the flowers, the most beautiful flowers of the neighbouring gardens. And each man, in his step, whatever might be his degree of evolution, of wisdom, bears, in his heart, this flaw and this quality. Because, at the most profound of each life, each man knows that he can receive the ensemble and share this ensemble, the fruits of the nations. But, for this to happen, the table of the sharing will pass when each wise one and each man will have himself drawn inside his might, of this magma of life, of this heart of life, there where all the languages rejoin each other, where all the characteristics complement each other and chant, there where any opposition becomes confirmation and, there where everything that was preventing you and everything that was making obstruction to your step, young wise one, uplifts you.

Young wise one, in your step, in your walk, observe the places, the environment, and you will be able, in this

breath, to hear and to recognize the inhabitants of this place. Because man shapes and creates the habitation, the laying out of the locations. But the place inspires the man in his action, dictates to him his rules, his wills, his possibilities. And a wise one, instructed, listening, always conforms himself to this superior understanding. Each race, each man, thought, each colour is and remains a sun to the greatest beauties, and local. When you will have mastered your place and, when your place will have done as much upon you, young wise one, when you will have acceded to that mastery where there is no more irritant, then the spirit that animates you will bend your head upon what animates you in your depths, at the very heart of your universes and of yourself.

And, young wise one, man, woman, child, you will understand that the language, the learnings, your wills, in this place, are but experiences, learnings, and will lose effect, because these experiences prepare you to receive your father. When the man has gone all around his experience, his real-life experience, of his place, and, when he sees that he cannot exploit any more, that he cannot elevate himself any more, then chooses this only space that will allow you to become blossoming. Because the flourishing of the men and of the lives is not the success of some ambition. The blossoming of the eternal upon his lives is a robe that each one of these lives wears. And this robe, in its beauty, makes itself be heard on the garden, on the universe, on your people, your nations, on all the places. The true blossoming – the true flourishing of the wise ones, of the men who, in this place, then deserve this title – is heard in all the hearts.

And, whatever might be your place of birth, of origin, of choice, might you be from the plains or from the mountain or the ocean, of the forest, in sky, in the interior of the lands, underground, this elevation, this flourishing, will be heard, received, acclaimed by all. Because, man, you, in your aspect, will still bear the image of your places, the force or the flexibility of these same places, but you will be without race, and you will depend only on your father. And the mark of the great ones is heard in your effacement and, in the same time, the father allows you to bear his glory of your own places. Each life keeps its characteristics

but, at the same time, each life, wise one, who accedes in this interiority, liberates itself, detaches itself from the weaknesses born from their own force.

Man, when you will encounter a brother, a sister, a life, welcome his land of birth, of origin, of choice, in the first place, and you will be able then to better understand who is this man, this woman, this child. But, for this, you will have yourself to know who are you, what do you bear, what are the places that have marked you and what are the places in which you have left your mark, your inheritance. This ensemble of actions, these perpetual exchanges between all these lives must, for you, young wise one, allow you to go always a little bit further without harming yourself and without making trouble or harm to the others. One must be wise and very wise to accede to the mastery of the masters, because the mastery of the fools is, of course, at the disposal of many. The true power remains, in fact, the fruit of the experience to see, to seize and to provide to the ensemble and to yourself.

There are races, peoples, men who, from their character, structures, ways of thinking, bind themselves more easily to those who resemble them whichever way you look at it and, often, from the same places, have more easiness to exchange because they know and recognise more easily the laws that rule them. And, thus, some beings who, in some more rigorous places, bear more marked characteristics, recognise, if they live in wisdom, the same strong beings and, if they are just, respect all the others. But, young wise one, if you live in more gentle, easier lands, it is not said that you might be, in one time of your life, pushed to come out of your comfort, because maybe you will have to learn what are the rigours to intake might.

Each man, according to his service, will be prepared but, for the majority, each one will work in his place, in his land, in his own tongue. And the exception, the emissaries, those who must and work in all places, will have to bear, in themselves, the ensemble of all these places and be enlightened patience of the different languages and, in the action, will have to communicate only in the celestial language, the path of the heart, **the magma of life**, heart of the eternal – and these emissaries must, without exception,

talk in this only language. And, young wise one, if you do not master this language and if you are not called upon in other places, master the language of your country, of your land; the one that has forged your character – and, gently, rejoin the heart of the men, of the peoples. And, whence you are, even if you do not come out of your place, you will be able to hear and receive the chant of the other places, of all the men, of all the lives. And you will be able, where you are, to receive the nourishment for your development, for your blossoming and your flourishing.

In your walk, young wise one, all you see changes aspect at each instant. Remember these experiences because, when you will meet each man, remember that it is never the same place that you meet, because each man bears his image, his character, his places. And, often, the beings that you will meet will not be from your place. It is easy, for a walker, to observe these facts, but it is more difficult, for a wise one, to hear these facts, to receive them and to comply to these rules of comprehension, of wisdom. Because, often, the men, imbued of their small personality, whatever might be their steps, their experience, their journey, see but themselves through all these steps and these journeys and do not learn anything and remain fools. To be a true wise one, one must know to quit one's own places when one takes the walk towards the others. Amen.

THE LIVING ONE IS AND REMAINS ALWAYS THE GRAIN AND THE BREAD

AV. Father, my Creator, my God, we are, here, all gathered together in this place, in these locations, in this time, in these times, in all the times. And, whatever might be the sun of the humanities passing by, we are, I am, bounded, tense, elevated to your life, to your action, to your will. Father, your children, your servants are and remain faithful to You through the nights, the days of your eternities.

Thank You, Father, to grant us, to grant me the possibility of acting, in your will, awakened, conscious of this instant inscribed in our lives, in our passages, upon all your lives. Blessed be, Father, your action, your will, your energy, your love, in this bouquet of suns where each man, by your grace, may shine. Amen.

CENT.NOM ::

Whatever might be your step, your gesture, your time, the epoch, remain faithful to his life, to his love, to his grace that express themselves in each one of his lives, of his men, of his creatures. The breath of the enlightened ones, of the listeners in, is heard, spreads out and builds each new life that takes foundation in this space, in this time, in this place. Young wise one, let, by your action, this breath always living in each dwelling. And, through the example of all and of each one, the breath of the eternal will rise up again and will rekindle each

dwelling through your times and your eternities. But, for this, young wise one, what you receive from your father, bear it in life, upon life, through life, by your own life. The living one, the conscious one, the awakened one, deposits, in each dwelling that he encounters, that he meets, this sharing, this essence, this light, this love.

And the father passes through his lives, his sons, his daughters, his creatures, his different natures, the father passes in his lives, supports them, each one; he supports all his lives and each man, creature. And the man, in his walk, receives, in his dwelling, in his experience, the grace of his lights, of his love, of his eternity, of his energy, life. Because, through the might of the father, one only grain can make rise up again and give life to the multitude. And one only grain of wheat, of life, of energy, of light, has the power of propagating itself, of spreading itself out and to cover the needs of all the humanities, the lives, races. The one who is alive and who nourishes himself from the tree of life, of the eternal, of his father, is and remains this grain of life, of nourishment, of might, of love. And the seed rises up and – from the ear passes to the bread, to the sharing, to the meal, to the family – rises nations. And this same seed, through centuries, eternities, is lost in the eyes of the common. But this grain of wheat, of life, in no time dies out because it continually uplifts the peoples, the humanities, the creatures.

Young wise one, you will have, in your journey, to become this grain of wheat. And, in fact, you will bear, in yourself, all the granaries of all his spaces, of all his creations, lives. For this, you will have to remain faithful to your father, to be completely bound to your father, because the grain, in soil or out of the soil, under whatever appearance, is always active. Young wise one, when you will have received your father and that you will let him express himself and live in your dwelling, when, consciously your father will have elevated you to him and when consciously you will recognize the gestures of your father, then you will know that bearing his might must always be heard in your roots, on the path of equilibrium. And this same force, upon the peoples, nations, will be heard in the use of the power that you will receive from your father. And, for this

to happen, your roots of the power that your father grants you will be called justice, this very equilibrium between all.

Remain faithful to your father, because no fear will rise up in your horizons, in your dwelling. And, whatever might be the apprehension of each man, each life, the wise one who applies these rules sleeps without worry because, in his action, in his sleep, his father is always active in him. Disorder, fears, apprehensions are and remain always the effect of your lack of love to your father, of your unfaithfulness to his life, to his source, to his love. And the one who goes away from his mother, from his father, from life, from love, must, to do so, be himself this father, this mother, this source of life. Because the one who is faithful to his father, under the effect, by the effect of his father, becomes this life, this source, this energy: he is the mother by nourishing them, by teaching, by taking the right gesture. And, by the path of the example, this luminous echo then makes itself be heard in the thickest nights.

And our wise one, the one who has accepted to live under, in, by the will of his father, is this very will, this force that, till the last instant, is and remains his whole might, to our father. And the father knows to make himself be heard in his whole glory and might by passing by the smallest ones till the greatest ones if these ones have welcome him. Each life, each man, woman, child, at any time, has the power of attaching himself again to the tree of life, there where each man, each life, expression, merges, flows together in the ensemble. And, by his availableness, the father transfers him in any azimuth. And, by his actions, the father elevates, transmutes his lives to the plan of his own thought, and the lives, from the source, on the return, go back in source. And the man, in his experience, in his real-life experience, then receives, by his grace, the origin, his eden, because by dint of the times, he has erred, gone away. But, through faithfulness, the one who lost his way finds again the path to the abode of god.

Young wise one, when you will take this journey, you will then know what is the living temple in your own dwelling. The edifices, the structures all collapse, swept away by the winds of oblivion. But the living temple, it-

self, remains because it is, by its constitution, the element, the ideal link between the matter and the light. And, where the matter crumbles and where the light cannot make itself be heard, the temple, itself, by its presence, unites, marries, fuses and creates the brick, the divine cell; the one that sees pass the eternities as each man sees his nights, his days. You will have, young wise one, to be this life, this energy, this love, if you wish to remain in the basin of this very life, love, will, intelligence of the eternal. If you do not bear the qualities and the very essence that your father has entrusted to you, then, when you will die, everything will erase itself, even your man's memory. And the gems of your expectations will have volatilized.

Young wise one, you will have, in your dwelling, to bear heaven and earth, light, matter, power, justice, force, equilibrium. The very rules of your life, you will have to bear them in yourself, to the others, because the lands of the eternity, of the eternal, pass in your dwellings by this breath, these rules. Always remain in this equilibrium, in this justice, in yourself, upon you and upon all. Receive from your father, and accept the flight of the birds. Because no life, in the respect, in the love of the eternal, retains other lives, lures them, brings them to slavery. Young wise one, everywhere you will pass, confide, in each one, these rules, this code of light, of honour, where each man will receive his freedom and where each man will liberate the slaves of thought, of heart, of spirit, of emotion.

If you bear in yourself, young wise one, the life of your father, this respect of other people, this freedom of order of each one then, when your time, for you, will come to an end, you will be able you also to follow these different states of elevations; this energy of light and of love. But, if you do not live by these principles then, man, you will have buried yourself by yourself, killed yourself, committed suicide, annihilated yourself. And your action, your example, will propagate, on your entourage, this genocide. Because, man, as long as you will not have received your father, borne your father, as long as you will not live by your father, you are a thief, an assassin, an ignorant. And the burden of this conscience that you bear will know to bury you.

The one who recognises those facts has the duty to enlighten his brothers, his sisters, about these rules, these responsibilities and on the scope of the gestures and of the actions of each one. And the one who sees the ignorant walk without instructing him is himself an ignorant, and twice more responsible because this man knows these facts. You will have to remain under silence to receive your father and his instructions. But, in chaos, disorder, you will have to bring the word to all and to each one so that all might, in turn, seize their fate, their journey, so that each and all receive his grace, this gift of life, of love. Much love is required, for a wise one, to communicate these facts. Because the one who falls silent and does not communicate these rules is and remains a fake and does bear neither the love of his father nor his lights.

Young wise one, in your journey, you will have to learn, to live, to experiment, to select each object, each thought, each gesture. And, when you will know at last to recognize the tree of life then, through your example, you will become a path, a way to those who are around you. Each life, each man is, at the sight of the father, a strong and responsible being. And the spineless individuals are nourishment to rottenness. Young wise one, such are the facts, the reality. And your development will bring you to always take greater and more serious decisions, because your gesture will bring back order, peace, light, equilibrium, justice or will create disorder. And, in this undergrowth, the majority of lives are condemned to their loss. And, young wise one, because you are instructed, the father demands of each one, according to his level of instruction, some accounts.

Man, bear your father, let him act, and you will know all his beneficial effects by the path of peace, of expansion, of rest, of your different states of being, levels of maturity of body, of conscience and of intelligence. And the bread nourishes each table, nations, and the grain that nobody can localize in any time, in any space, remains, young wise one, your action. **The living one is and remains always the grain and the bread** through all times. Amen.

FIND AGAIN YOUR RAISON D'ÊTRE

AV. Father, my Creator, my God, we welcome You in our dwellings. By your presence, Father, we are bound, nourished, elevated. And, in your will, your action, our consciences awaken little by little. Blessed be your life, Father, in our presences. Amen.

CENT.NOM ::

In one space, one time, one place, everything that is around you will slip away from you. And the time, the men, the lives, in these instants, will disperse. In this place, man cannot seize anything, any comprehension and, in his dwelling, everything flees away. Man, you will have, in this time, place, space, to maintain yourself in your father. Because these lives that will not be attached, bound, married to the eternal, will be emptied. And, in this space, time, experience, let everything quit you. Do not struggle. Do not combat because, if you thus act, you will err, you will exhaust yourself and you will not be able to take force. The effect of the light, of his will, of his energy, has the power to accelerate the time, the space, the experience, the step of this life, of our man, woman, child.

A wise one respects any new conditions that are imposed on him, because a wise one, at this stage, does not question any more. Because, in fact, in life, there is neither question nor answer, there is everything that happens to be outside and inside these two polarities: the living. The one who bears interrogation in his dwelling does not go

forwards, cannot receive. And the one who receives the answer has no more the energy, the will to realise, because the answer, often, is interpreted as a finality. The only interrogation that you will be able to bear in your dwelling, young wise one, at any time, is not about the subject of a pursuit but on its reality, its *raison d'être*, on the need, the necessity. The majority of the men act in repetition, and their gestures remain without effect because they do not know any more why they take this gesture.

The servants of the eternal cannot serve their father in this oblivion. Because the one who is and lives in the space of unconsciousness, of oblivion, has no more effect in his gesture. And his actions then are without effect, and his life cannot prosper. Because, young wise one, to build, you will have to know, in your heart, in your spirit, in your body, the fundamental reason of these constructive actions. And, if need there is, if necessity there is, then remain conscious and renew, at each instant, your faithfulness to your father, to your pursuits, to your projects, to your views. Because a gesture that does not fulfil the needs, the necessity, and that is not nourishment, is a lost gesture, an erased time on your life, and a light that makes it a duty to erase its own intensity.

The only question that you will be able to bear, to live, at each instant of your life, is the reason why of your facts, the reason of your actions, the efficiency of your thoughts. Because, to prosper in the gardens of the father, this binding, this attachment, this conscience, this awakening, is demanded from all, from the greatest ones to the smallest ones. Because only those who are conscious of the reason of their action can then know the flourishing, the blossoming. Any other action is lost, diluted, squandered to the four horizons. You will have, in your dwelling, to observe, to listen to the needs, the necessities that rise up in you because, often, these voices will put you on the right path. And those who are filled up with all kinds of goods, if they do not listen to themselves, have no more needs, necessities, and they have no more the energy to act.

The greatest actions always have been taken by the most destitute ones. And the servants of the eternal, conscious of these facts, answer, in their action, to these

needs, to these needs of each one. Because the drown land does not need water, but could need heat and air. And the man always has the habit of insisting in his action, there where he is filled up, there where there is facility, there where he prospers. And this prosperity, this abundance, then drown him. The just equilibrium will allow you to subscribe to your new actions. And to define is not the capacity of seeing what is, but to see what is lacking. Because a wise one must continually bring what is not. A wise one will have to fill up and deal with the different dryness of thirst, of love, of nourishment, comprehension of knowledge. And a wise one has the duty, at any time, to make emerge what is not and to appease what overflows. Because any overflow, in any case, will destroy your dwelling, your dwellings.

Equilibrium demands, from our wise one, to follow the source. Because what seems, to your eyes, abundance, if you remain frozen right there, young wise one, will soon become a desert. And the comfort, the habit, makes die the needs, the intensity of living, of loving, of the constructive action, and flattens the thought, the intelligence of any life. A wise one remains in action, and the action remains the perpetual race to equilibrium. But the exaggeration of the action becomes a combat and may be harmful. The action, in your dwelling, will have to make itself by heard, in yourself, by an intake of might, of awakening, of conscience and intelligence. And, under this enlightenment, you will be able then to know the beneficial effects of your father, his love. From now on, young wise one, when you take action, you will not have to ask yourself the reason of this action but the reason why of your gesture. Because any action has its reason in some dwelling, some place, some time.

But, for you, young wise one, look if it is still necessary to take this gesture that, since always, takes you away because you do it without conscience; takes you away from your father, from your goal, from your *raison d'être*. Each one of your actions will have to answer to the intense needs of your inner living. And, if this need is not, why act? Halt yourself and wait for the sister of abundance, the one that is named poverty: it will know to make emerge, in your-

self, the desire; this force that kindles and rekindles and gives the courage to act. And this desire is a natural desire and not an obsession. Because the one who possesses and who wishes to still possess is unbalanced, obsessed and runs to its own ruin and his entourage's. Therefore, young wise one, from this day on, if you do not know why you take this gesture, halt yourself. Because it is, this gesture, any way useless and does not bear fruit and is good neither for you nor for your community.

Man, from rising up, you will have to reassure, confirm the reason of your actions in each day, instant, if you wish, of course, to accede to consciousness, to life, to his love. And the true servants of the eternal are beings who, at each instant, confirm themselves, inside, by the necessity of the action to take. The others, those who believe to act and to construct, generally encumber the virgin area of the creativity, of the life, of the pure, luminous intelligence. If, by this conscience, you fill up this necessity, this need to live, you will bear, in yourself, force. And everything you will bear in yourself, in this state of being, you will be able to hear it in all those who are around you, that you encounter. And, if you hear nothing in the hearts of your brothers and of your sisters, the action that you bear is maybe neither the right one nor in the time nor in the place. And you will have to rely on your father to pursue your steps.

Man, if before acting you do this exercise, you will notice then your efficiency, your might and your clairvoyance, because the unconscious repetition remains a fog, a veil upon the thought of man. And the one who rises up in the life of his father gets rid of all his veils that prevent him to act judiciously. If you do not take this path, young wise one, your life will flee and go away from you. In the inspiration, in any plane, young wise one, you will come closer to the pursuits, to the beings, to your action, because the inspiration has power upon the master of the time. And the master of the time, in your expiration, will cleanse what does not belong to you. And, in this movement, the wise one, the man, the woman, the child and any creature must confirm themselves, by their presence, in the presence of the eternal. And, if they do not make this alliance, they will

be washed out as the dune by the waves. And, if you do not understand these facts, everything you will build will remain, with time, the experience, a sand castle.

The necessity brings the wise ones, the men, to the essential. And the roots of the essential are the abundance in any domain. And everything that is superfluous makes regress and lowers the level of the granaries and deploys the disappearance upon all and any thing. You will find the essential, young wise one, on the path of the necessity. And the one who is sober, to remain in the equilibrium, will not go away from his journey, from the rightness of his gestures and actions. The man who does not know his needs always bears, upon himself and the others, misfortune, a false gesture, a brick that will not know to sustain the times. And the eternal expects, from his lives, an irreproachable constitution, indestructible, permanent, by the path of the essential. And your action, your service, this weaving, will allow you to extend this web of life. A wise one likes to put his steps, his step, on a solid ground. And this assurance, this quality of lands of thought, of intelligence and of love, always pass by the path of the necessity of the different peoples of the creation. And, when the man does not respect these rules any more, then the wheat fields flatten themselves and rot.

Reject the repetition, the habit. And know, at any time, why you take this gesture, why you pray your father, why you take care of the others or you steal them. The questions do not remain, are not asked about the essence of your actions but will have to be asked about the reason of these same actions. Because the one who answers to this necessity, to this need, to this force to live, will know to be instructed inside all the stages of his own action. And the one who is not conscious of these facts is degenerating. And, through times, the greatest mountains have flattened themselves and from the bed of the simple ones, by this consciousness, this enlightenment, the simple ones have themselves risen again as mountain. Such is the movement of this wave of life that carries itself, that communicates itself, that is heard, through the times and the humanities, upon the eternities. And, whatever might be your nature, your image, **find again your raison d'êtr**e. Amen.

BEARER OF LIFE

AV. Father, my Creator, my God, we welcome You in our dwellings, in this instant of grace, of love, of light; in this privileged instant of the man in his father, of the man in his humanity, in his time, in his life. We thank You, Father, to have created us, each one, bearer of your life. Amen.

CENT.NOM ::

Fach life, whatever might be its representation, its representative, its image, its expression, is part of this cosmic chandelier. And, whatever might be their place, their service, all, without exception, are grafted to this chandelier of life, this tree, in your locations. The one who welcomes his father, the one who has awakened, who receives the grace of the eternal, receives the joy of seeing beyond his own house, of his own garden, beyond his very identity. As long as the man, as long as this bearer of life has not found again, recognised, accepted the presence of his father in his dwelling, this man, this woman, these persons will take reduced look, limited understanding and gesture without might.

The different robes that constitute the state of being, the image of each life, do not bring, upon their imprint. this capacity, this joy of receiving, of seeing, of appreciating the grandeur of the eternal. And each life, each man, during this time of ignorance, errs and is shunted around, without conscience, far and wide, to any space, to any place – and

the space of these lives remains complete but does not open. Because the **bearer of life** is the one who becomes conscious of the passage, of the effect, of the might of the continual movement of the eternal in his dwelling. A wise one is conscious of these facts and, where he takes step and takes gesture, he is conscious of this perfect equilibrium of the forces, of the might, of his creator in his dwelling. And the brook, the river, is the image of certain wise ones who, in their experience, end up by finding the direction and flow towards the father.

But the one who is part of the cosmic chandelier; those that we name the bearers of life, of his force, of his will, of his might, do not choose any more, through easiness, the path of god but become conscious that the horizon – the perspective of any life, when it inscribes itself on a path, a way, a direction of the current, of the forces – remains the effect of an awakened conscience but that, in its comprehension, remains a local inhabitant, a candle that bears fire, enlightenment, and that is riveted, fixed, anchored in its point zero. The bearers of life feel, at any time, not the sense of the knowledge, of the light, of the elevated comprehension, but feel, in their dwelling, this perfect movement that seems, to the small ones, comings and goings of the energy of the eternal.

And this bearer of life does not flow any more in one direction, one sense, by choice, by wisdom, and even by calculation. The bearers of life inhabit the will of the eternal. And, in this place, man, you will not be able to rely on what is in front, behind and from the side and sideways of your dwelling. In this place, the accents, the keynotes, the points of the compass, of landmark, of attraction, the guides, the lights, the directives are no more. In these high places, this life – this man, this woman, child, this creature, this expression, this universe – has risen up and receives another sight where all views have disappeared, and where the listening in does not lure, and where knowledge does not mislead, where love flourishes. And, in this place, the flower, the fruit make but one.

Because the bearer of life does not climb the steps any more and does not frequent the stages any more, the seasons, because this bearer, now, this bearer of life has re-

joined the family of the eternal and is and is part of this cosmic chandelier, this chandelier of love. Consciousness, the spirit of these lives have the might, from transfers, graces, have the might to be as all, permanently, in their dwelling, and remain, in dwelling, in any dwelling. The bearers of life live in the respect – the integrity – of this movement, of this love, of this energy, might, of their father. They are what they are but, at the same time, they are no more. Because, in this space of consciousness, of comprehension, these bearers of life have integrated themselves in the very movement of the eternal.

And a wise one who accedes in these places, in his gesture, frequents the beginning and the end of any cycle, the birth and the death in all his states of being, and lives, in wholeness, the might of the light and of the no light. These wise ones, amongst the men, have the capacity to see the tree even before the emerging of the sprout, and frequent the essence, this sprout, by seeing the tree inhabited by years, the seasons, the past suns. These bearers of life, whatever might be their image, their appearance, their service, their contribution, abundance, receive this joy, this grace, when they have finally understood that they are not the unity but the whole in their conscience, in their gesture, in the act of life, in this perfect love of the creature with his creator.

And, in these places, the laws of some domination have but little effect, whatever might be the order, the colour and the respective wills. Because the bearers of life do not have and do not carry any more the constraints of the lack of experience, of the absence of knowledge and of the reduced orders, in space, in time, in comprehension and in wisdom. In this place, these places of the eternal, the smallest one, the greatest ones bear, in their heart, this same wave of peace, of joy. And, whatever might be their might, they all bear, in their heart, in their comprehension, in their different body, this same light of the life of the eternal. And, in these places, all build. And the work of the infinitely small ones imbricates itself at the same rhythm than those who bear greater dwellings, responsibilities, spaces.

The bearers of life, those who are, in their comprehension, in their action, in this light, in this intelligence,

know the pure communion, the perfect love, the just exchanges, balanced, and know what is the might of the ensembles in unity and the might of unity upon all the ensembles. And, on this level, these forces and this might are and remain in perfect equilibrium in their exchange, in their movement. And this effect has the power then to inscribe itself, in each dwelling, the cosmic chandelier, of love, of light; the very will of the eternal. And each life, in this joy, is the brick and the temple in the same present time.

Man, in your walk, you will see, by dint of steps and of experiences, unfurl all the stages that lead to the ascent of your humanity, and you will be able to recognize, in your places, the seasons, and you will be able to follow directions, to live in wisdom and to bear love. And, remember that, in this space, the flowers are not fruits, and the most beautiful robes are not always nourishment, and that his seasons, upon the man and all the creatures who live under these laws, pass as the days, the centuries, the millenniums pass. And, at each step, you will see emerge a new sun and you probably will see it extinguish itself. But, young wise one, what you see is your experience; the one of your humanity, of your family.

But the father reserves, to his sincere ones, to his most faithful ones, a place where the time is not ticking any more, where the heart does not count its pulsions any more and where the seasons do not pass as the days, the epochs. In this place, the lives, the creatures who have become unity in their father then live, in their time, in their space, this joy, this beauty where the seasons of your humanity, of your experiences, will not bring shadow, will not inscribe weakness. Because, in your actual comprehensions, in your state of being, experience and knowledge are always hurt by the effect of ageing, by degradation. Because the taking of experience, of knowledge, inscribes, on your lives, the effect of time. Time ravages the greatest dwellings, the most beautiful ones, the most humble and the most discreet ones. Because, man, everything you seize for yourself, in your intelligence, remains linear – and the man, under this linear effect, clings to the perspectives of the time. And, in these perspectives, all rise up and lie down, and the seasons, the humanities flee.

Young wise one, in your step, in your experience, bear the life of your father and do not bear this life under, in the look of your family. The development is not the effect of an expression that rises up and that lies down. The true development is in this conscience of the movements where your look will not be able to seize the action of your father. But this action will know to inscribe itself, in your dwelling, this equilibrium, there where the energy that you will dissipate will be, in the instant, reconstituted and, there where your gesture, your action, selflessness towards the others, will be to you, in the instant, heard, in your dwelling, by the effect of love, of your father in you. In these places, you will not have any more the conscience of counting your actions, your gestures and the time of your living. Because, young wise one, whatever might be your appearance, what you bear in this conscience, in your conscience, is the true maturity.

And age is ageless, and youth is intimately bound to old age. And old age burns with a greater passion in this youth that develops in it. This intelligence of the comprehensions of life, of the eternal, will change your step, your gesture, and will return all your lands of knowledge. Because, young wise one, if you seize but one particle of this light, of this comprehension, of this love, you will not bear any assets, any experiences any more. You will not pass by stages any more, the seasons, life or death, because in this place the unity is the whole, and the second is eternity.

And the one who welcomes the effect of the eternal in his own intelligence at last enlightened, then does not suffer any more and, in no time of his step, bears the effect of degeneration because he is now bearer of life, he is life. And life, whatever might be the aspects to the look of the men, the humanities, the different spaces, life does not suffer and does not bear degradation. And, young wise one, whatever might be the thickness of your crust, remember that the sap remains always the same. When you will understand these facts, then you will no more have obstacles, no more difficulties, because, being a bearer of life, the very life of your father will welcome you. Amen.

LOWER YOUR LOOK AT REGULAR INTERVAL

AV. Father, my Creator, my God, in the movement of your life, Father, untiringly, your lives come back to You. Fortunate the one who is conscious of your presence, of your love, of your might. Father, I let myself be guided by your hand. Father, we let ourselves be borne by your will. Blessed be your life that kindles itself and progresses in our dwellings. Amen.

CENT.NOM ::

Whatever might be your race, your colour, your nation, man, remember the one who bears you, who allows you to live, to progress and to prosper. Man, do not err in tumult, do not lose your way, do not dissolve yourself. If you let yourself be borne by your father, as the sand taken away, moved about in this movement, in this might of the wave, of the ocean, of the cosmos, whatever might be your flesh, whatever might be the vibratory level of your expression, of your light, let yourself be borne. Because what the father has deposited in our dwellings is and remains his energy, his movement, his life, his love. An enlightened man, in his own respect, in his harmony, in his equilibrium, in himself and by the others, always remains on the wave, lets himself be carried. And to let oneself be carried demands, from our wise one, the wise use of his intelligence, of his potentialities, qualities. Everything you will build, create, will have to remain in this perfect harmony, equilibrium, of the move-

ment of your father who bears you, who expands and is heard in your own dwelling.

Man, if you take a step aside from the movement of your father, you ruin yourself, you exhaust yourself and you go away from yourself. A wise being, a pure life, a pure energy, exploits his potentialities and his intelligence to continually remain on the right saddle, as a good rider. And, whatever might be the land, the environment, the energy of your father, the mount that he has granted to you will know to bring you safely, in all the places of your actions, of your acting. A man, a woman, a child, a wise one do not let themselves be polarized by some bright attraction, ephemeral value, without effect. You will have, young wise one, to see without conceiving and to conceive without seeing. Everything that is in front of you is part of the abundance of your father, is part of the abundance of the men, but everything that will have to touch you will have to be part of your integrity, of your own nature, of the bearing energy that uplifts you, moves you about, expands you and instructs you in the silence of the men, in the chant, the melody of the creator.

The wisdom of each life, creature, humanity, inscribes itself in the acceptance of the bearing of his breath. And a wise one is as this seed that lets itself be placed by the hand of its creator, of the sower of life. Halt yourself and see what guides you in your steps, in your thought, in your views, in your state of being, of living. Man, if you let yourself be pushed, attracted, moved about, put aside, if your movements are not adapted to his breath, to the might of the eternal in yourself, you have not yet understood. And, for the exercise, young wise one, you may work according to your plans and you will see where they will take you. And, if you are wise, you will have but to flourish there where the father takes you, places you, carries you, transports you.

A man, a wise one, in this listening in, in this faithfulness in bearing, to the support of the energy that animates him, a wise one, a life, then may prosper and, in any time, does not degenerate, does not dissolve himself. Because the one who has found and recognized his father will always remain, by the path of faithfulness, in equilibrium;

the equilibrium of the life, of the eternal, of his love, of his abundance. Because the equilibrium of the men is often an illusion, a disorder, a fault, a glaive. Man, in your action, in your gesture, **lower you look at regular interval** of your day and see if your feet are still on his wave, his movement, his might. And, if you have lost footing, contact, then reconcile with your father and you will be able to take again your gesture, your action, your service. In this state of being, you will not know any more exhaustion but peace, calmness, well-being, the effect of his light in your dwelling.

The one who is tied up to the bunch – and the bunch tied up to the stock, to the vine stock, to the life – can but flourish and bear good fruits. The true fruit of life is gentleness, appeasing caress. Young wise one, if you hear other emotion in yourself, if you bear rage, acidity and the lack of force, of energy, of time, of love, then you are not in the vineyard of the father but in the garden of the men. The man, with time, has forgotten this land: he is without head, without heart, without body, because his feet are not inscribed and on the same level in the movement, in the life of the eternal. Remember, man, that you are but a grain of sand that lets itself be borne in the movement, in the might of this wave that will know to move you about, to roll you along and to set you there where his will will have decided of it. And a wise one, if he prospers, does not attach himself to this place, to this action of prosperity, because, man, if you attach yourself, you fall back again in the thoughts of the men.

And, in this thought, each man grows, ages, because he has forgotten that his father can, at any time, move him about to another place, time, space, activity. Because, for the father, each life, each man is a brick to construct and, according to the need, the eternal makes his will be heard. Thus the wise ones can live in obscurity, discretion, in many conditions that the majority does not accept. But a wise one, whatever might be his place, praises to receive and to bear his glory. And, today in shadow, to-morrow may be in the sun. And you shall not have to know regrets: the regrets are wrenches, attachments, the refusal of living, of going forward, to accept the will of your father. And,

men, creatures, different orders of creatures, of vibratory states, of light, all of us we are at his service. The one who will know and will bear, in his dwelling, the glory, the might of his father, this movement of life, of truth, of love, will not be counted amongst the dead but inscribed in the abundance of his life.

Lower you eyes many times a day to see, young wise one, where your feet are and in which soil they move. And, if you do not hear this movement, his might, it would be wise that you linger over that. Because do not hope to prosper and progress and blossom if you are not in the very core of his might, of his movement. And the progression of the men, of the humanities, remains artifice, without effect, and ruins itself, dissolves and disappears. The one who can become, in the space of one's life, conscious of this truth, of this movement of might inscribed upon all, then has the joy to no more come across some deceptions. Because each life bears joy if, through faithfulness, through consciousness, reunions, love, it turns back and accepts itself in this return to the inner movements, to the might of the eternal.

Man, if you become conscious of these teachings, your step will not be failing, your gesture will always be there, in time. Young wise one, observe how the sand is agitated inside the bearing of this wave, observe this movement that you can see, you, in your experience and that you will be able to live and hear if you lower the eyes and welcome your father. In this space, in this bearing, you will not be subjected any more to any directives, directions, choices, because in this state of being, everything will be placed so that you might attain your maximums. And, in this place, you will have no time to lose in your decisions, because the wise one who has found again his father is no more confronted to his own afflictions. In this sense, young wise one, you will know and will discover that if you give yourself to your father, you will know what is to be borne, and you will not need any more, in your man's thought, to follow some trend.

From rising up and along the whole day and night, find yourself in your father again, in his might, his force, his love. Then you will know, will be appeased and you

will not be torn in your thoughts, in your desires, in your emotions, and you will never be lost, disoriented, because the living is this conscious continuity, this faithfulness to what your father uplifts and sets down in your dwelling. Man, if you find again this consciousness of the bearing of your father in your dwelling, then you will be able to start to walk. And, in the look of all, you will be uplifted again, affirmed: a miracle, an example of the living, of this intensity of love. Balanced, centered, you will know, young wise one, that these qualities are heard and are inscribed only inside his might.

And, man, if you sit on your own power, you will know many serious falls and that will be fatal. A life, a wise one, must be one with the eternal and, young wise one, if you cannot hear his might in your dwelling, it is because on the other side, what you have constructed is still too noisy. This conscience of the will, of the love, of the force and the might of the eternal, young wise one, remains what is the sap to the trees, wind to the birds and the love to all and any life, creature, creation. Out of this conscience, you simply are not yet born. Amen.

HEAVEN ON EARTH AND EARTH IN HEAVEN

AV. Father, my Creator, my God, in this day, in this encounter, Father, we welcome You in our dwellings. And, in the unity, the unison, we welcome your will, your love, your energy, your life. Father, we are joy to welcome and to hear your action in our dwellings. Amen.

CENT.NOM ::

Life to life, love to love, light to light and his energy in our energy. So that his rules might apply, you will have, young wise one, to bear his breath as a mother bears her child. Because, when the breath of the eternal has taken foundation in our dwellings, then his love, his life, his joy, his energy, his will will go to nourish you, to instruct you, to enlighten you, to elevate you and expand you. You will have, young wise one, by the path of availability, to become, in your being, in your person, this chalice, this soil, these hands risen to the adoration of your father, to your faithfulness, to your love. Because the light can take effect only if this young life, this young wise one, opens himself to welcome the effect, the fact of the being, of being, of the accomplishment in the realisation.

Most men are as these thorns on the cacti; they all wish to bear abundance, joy, love, life, but all are arid and some deserts. And they cannot even profit from these very conditions of solitude, of aridity, of dryness. The man, in his own glory, disappears at the look, at the effect, at the will, at the love of his father. The might always makes itself

be heard in proportionality. Love is heard in the resonance of what is in yourself, young wise one. Because the father, upon our lives, deploys himself without counting. And you will have, young wise one, to do as much. If you do not deploy yourself, you will not be able to flourish. And the deployment of the lives is not heard and will not be heard in the path of your intelligence. Any creature bears his own nature. And the father passes, in our dwellings, by the path of our own natures, our states of truthfulness, of conscience, of awakening.

The sun, upon your places, has the might of animating everything; this same sun exists in your own dwelling and will take effect and force if you bear his breath and if you let yourself be borne by his breath. And, in this foundation, your lands that carry you will expand. And your intelligence – and your pride – will find again its place, its harmony, its truth and its force, and will not make, upon you, harms. Because a plant that grows too high from its pot dies. And this rule applies to all. And the father has given, to each one, a pot to the measure of our transformation, of our progress. And, young wise one, you will have to apply yourself, each day, to bear, in yourself, soils that will respect your tree, your being.

A wise one, each day, relies on the path of his breath and remains close to his land of light, of life, of love, of abundance, and leans himself over and on this very land, this might that inhabits him and that animates him, that constitutes him, builds him; the one that makes itself be heard inside each dwelling. And, in your step, if you do not hear any more this ground, then you will feel yourself neglected, abandoned, kept aside and, a little bit later, lost with yourself. Young wise one, you do not belong any more to yourself because what constitutes you is not heard any more in your dwelling by the path of this inner ground that should be your bed, your source, your force.

Young wise one, wisdom, if you place yourself on his breath, will know to expand you by the path of your own soil, by the path of the roots, and you will become this blossoming tree; the glory of your father. But this crown of life will not belong to your pride but to his glory, to his abundance, to his love. And a wise one – a life that knows

to live with its father—is very occupied to hear this bearing. A wise one remains continually in this listening in, in this inner binding, because these paths that emerge from his own land will be pillars that will grow in number and in force to the measure of your progression. The canopy of the temple is always very humble and honours the stone slab that supports it, that holds it up. And this conscience rises up then the columns of the temple, and each column is a path, a way, an alliance between your conscience, young wise one, and your own habitat that the father gives you at the measure of your own faithfulness.

Young wise one, if you do not pass by this path, by this land, you will not receive any support, any wisdom, any knowledge, and you will ignore everything of his lights and of his love. You will have, young wise one, to be upon yourself **heaven on earth and earth in heaven**. And, in this sense, the greatest ones have discovered the discretion, the humility. Because the one who has lost the head, the heart, the life, has often torn himself away from his own earths and heavens that were constituting him. A bearer of life, a conscious one, a wise one, receives the grace of organizing himself and, in this sense, his comprehension, his intelligence, the new data that renew themselves at the very streams of his source, discovers that the father, his father, has placed much more than he hears it, there, in this instant and, that to-morrow, our wise one will discover that his comprehension, his look, will become always more vast. And, in the same sense, he will know and will welcome this conscience of being infinitely smaller each day.

The progression, the elevation, the intake of might deploy, upon our man, our wise one, this woman, child, this life, creature, creation, a hold of the universes that the father has given you through inheritance but that you will discover at the measure of the bearing of his life, of his love. And the infinitely small one can, in its step, in its action, in its acting, remain small or become, by the path of the effect, infinitely grand. The father, in each dwelling, has deposited his capacities that will know to make you rise as a good bread. The path of wisdom suggests, to all, to live inside all the states that animate us, manage us and transform us.

And the path of the eternal suggests, to the path of wisdom, to remind, to each life, that it is surer, more certain, to pass, not by the path of the great dwellings: – the pride of the man, of his attributes, of might in his intelligence, in his knowledge and comprehension – not to pass by this great door all golden that can precipitate you in your night. And, for those who believe to bear in themselves the heart of the life, of the love, also avoid this door, because it can be illusion and it can mislead you. Because this pride animates those who believe themselves to be sheltered from certain dominations that animate their dwelling.

The father assures, to each one of his lives, to follow the natural plan of the progression of each one of his lives by the soil. Because, man, if you become conscious that, in fact, you are a life, a simple plant in soil that answers, by the path of his abundance, of his love, to the very plan of the eternal in his own soil that he has deposited in you. In the path of his breath that you can bear, young wise one, if you apply yourself to curb yourself, to welcome yourself, to hear yourself in your soil, there where flows his life, his energy, his might, his nourishment, there where everything exchanges itself, transforms itself and diffuses itself, in this place, the man finds again the centre of his own universes. And this soil will know to express itself, inside your capacities, in energy, in light, in sound, in intelligence. Because this soil that you bear, according to the level of your service, will be able to become matter to light, chalice to welcome sound and light.

And this very soil will know to vibrate as the leaves of the tree, and you will be able to hear, in this movement, your emotions in motion. And, in this same place, if your land is available, large in area and profound by its richness, your emotions will be a garden with a thousand colours, lights, flowers. Young wise one, if you do not cultivate this soil of origin that is in yourself, all the others will fail you and will remain a plot of fallow land, whatever might be your knowledge, your acquirements and your very expertise. A man, even if he is not awakened to the superior plan of his own reality, to the presence of his creator in his life, will be able to recognize quite rapidly, in fact,

in his gestures, that he needs a land of support, of bearing, of rest, there where he will be able to take footing and to receive an intake of might. And most of the men are wandering, erring, because they have not become conscious of this reality.

The most beautiful birds have taken their first flight on earth, in their dwelling. The most beautiful flowers have deployed their robes in earth, in their own night, there where rightly were hidden their robes. And, young wise one, you will find your robe of light, of love, your celestial, in this earth of errors, of imperfections, of ignorance. And a wise one never throws the earth out of its pot. A wise one exploits, till the depths, the treasures that his father has deposited in his dwelling. And what you seek, young wise one, is not found in a thousand places, a thousand directions, a thousand attractions, but in one only place, in your own soil. And the pot will remain always the effect of your father upon your dwelling, and this effect, young wise one, will be able to make itself be heard only through the path of your resonance in your dwelling, of the very effect of your alliance, of your gratitude, of your faithfulness to your father.

And the one who is ignorant of these facts is condemned to a hopeless night. Because, man, whatever might be your action, your researches, whatever might be the energy that you will bear in this quest, if you do not open yourself to your welcoming soil, you will not be able to progress. And the ignorance will transform this welcoming soil in hazardous soil. And you will not be able to take, at your neighbour's, your own lights because the light, in each one, from each one, remains the one of the eternal, remains the glory of the eternal in this very life. And the eternal is faithfulness, love, to each one of his lives. The father abandons nobody, no life. The very decision of each one of his lives, of his men, makes shine his glory. And, if the solitude and the abandonment emerge in yourself, it is because, young wise one, you have, yourself, abandoned yourself. And this abandonment is a lack of love on your part, and the lack of love often comes when our wise one does not hear any more his welcoming soil, of life, of love, his father in his dwelling.

You will be able to rise up to higher spheres only when your flight—your impulse, your force and your love—will be made in the paradise of your own land. Because the bird that loses its shadow is often disoriented if it does not bear, in itself, the effect of its father. And the one who bears his father can become light in the light, love in the love. But the one who is still in apprenticeship and who has not yet discovered these realities should, with prudence, uplift himself to fairer measures. And, as long as you will be able to hear your own soil rising his might in yourself, you will be able to continue to elevate yourself, to progress. But, if you do not hear yourself any more, if you do not hear the action of your father and his will, be prudent and place yourself in your sure place, there where the life, his love, will know to elevate you by the might of your father and not by your pride.

Young wise one, let the land of your father sustain you, instruct you, guide you. Do not grab some capacities that have been deposited in yourself and that could lose you if you put your hands on them. The capacities of each life, each man, flourish better when this same man lets the effect of his father, of his energy, of his love, kindle those flowers, those lights, those talents. The father kindles all the lives and, often, it is the men, these lives who shut off their own lights. And the divine action, upon each one between us, is this flame that, permanently, carries you, maintains you, supports you, rises up. And the gesture of the man who is not wise, who is not and does not inhabit in his divine self, makes himself be heard in destruction, misfortune and disorder.

Man, woman, child, life, if you do not prosper or if your flowers become heavy, abandon this insistence that you have given to your actions and dive in this ocean of love, this earth of life, there where you will be able to find again equilibrium, the health of the body and of the spirit, and there where any pressure and oppression will have disappeared. Because, in the land of the father, the tensions, the knots, the sufferings and the pains are not some flowers that come from his garden. And, young wise one, if in your steps you are not any more at ease in your dwelling and with yourself, then go to give birth to yourself and

live in his basin of life and of love, there where the sun of the spirit of the eternal deposits a rain of abundance, of energy, of love, of might and of force. And, whatever might be your age, your step, your place, if there is a direction to find again, it is really this step that you will have to take inside, in the bearing of this breath of life, such as a mother bears her child, an effect, a weight, a presence that will know to extinguish your most violent and destructive fires, and that will be able to bring, in yourself, upon yourself, by yourself, his peace, his love and your joy. Amen.

THIS GRAIL OF LOVE

AV. Father, my Creator, my God, we welcome You in our dwellings. I offer myself to your light, to your love, to your will, and I welcome You, Father, in my humble dwelling. And all, in this instant, we open ourselves to welcome the might of your life. Blessed be your action, your will in our dwellings. Amen.

CENT.NOM ::

Young wise one, on your steps, in your experience, you will encounter the different humours, conditions, that will enlighten, darken your heavens, your being in its wholeness. And, often, the man who is part of his pursuits cannot either take gesture or action in desired direction. And this man, this woman, this child feel themselves abandoned, and these men have the impression to not receive the support, the force, the enlightenment and, above all, the love to sustain them in their life, in their step, action, in their state of being.

The school of wisdom teaches, shapes its humanities through times, constructs them to be, to be in constant progression, transformation, elevation, whatever might be the bad weather that will cover your heavens, young wise one. Wisdom communicates the knowledge, the intelligence, the comprehension of any element, but these tools are and remain but some tools. And the tool does not have much effect and force upon creature, life and man. These paths that the school of wisdom proposes are there to bring

you, young wise one, to understand that that knowledge is, amongst the men, the might. But, for those who serve the father, for those who will have found again faithfulness to the eternal, the sciences take again the order of the third, fourth rank. No life can prosper if it does not turn itself towards its light, to the eternal, in your own dwelling. And the one who finds again this path, in his heart, in his being, in his intelligence, will receive, if he is pure, true, unique, this grace, his love.

The love of the eternal, of our father, is a light that appeases, calms and brings happiness in each life, each being, cares for, tends to the wounds, heals any pain. And the effect of his love has the power of bringing some sun in any bad weather; a true symphony, a chant, an hymn to life, to joy. And the love of the eternal has this might of uplifting each life, of carrying them, of liberating them. The servants of the eternal, in their gestures, each day, offer their action such as a prayer, and uplift this prayer as saying grace. And, in this state of being, man, you will know what it is to be alive, happy. And the knowledge, the sciences, your own comprehension then will adjust themselves to your dwelling. And, in this look, you will not bear any more worries, calculations, projections.

A man, a woman, a child, wise one, on rising up, walks and goes to his father and makes of himself an offering to receive the love of his father. And, young wise one, remain there some instants and appreciate this light that will bring, upon you, calmness, happiness, harmony. And do not hurry, live this state of being; the state of the perfection of your father in your dwelling. This grace, you will have to bear it, cherish it and bathe yourself in this same grace – and, from there, you will be able to go attend to your works, projects, services. Young wise one, at this stage of your living, take care to preserve this flame, this light, this life in yourself. And, if you are faithful, you will see then, in your actions, this same flame illuminate all your horizons, all your gestures.

And the flourishing that you were anticipating, young wise one, will make itself be heard beyond your dwelling because, in yourself, everything has become **this grail of love**, there where the energy of the eternal remains

might, will, energy, creativity. And your prosperity will not be heard according to your desires, your ambitions, your will, because these glories will not take footing in yourself. Because the fruits, the glory of the father, your successes, young wise one, remain the effect of the father. And this grace is granted to the souls – to the hearts, to the lives, to the creatures, creations, – that have accepted to be exposed, to the look of the eternal. And the appearance, the parure, will not be a background image any more, without value, crystallized, artificial, but will be this effect, this might, this love, this life, that inhabits you, that nourishes you and that will change your own appearance in different hearts, in different actions, services.

Because the father has the might to change his lights in our dwellings and, by the fact, his multiple personality inscribes itself in our dwellings – and our own personalities remain discreet, in the background. And, when the father, our father, grants us a profound living with ourselves, our personality, with time, colours itself, harmonises itself, unifies itself inside this same energy, of his love, of this grace. And the father, through times and the eternities, always has had, by the path of his effects, always has deposited the grace upon the different humanities. And the father often passes, as he wishes, inside all kinds of dwellings, of personalities, of individualities, of servants. And the effect of the eternal is all the more mighty than the choice of the eternal is always inscribed, by his will, in the mind of the men, and has the might to better make himself be heard without as much putting the dwellings up side down.

Whatever might be your time, your step, your pursuits, young wise one, they will have to devote themselves in this offering so that you might receive his grace, his love. Beyond these states of being, the experiences remain exciting, enriching, powerful; often answer to the ambition, to the arrogance of the men, of the lives, of the the creatures, of the servants. But those who succeed to come out of these tumults, of these abundances, of this richness that lose you, young wise one, that mislead you and that do not allow you to be and to live your state of purity, of light, of truth. By the path of his love, some robes of light are and remain

the effect of his love. The other robes, though beautiful, entrancing, attractive, remain some chains upon us all, remain ephemeral glories and inscribe, in dwelling, forever, deception, pain, death.

Young wise one, welcome your father, his love. And, when you will receive this grace, you will understand what the words cannot tell you, reveal to you. You will understand what is the might of his life and you will realise, young wise one, that to put yourself aside in this place will be a joy to you, an eternal happiness. Each life, each man, woman, child, wise one, in his step, in fact, chooses his dwelling and must be subjected and accept the good sides and the bad sides of this very choice. But, young wise one, if you let yourself be enlightened by his grace, by his love, you will not make, you, the choice, but your father will choose you. And it is he who bears us in our dwellings, forever.

And his servants then receive an enlarged comprehension, and most of the wise ones, on this side of the basin of the men, have passed by all the meanders of this great river of the experience. And their journey instructs them and reveals to them, by the path of the experience, the respect of the others. Because, young wise one, if you bear his love, when you will take look, you will know, in the instant, where this man, this woman, this child happen to be because you will be able, you, to recognize these stages because you will have, yourself, lived them, borne them – and suffered. A servant, a son, a daughter of the eternal, receives, by his love, the art of loving, of guiding, of whispering. And our wise one, this being of love, becomes, upon the others, the grace of the eternal, because he will have the words, the gestures, the attitude to communicate this joy, this happiness, this quality that the eternal offers to his humanities. And, from this bed, from this depth, from this heart of life, all will find peace again.

And, young wise one, if you walk in places where disorder makes itself roar, where the tumult can take you away at each instant, do not wait to be toppled over, to be distracted, moved away, to be made and become violent, without love, without compassion. From this instant on, rely on your father and appreciate his nectar of love, of

light. And this nourishment will know to make you impervious to that which is superfluous, these attacks, these uselessnesses. In your step, young wise one, because you have received his love, you will bear compassion, understanding, justice, peace. And, because you will be filled up of this love, you will not pass judgement but, on the contrary, you will be thankfulness to have and to be spared – and not to bear and suffer these pains.

Because the father chooses his servants and deploys his love by his robes of light; those who are might, authority, not to let themselves be moved away out of this path, out of this state of being, out of this state of living. Because, young wise one, when you will appreciate his love, everything you bear in yourself, all the values that you will have edified through time, your own experience, all these values will take, under the law of order and of harmony, their respective place and will not be authority upon yourself any more. Because knowledge without love remains a dictator upon the men, the humanities, the creations. And this same source, essence, influences the greatest ones till the smallest ones, and precipitates them in this torrent of tyranny.

The true servant, teacher, is a basin of love, a chalice, a Grail of his love, of his life. And, because he is nourished by his love, he is, in fact, love, and will not bear disorder and harm upon the others because the knowledge, under the enlightenment of love, is light. And the knowledge, without this enlightenment, without this love, is oppression. It is wiser, if one does not bear love in one's heart, to be ignorant. Young wise one, if to-day you ask yourself where you are and why you are there, in this place, in this time, if you wish to know your actions, your service, you will have to make the choice of your dwelling. And, if these dwellings do not meet any more your integrity, with what you are, you, then do not engage yourself any more in these past paths, known, that have not known to fulfil your most profound need to be loved and to be love.

Our journeys are long, dangerous. But the man, the wise one, then ends up by knowing that the journey that unwinds under his feet, that the future that comes in his present time remains, in fact, the carpet that he unwinds

himself. The path of peace can be received and granted only if his life, creature, man, woman, child, places itself there, under the look of his father. And, if you do not hear these truths, man, woman, child, then choose your dwelling, remain happy if you can and do not complain any more. Because the suffering will always remain the cost of your choice. And the joy remains the grace that our father grants us. But we cannot drink at these two waters at the same time. Therefore you will have to choose your source, your water of life, of light, and you will be able, from this step, young wise one, to resume your journey or disappear. Amen.

I shall welcome your question if question there is. Thank you.



QUESTION PERIOD

I shall welcome your question if question there is. Thank you.

Q.- A part of the answer to my question has been formulated, but I would like it to be completed. *How to live the detachment* in love after the rupture of a profound and intimate relation?

CENT.NOM ::

In the true love, the man, this life, creature, does not have to know the detachment because the detachment is the consequence of an attachment, and the attachment is and will always remain a dependency. When the eternal grants his grace, upon the men and the women, by the path of his love, one of these waves that belongs to this ocean, the parts involved, in liaison, know neither the attachment nor the detachment because both bear this supreme love. And, in this place, in this state of being, of light, of fusion, no life, no will can monopolize or separate this grace, this will. And the attachment of the men remains a game of power between them, whatever might be the conscious or unconscious intention. True love does not bear this imprint of power.

And the father, upon our lives, by the path of his

graces, makes known, to the men, this true love, there where the flaws cannot stick to this superior quality of life. True love is abundance and is not tyranny. True love is a fulfilling liaison, complete, that inscribes itself in the infinite of his lives in relation. And those who know pain, the attachment – and who wish to impose on themselves the detachment, some other sufferings – have the choice of making and taking this path. But, if in your heart you bear this pure flame, this love for this being, you will not have to take this path of suffering and you will not have to detach and to cut, to hack the grace, the life, the love of the eternal upon your dwellings.

And, in this respect, the one who has received a particle, a star in firmament, must be thankfulness and accept the pure state of this grace, of this beneficial effect, by detaching himself from his own ropes, of his own man's, woman's ambitions. Because ambition is the effect of the small tyrants, unconsciously or consciously. Because, beyond the will of the men, there is the will of the eternal. And, if you rely on this pure will, on this love of the eternal, this experience, this grace, this privileged instant then will know to elevate yourself, to make you progress. And, in the instant, you will not suffer any more any sufferings. Because the one who puts himself back in the love of his father is, in the instant, healed, and bears, instead of a shadow in his heart, he bears the joy and the exuberance of all his thankfulnesses. Each man, in his step, if he bends his look upon his experience, will discover that, often, the pain is a joy that disguises itself to force our man, our woman, to find the truth. Amen.

If there are other questions, we shall welcome them.

Q.- I just wish to ask *much support* on the part of CENT.NOM, of comprehension for what he has just said.

CENT.NOM ::

The eternal is a force, a love, a permanent support. The one who relies on his father does not need to be a beggar, does not need to implore. Because the father bears us, cherishes us, consoles us, and grants, at each step, at each instant, what is necessary to us; our daily light, our love,

our daily bread. And the daily life is heard not in the interval of the days but in the intervals of each instant. And the man, wise, suffering, full of love in his heart, in his being, must live and start to live his daily life in the instants. Because, man, you will be able to rise up again if your days, your nights, you hear them in each one of your breaths. And, in your inspiration and expiration, will be revealed to you your new days.

And the father has the might of healing, of opening our comprehensions, when his lives, his wise ones, his men do not await one day to receive their bread. Some others await years and can lose even their life. Because we are, ourselves, responsible for the intervals, of the encounters of the receiving of his grace – and we live life and death at each instant. And, in this comprehension, what you will bear, young wise one, will expand. And your step, your gesture, will enter in your perfection. The support, his love, is there, in the instant, for the one who desires to drink at his source. Amen.

If there are no more questions, we shall retire. Thank you, three times thank you. Amen.

THE PATH OF THE LIGHTS

AV. Father, my Creator, my God, in my dwelling, I retire. And we all fall silent to receive You, Father, to welcome You and live You. Blessed be this privileged instant where each man, under your grace, can find again peace, your love and equilibrium. Amen.

CENT.NOM ::

Man, elevate yourself above your dwelling and lean down inside this one. Welcome yourself in your own descent and appreciate the order, his peace. In this state of being, young wise one, you will find again the rest, **the path of the lights**. Upon this path, upon this road, you will not hear your disorders because, in this place, the divine that animates you is free, upright, active. And, in this place, your man's intention, your ambitions will not be heard. The father allows, to his lives, to be contained in his container. But, in the superior sense, by the path of his spirit, the father allows, to each man, by passing by the path of the lights, to liberate himself. At this stage, your torments, your thoughts will not be heard any more in this place.

The one who is at the foot of the cliff can hear the violence of the waves, and the foot of the cliff will remain for you, young wise one, your daily life. You will have to be wise enough to recognize these noises, these disorders that are, in fact, but the chant, the symphony of the man on the path of the experience. The man who elevates himself may appreciate the light, the silence of god the al-

mighty in his dwelling. And, in this place, he appeases himself, he finds again his integrity, his truth, his nature, his origin. If you do this exercise, young wise one, you will be able to inhabit your dwelling with more force, wisdom, calmness, love. Because these noises, these disorders, these pains, this experience then, you will accept it, because this step is part of your flourishing, of your progression. And, in this place, most of the work, of the action, imprints itself and scrapes you in the body, in the heart. If you remain bound to your superior abode, you will know how to progress and to bear this elevation, this height, this altitude, attitude.

Those who suffer are those who have not been able to appreciate the joys, the enlightenment of this superior abode, and grow weary of their own earthly paradise and have the impression of knowing the hells of the torments. But the wise one who returns by this path of the lights then understands, sees, seizes and is aware that everything is intelligence, everything is utility and everything has some sense. In this living, then our man accepts to continue his service, his path, his experience, his apprenticeships. Because, now, having view upon the ensembles that constitute him, that manifest and open themselves to him, then our wise one is thankfulness, because each one of his gestures is useful. But the wise one or the man who has not passed by this path of the lights, by this elevation out of the reach of his desires, of his ambitions, of his hands, of his heart, of his intelligence, and the spirit of the eternal then manifests itself, because it communicates to our wise one, to our man, woman, child, the delights, the lights, the superiors conditions of his own states of man, of life, of energy, of movement, of force and of love.

In this place, young wise one, everything that carries you, animates you, constitutes you, will be revealed to you as being integral part of your unity, unification, of your state of being, of your man's state. The one who has not yet received this grace must, in his daily life, learn to pierce, to slip through in what will seem to you a chaos, a disorder, some sufferings, abandonment, exhaustion. And the one who cannot see, from far above, in his place of life, will have to start to see, upon his horizon of his own experience, his gestures.

And our wise one will recognize that the chaos and the disorder and the pain are, in fact, but what you do not see, do not seize, this unknown that flattens humanities.

When you will be able to dissociate, by seizing your own reality in this heap of unknowns that afflict you, then you will be able to see with joy the driving force, the intelligence, the spirit, the perfection of what is around you, carries you, rocks you and constitutes you. The pain remains the wound of the ignorant ones, of those who have not yet granted themselves the joy. And this light, you will know it, young wise one, when you will elevate yourself above your dwelling and that you will look inside this one. This condition, this action, this act of prayer and of love will allow you to break the envelop of the constraints, to break your habit, your carcass, such as the caterpillar on the path, on the passage to the light and its elevation to its completed form under the image of the butterfly. This path, man, that the caterpillar takes, accepts and lives, you will have to pass it. And the chrysalide is this state of peace, of silence, where your own being transforms itself, demolishes itself, constructs itself, under the superior will, in your divine form.

And the father has deposited around the men multitudes of examples that you have but to choose from, young wise one, to help you to understand what you can, in your intelligence, neither see, nor receive, nor accept. Because the ignorance inscribes itself as a wall of the unknown and erects itself in front of the man. And, often, their step stops right there: they die before even having received this resurrection. In your experience, man, you will know, in your dwelling, the chant of the cicadas. And, in this same dwelling, you will know the violence of all the conditions that your heavens will know to animate and uplift in your emotions, and will know to trouble you in your intelligence. And you will remain, if you do not pass by the path of the lights, you will remain crazed, blind, deaf, unsteady, trying to grip some pursuit. And this path is the prison of the men, hell of the men.

Your action will not have to nourish, to accumulate ignorance, the errors, the sufferings and the pains. Your action will have to be heard and be made when you will

allow yourself to quit these stormy heavens, to illuminate you in the state of a halt, in the place where your action will not bear destruction any more, then the breath of your father will be heard and will carry you there where the eagle will disappear from your look. Man, pilgrim, your journey is great, impressing. But remember that the paths where you will put your step, your gesture and your action, will not always be and will not always reveal themselves in your known senses. Because the father has inscribed, in each dwelling, very many paths where you will be able, young life, to encounter yourself, to live your father, his life, his love.

But remember that if your feet are hurt on your path and if you suffer and that you are exhausted, remember that there are other paths that await you and that will know to carry you, to uplift you, and will allow you to live this state of being so much sought after. The look, the sense of touch, the listening in and the multitude of senses and essences that you bear will allow you to transmigrate in your own state of being, in different places, different dimensions that the father has deposited there, in yourself, in your own dwelling. And, if you persist to hurt yourself, to suffer, to bear pain upon the others, to expand this ocean of the error, of the ignorance, then you will have to be content yourself with the plates that you serve yourself by yourself.

The father has allowed, to each life, to each man, to learn, to know, to live in these different places that are there, young wise one, if, at this crossroads, you opt for other paths. The one who relies on his father will find more easily, in his heart, this sincerity, this acceptance, this grace, this love that will allow him to accede to the different livings of his personality. And, thus, you will know different robes and you will abandon them all. And the one who has accepted his father in the most profound depths of his dwelling then, in his abode, in discretion, he will be able to live his robes, his states of being. And this man will be able, according to the robe, to change his services. And, if he has not known to accept his metamorphosis, he will remain there, chained, forever, in his own dwelling. Amen.

THE GRACE OF THE ETERNAL HIS TOUCH, HIS BREATH

AV. Father, my Creator, my God, under the effect of your presence, the man warms up, and any life starts to set itself in movement again in your action, in your will. Father, we welcome You in our dwellings. In this hour, in this instant, your lights take effect, might, power, upon our becoming conscious, our elevations; the bearing of the living one in our dwellings. Amen.

CENT.NOM ::

The father has many ways of touching us, of reaching us, of modifying us, of modelling us. And, whatever might be the level of consciousness of his lives, creatures, creations, each one of his lives will pass and will receive the different touches of the eternal upon his dwelling. The father can place in you, young wise one, peace, beatitude, the instant where what is in yourself is in movement, is alive, and light-heartedly moves about, without you bearing the effects of his might and of his force. These instants are and will be your resting times. The father has the might to kindle his life and to warm it up to intense temperatures. In these instants, everything you bear in your dwelling will lose form, face, image, orientation. And, in these instants, young wise one, you will be the dough to the baker.

Everything that constitutes you will be stripped off.

And, in this space, your will, your intelligence, your desires will be dissolved in your own matter. And these different personalities that inhabit you will be, in this experience, erased. Because the clothe that you wear, young wise one, is and remains only the effect of your will, of your intelligence, of your desires. And the father, to make himself be heard, chooses the most appropriated way to guide us in our flourishing. In this place, in his furnace, the ambiance – the atmosphere – is suffocating. And your being does not know any more where to locate itself, where to live. He takes refuge here and there, in his dwelling, and notices that it is nothing more than a melted metal awaiting its shape, its next intelligence, will and wisdom. Between this treble range, between these poles of his might, the father lets his lives evolve inside their own time, rhythm, enlightenment. And, in these places, young wise one, you will be able then to see to it to replace, to construct, to create your garden.

And, this time, by the grace of the father, you will find yourself in your deserted dwelling, you will find yourself again free to place each flower in your dwelling according to your purest souvenirs. Because what you have encountered in your step and cherished and loved, you will call back again these flowers and you will deposit them with grace so that in this space they might not know any more the tumult, the disorders. And the father, upon his creatures, touches his lives most often with much subtlety and love. And, in other times, with more love, he ploughs our dwellings. And, young wise one, when this time will come upon you, welcome it and be thankfulness. Because, at this instant, the father allows you to edify again, stone by stone, your being, your expression, your man's image to the image of your divine self. And, during your toil, the father, our father, by the path of his mood, of his equilibrium, of his love, breathes, upon his lives, different times of might, of acceleration, of peace, of freshness, of heat.

And the father burdens his man or lightens him according to the need. Because the father, to make himself be heard upon our dwellings, varies the intensity of his intentions. In this place, in this step, whatever might be your

acquirements, young wise one, you will receive the instruction; the action of structuring yourself in your inner self. And what you will not have heard here and there, by different chants, different voices, different lives, by your brothers and your sisters, the father will make you hear it, to you, by your own voice, young wise one. Because, when you will have been ploughed, you voice, your own voice, the pure instruction will make you remember what will have been whispered, taken in high path by what is to you the most intimate, by your voice, by your person.

And, in this place, the past assets that you will have received or refused, that you will have made prospered or put aside, will be, in this broth, in this intensity of energy, of life, mixed together. In this place, you will not have to preoccupy yourself any more of the instructions, of the direction, of what instructs you. Because, in this place, our wise one does not bear any more the memory of the past paths. He does not bear the judgements any more, the rules that have known to order or put disorder in his dwelling. In this place, in this step, each life, each wise one, man, woman, child, remakes himself, reconstitutes himself, but, this time, by passing neither by the flowers of pride nor the ambition, of the sick wills. His energy, his love, his might, takes effect in our dwellings and make rise up again the order and the abundance and his might in our dwellings. On coming out of this action, the man feels as a draught animal: he must support a constant toil. But, in this place, he has no more the word, he acts, he works and constructs himself. **The grace of the eternal his touch, his breath,** passes under different expressions and intelligences. And the father has many ways at his disposal to guide you, to instruct you.

It is wiser, in the present time, to follow each movement, to follow his will by welcoming it in silence. Because, in your steps, if you lose what has been whispered to you, suggested, the sum of these instructions will know to condense themselves, to change density and effect upon your dwelling. Whatever might be your step, your experience, welcome his grace, his graces, and be thankfulness. Because, young wise one, what you will encounter will always be the right remedy, the right source. And a wise one,

even if he has been voluntary, authority and power, king, lies down the face to the ground upon himself to be able to be reborned and bear the effect of his lights in his dwelling. Because the one who finds again the equilibrium bears, in the same instants, the whole might of his lights and the whole might of the night of his same lights. Because these two counterparts are indissociable. The one who wishes to bear glory will bear misery in the same order of might. And, the more the garden is large, the more it is abundant and the more it bears its universes always in expansion.

A wise one, in his step, then starts to recognize, on what he sees, receives, welcomes, the different intentions of his father. And, at each step, he will be dazzled by his glory and filled with wonder by the discretion of this very glory. Because what happens to be in the shadow of his glory is precisely our basins of life, there where we all have footing. The glory of the eternal has the might of making rise up the mountains in your dwelling, the torrents, the sources. His glory is an energy so mighty that, if you should remain some instants there, young wise one, in this place, in this space, you would be stricken down, erased by this very energy. But the father allows, to his lives, to live in their soil, in their space, in their dimension, time, there where the equilibrium of his very dimensions adjust themselves to your own needs, so that you might, young wise one, prosper, smoothly, in his love.

And, if you welcome his will, his rules, upon all your planes, upon the different universes of your dwelling, then the father will allow you to bear, in yourself, the full value of his contrasts, of his might, of his love. Because you will be able, in this place, in this step, to bear, to support and to get used to these different might. Because, in these places, the men, his creatures, creations, are subjected to this field of force, of might and of love, and are under the very effect of this might, of this glory. And, man, what you pursue with so much insistence, when you will be facing it, you will thank your father to have always protected you and kept in the shadow. Because to progress is the capacity to welcome the extreme tensions, the heats and the most violent intense colds, and the abundance in these two opposites.

The man is as a bimetallic strip and, in his finality, one more element to his creation that acts and reacts to the different conditions. If, in your step, what you live is relatively agreeable or disagreeable to you, you will be able to understand, with time, that this relativity is, in fact, but your paradise. Because, if you wish to walk and pierce what there is beyond your look, your gesture, you better, young wise one, prepare yourself to carry, to support, to crush down, to rise up again. And all these events, of course, very far away from your will. And what bothers the men to come close to the wisdom and to his life, it is precisely to live outside of their will. Because the man does not stand not to be the master of his space and, often, he applies his rules and realises his ambitions by taking his mastery outside his dwelling.

And, in this place, in this space, this man will have no effects, will not be able to walk towards the superior understandings. Because, if you wish to be master and dominate and have a control on your steps, apply yourself to be the bread, the dough, the flour, the water, the salt and all the ingredients that constitute you. Start to live the states of being of your personality, and welcome what constitutes your personality, the different elements of your personality, and live these elements, and bear, and appreciate each one of these elements that constitute you. And you will see, in this step, young wise one, that the selection, the choice, in these places, do not exist. Because, if you wish to receive, to welcome the ensemble, you will have, yourself, to welcome the ensemble and the sum of what you are, of what constitutes you.

And, when you will have started to appreciate these inner states of being that manifest themselves here and there, in different times and places, and that you will have known to ride on and in these different heavens of your personality, then you will be almost ready to welcome a greater responsibility. Because the one who can bear the load and the burden receives, in the same instants, his wings, his freedom. But, to receive these qualities, these powers, these talents that are in your dwelling, young wise one, you will have to accept the gifts that you receive, without making the choice and the selection. Our father has the might to make himself be heard inside all our dwell-

lings and, forever, upon our dwelling. And the father has the might to attract his child gradually. He knows to touch him there where he can better be heard himself. And the father allows us to appreciate this living in this space, experience. And the father reminds his child by a more profound voice, there where this one was not being heard. And the father comes close to his lives, gradually, to himself, till the day when he succeeds to make himself be heard, there where our man did not wish to hear anything.

This understanding, this comprehension, this listening in, will make itself step by step, one experience after the other. And, if in your step you live an instant that seems to you perfect, do not remain there, immobilized, to wait for this same instant to come back. Because the father grants the experience to his lives, to his men, women, children, by attracting them, by somewhat pushing them, if the men or the women do not wish to prosper any more. Because the experience has as a goal to motivate your next step and not to halt you. The father is love. He is the greatest teacher. He knows, with exactitude, where to touch us. And the one who wishes to be touched by his grace, who desires to be touched by his grace, will have to prepare himself. Because, if you do not prepare yourself, young wise one, this same grace could make you topple over. Block your desires. Have faith in the projects of your father. And welcome each experience with open arms, the heart alive and the luminous intelligence. The cost of the progression, of the transformation, is not done without pain and without joy.

The father has the might to make himself be heard in our dwellings, often, by depositing his joy that you will hear in your dwelling, under the expression of an elation, of a light, of a might, of an energy that will uplift you. And, in this same sense, you will receive the equivalents from the shadowy side of his glory. And, often, in the shadow of his glory, the most beautiful flowers, the most beautiful lives are there, in his garden. And his glory, upon his life, his man, his wise one, has the same effect than an ardent sun right in the desert, far from the oasis, from the wells of life. And, often, this same glory that uplifts his life can extinguish it, if this one does not recognize the day and the

night of his glory. Man, in your step, the only choice that you will have is to welcome and to thank your father, to keep you in his and your path. Use your intelligence to appreciate what is given to you. Use your heart to love and to receive everything that opens itself to you and desires to communicate with you. And open your will so that the ensemble of your actions and gestures always remains in conformity with his will, with his harmony, with his rules.

And the father gives, to his wise one, always more will that belongs to his when this one gets rid of his own will. And the father allows, to his lives, to take footing, force. And the example that you were seekingr all your life will be neither in front, nor around, nor behind you but will be yourself, young wise one. You will not bear any more pride but you will bear humility, force, his might, his comprehension, the understanding, in the very path of his love that will know, finally, to manifest your divine part in yourself. The steps, the experiences, often, make an impression on our wise one. And one recognizes these bearers of life, often, when these ones, marked by the experiences and all the times and heavens that they have crossed over, they are marked by the erosion. And, at the same time, they bear in their eyes, in their heart, in their intelligence, this light that covers the entirety of their inner eyes.

And these lights have the power, whatever might be the conditions, to be seen, received. And these very lights are his glory, his might, and they have the power to open all the dwellings, all the spaces, dimensions, and different times that inhabit the ensemble of his lives. And a wise one, a bearer of life, the one who has passed and received the different graces of his father, is heard there where the word does not pass any more, is seen there where the look is extinguished, and touches and gives back the breath to everything that was of stone.

The father installs some wise ones to allow, to his energy, to be almighty and active and heard and received in your dwellings, there where all are sure not to be rejoined. And, yet, our father comes to get us one by one and he touches us by love, by respect. Because the father is joyous when he sees his lives rekindle themselves in his own light, love.

And, young wise one, whatever might be your age, maybe you will know this joy that you will receive by receiving, by welcoming the others who, finally, kindle or rekindle themselves as yourself you have done it. And this joy is so great that the one who receives it is overflowing with it. He cannot contain it, he can only be pouring it forth, upon the others, by the path of the love of his father who, now, manifests itself in his dwelling. Young wise one, to know these states of being, you will encounter, on your steps, what you never would have dared to imagine. What surprises are awaiting us at each instant, at each step! And the surprise is for the one who can still be surprised. Because, in fact, everything is grace in its manifestation.

And the wise ones, through times, bear this joy because they have at last found again his manifestation everywhere they take look, gesture, word. And the one who can at last see his manifestation bears himself the manifestation of his father. Man, when you will have, in your dwelling, his manifested presence, you will know at last what it is to be man; a creature of his creation. Because your place will be able to take effect only when you will have embraced all these ensembles of life, when you will have embraced your father in your whole dwelling. Amen.

RENEWED HORIZONS

AV. Father, my Creator, my God, in this place, in this time, in this step, at this crossroads, Father, we receive You and welcome You. We are there, in these instants, open to our receiving, to our bread, our instruction; to the receiving of your grace, of your love. And, in this time, in this place, I, we become aware of the breath, the life, the might, the peace. Blessed be your action, Father, in our dwellings. Amen.

CENT.NOM ::

The one who liberates himself, who lets go of his embrace, who quits his look, his pursuits, his own ambition of the instant, of the moment, then can receive. Because the forces – the lights, the knowledge, the love, the abundance of his life – are there, ready to pour themselves forth in you, young wise one, if, of course, you elevate yourself, you open and you give yourself, by and in the act of the communion, to his whole creation, his creatures, your immediate entourages and far away, in your immediate futures. The man who does not rely on his father, who does not give the product of his harvests, the man who keeps everything for himself will be reduced in his asset, in his force, in his thoughts, in the very might that manifest him.

A man, a woman, a child, a life, by the path of wisdom, knows that all his learnings, his possessions, his holdings, his power, his talents, are there, at his disposal, only

if himself leaves them, each day, there, free, to all. A man in development does not grab these forces, the knowledge, the love. And the one who chains himself, by the path of the acquirements, reduces himself to the poverty of the spirit, of the heart and of the power. Young wise one, your talents and everything you possess, remember that nothing belongs to you and everything is shared with the ensemble, with the group, with the community. And the one who bears this sense of the sharing, of the communion, will receive the abundance, the force. And these talents then will take footing, force and flourishing. Each creature, life, has been created to blossom, to flourish and to be abundance, love, joy, the symphony of the colours.

But the man, specially the man, lays out some frontiers and takes everything that comes to him and decides, from a unilateral accord, that he makes it his territory, his possessions, his power. And all these men, from the greatest ones to the smallest ones, are dying and cannot pursue their own ambition. Because, to bear force, joy, creativity, love, everything you bear, young wise one, must renew itself constantly, as the water of a source. But, for this to happen, you will have to open your inner basins. And the father allows to the men – to those who progress in wisdom, in love – to know some horizons always greater and to bear, in their inner self, in their life, a force always more powerful, lively. And this sap of light then has the might to make you know, young wise one, all the universes that accompany you.

And, inside this renewed look, what to-day was, in your comprehension, the excellence, the force, might be to you, from to-morrow on, to your eyes, a reduced model of your experience. And those who refuse themselves to give themselves, to commune, to share, to be offering, with everything they have at their disposal, in their reach, these men, these women know, very early, all the flaws. However hard the man uses his intelligence, his knowledge, his rights instituted by himself, everything he will have earned, stolen, acquired, received, in this same step, this man will be dispossessed in the same measure of his own actions, under the same colours, desires, ambitions.

The man who welcomes the enlightenment of his fa-

ther will not suffer from his defects, from his errors, because the one who welcomes his father, his brother, his sisters, his entourage, remains in his heart, in his intelligence, in his spirit, he remains pure, he is living, joyous. He is abundance and generous to the look of all, because, in his gesture, those who cannot return and give back, to the community, what they have received cannot understand. And these men then label the wise one as the child of light, of source, of white robe. If you wish to know the life of your father, if you wish to know your own blossoming, if you wish to know your joy, then work, serve, but, each day, offer the produce of your labour, of your thoughts, of your emotions, offer it to the eternal. And the eternal will know to open, in front of you, your horizons, your paths and your service. And, in this space, the one who knows the joy, the life, the love of his father, does not know boredom, does not know the lassitude, the suffering.

Young wise one, when you will welcome the poor, the small one, lean over in his heart, love it, cherish it, bear it, instruct it. And, when you will lower you look into the infinitely discreet, open your dwelling so that you might seize and embrace these immensities of his glory, of his grace. And, in this gesture, young wise one, what is thought of as lack, as some indigents, as useless ones, you will discover, young wise one, that inside these dwellings, of each one of these flowers, the father reserves for yourself greater horizons. And, when you will get used to thus act, the father will bring, in your heart, in your spirit, in your look, some horizons so far away, so great, so mighty, that no preoccupied man can seize these treasures. And you will see, young wise one, in your step, if you bear the sight of the wise one, of the one who, at each instant, welcomes what he receives and offers it in the same sense, towards his entourage, towards the others, you will be surprised of the abundance that is around you. And your chains, your narrowness of thinking, of loving, of living, of serving, will take up again to life, health, and your whole being then will loosen itself, will be set free.

Man, in his action, if he does not bear this child's heart, lives in a closed room, without much living space, and he cannot imagine what is his own life, his freedom,

his expansion. And the one who knows these joys then cannot return in his former dwelling, his old habits; these very habits that have known to bind him, to imprison him, to burry him, to immobilize him. To elevate oneself, to keep look, attention, renewed intention, to love, do not attach yourself and do not keep, under your hold, everything and all prisoners. Let everything that contains you, inhabits you, and everything that has made you, built, constructed, instructed, let them all circulate towards the ensemble, towards the community and towards all the universes that accompany you and that are placed in superposition, above your own dwelling. And the one who can thus act will bear his glory, his richness, his abundance. And, to this man, to this wise one, to this pure one, to this living one, he will never be short of anything. The men are subjected to shortage, poverty, sicknesses. But they are themselves erected as fortifications to let enter nothing, in their dwelling, fearing to be robbed of some treasure that they themselves have stolen.

Young wise one, when you will understand that everything you bear, that everything you possess, belongs to your family, to your humanity, then your way of seeing, of thinking, of acting, will change. And your step, your procedures will change plane. And your gesture, weak, petty, will take might. And, in your experience, you will receive, understand what is to progress under all the heavens, all the lights of your father. And you will receive, by the holy spirit, the act of communion of all the ensembles, of all the lives, upon each one of these lives, of these beings, of these men. By the path of this holy spirit, everything in yourself will open up – and you will not need a battering ram to force and violate some treasure. Because, young wise one, you will be the key, the sanctuary, the temple, in front of all. And the superior temple, the ensemble, all then, such as the magi, will come to salute you, to bring you the abundance. Because, in this place, the one who is recognized living, true, pure, is borne, chanted, honoured, protected. And, in this same place, man, woman, child, wise one, enlightened, in your action, in your service, you will be man, magi to all. If you wish to come out of your night, man, of your sufferings, of your lack of love, know-

ledge, comprehension, by the path of communion, become source and slip into the source, give yourself, become this offering.

And the one who thus act each day will receive his **renewed horizons**; he will be instructed. And, instructed and always expanded, he will learn to elevate himself in his universes, to the infinite of the love. If, in your step, you are not satisfied of your condition, of your state of being, of your acquirements and even of what you possess or not possess, remember, young wise one, that your horizons, your heavens, your maximum in your understanding, your limits are and remain only the effect of your way of living, of extinguishing yourself. Each life, under the rules of the eternal, in the harmony and the communion of the ensembles, of the community, each life can be elevated, from the grain of sand to a whole universe, passing by very many summits. You will have, man, child, woman, to give up your glories, your ambitions, if you wish to know your own expansion. And the man who abandons his ambitions is a wise one because he will bear, in his experience, in his life, in his step, in his gesture, much more than he will have been able himself to seek out, to acquire – and to work for.

Our Father has created us all workers of his fields and of his different abodes. And the only master, the only teacher, remains the creator, our father. And, to your father, you will have to answer for the countings and bring the fruit of your labour, of your harvestings, of your assets, of your knowledge, of your states of living. And, in the spaces of the father, each life that remains and has the respect of these laws, of these rules, will be able to live his joy, his abundance – and the space, the time, the universe of his own experience. Because the father places his workers in such a way that each one of them might be happy. And, for this to happen, the father, through love, allows them to choose what they will assume as responsibilities. Because the father does not force any one of his lives neither as for work nor as for responsibilities. But the father, through the path of his love, communicates, to his lives, the very power of his love. And these lives, these servants, according to their state of joy, can then elevate themselves to some superior joys, to an always greater love, more divine, living.

And, in this same sense, the more you will bear joy in your heart and the more you will be able to work and serve your father and your family and your humanity.

And the one who bears joy bears force, comprehension, knowledge, without learning. Because knowledge, the true knowledge, is the one that you will hear, young wise one, by the door of your dwelling. Because the learning is not automatically integrate itself to the man. And a wise one, a pure being, living, if he lets himself be instructed, will receive his knowledge and his lights by passing inside his own real-life experience. He will bear all his rivers, his channels, his capillaries of love, of light, of energy. And, in this sense, our man then elevates himself not by the spirit but in his wholeness, in body, in chorus, with the spirit of his father. And, in this place, man, you will not know despair, the awaiting, the suffering, because in yourself life abounds, extends itself and edifies you endlessly. But, for this to happen, you will have to bear, in your conscience, this sense of the communion, of the sharing, of the offering. And you will have, each day, to slip into your entourage again, in all those who come close to you and towards all those that you encounter, support, love.

The act of life will always remain this act of love. And the one who loves sows and harvests at each step, at each instant. And abundance – harvesting – will become the seed for your sowing. If you start to live in this state of being, each instant will astonish you, will surprise you and will exalt you and will make rise up, in yourself, this joy of living, of loving, of acting. And you will not hear your clumsiness, your pains, your weaknesses. And everything in you will loosen itself, and you will know, in your body, your own momentum. And you will be able, young wise one, to know what the spirit of your father is eager to communicate to you, to make you live. In this state of love, the impossible, the pain, the ignorance are part only of the vocabulary of those who have not yet emerged in this world – been born. To bear life will always remain, for us all, this joy, this symphony, there where the exchanges are abundant, rapid, exalting.

And to bear life, young wise one, will allow you to know and to live this affiliation to this very life, love, effect of the eternal. May joy be heard in your dwellings! Amen.

OVERTURE
DISCOURSE ABOUT THE TEACHINGS OF
CENT.NOM
BY ALAIN VAUTRIN
THE AWAITING
IS
THE SCHOOL OF OUR FLOURISHING

AV. I take the pretext of doing a lecture but, finally, it is a pretext because everybody knows to read, everybody knows to instruct oneself, everybody has done the path, a journey, everybody bears a real-life experience, an experience. I do not think that one might say to anybody what to do, even, one cannot orient him. But what one can do, it is to share: the sharing, the communion. The sharing between the individuals, that makes the whole difference for our stages of evolution, for the steps that one has to climb.

Often, in important, major events, — for myself, a major event is a meeting — because it is in this place that we can really know what we bear and we can really know if we have a capacity of receiving the others, the strangers, the beings that we do not know. In this spirit of communion and of sharing, I wish that each one receives each other and welcomes and grants the welcome between each one.

A while ago, few minutes ago, I was thinking that often one must wait and one does not know always why. And we ask ourselves why the events do not happen on our time, on our will. But the awaiting is a time, a space, in our inner selves, very important: it allows us to go away from our ties, from our ambitions, from our preoccupations, from our doubts, from our fears. And the beings who start to listen in, who start to live themselves inwardly, pass by great periods of awaiting.

At the beginning, you have to wait for the bus, the neighbour that is late, and sometimes there are periods in life where we await for a very very very long time. But the awaiting is not long for the one who welcomes this awaiting, the one who receives it, because the awaiting is a state of grace; it is a state of being that is granted to us to allow us to finally see, understand and live.

I start again about the subject of the awaiting. I have noticed that, in my life, in my step, most of the time we all look for some project. We seek to accomplish some project, we look for our own place, we look for our *raison d'être*. Finally, what we look for is our full value, our divinity: the effect of the might of the eternal in our dwellings; that is it, finally.

For certain, those experiences arrive rapidly but, for the majority, these experiences are not easy. And we stroll through different experiences and we often come up against dissatisfaction; we feel neglected, unfulfilled. We live disequilibria on all points of view because we bear, in ourselves, the dissatisfaction.

If human beings create occasions to meet, to share, to live together, not making any noise or chatting but to profoundly exchange, heart to heart, sincerely, in the exchange of our horizons, because each one knows specific horizons of his own experience, of his journey.

When we welcome the others, and we receive the horizons of the others, that allows us to progress in our own horizons and that allows us also to leave horizons that were in dwelling inactive, to activate themselves. But, for this to happen, we must be true, sincere in our research; we must not prefer to seize the situations for our own profit but to offer and to receive them.

In the meetings, in the gatherings, in the groups, in a family, the advantage that we can get is to become conscious of our value as a human being not partially but wholly, in our wholeness. Because, by meeting the others, the others allow us to deploy ourselves, to open ourselves. And the true meeting, the true contact, the true sharing, the exchange, the love, is that the contribution of each one might become a gift, a motivation, an energy, a sun that finally opens us.

And, instead of being made weaker in our dwelling, withdrawing in ourselves and suffering of different heavens, shadowy, from insecurity that touch many fields of our life, in these exchanges, we feel nourished. But the true exchange is made on the level not of finite objects but on the level of the energy of the infinite; god's energy that is in our dwelling, that is part of the infinite universes that inhabit us. In this heart to heart exchange, by passing by the love, the infinite that inhabits us in our dwellings then can flow in the infinite of the other dwelling.

The object, the gift, what we can buy or sell or build with our hands, it has its full value in its construction when we act, when we pursue a project. There, there is a kind of joy, of excitement, and we are transported by an energy. And, because we create, we build, we are rewarded by the peace, the order, the calmness. But the finite object, it is the one that we create in the exchanges between men, between hearts to hearts, it is not the finite object that one must transfer, confirm to the other, it is this divine energy that we bear all and each one, to all and to each one. And this energy has the power to uplift, in each dwelling, to give back the force, the life, the vitality, the will.

CENT.NOM ::

The greatest gift that a man can receive is often not in the object but in the *raison d'être*, in a superior intelligence. Because, if we communicate, to the others, this joy, this faith, this belief that the eternal, our father, is almighty and active in our dwelling, then we can walk, we can work and we can start to speak the true language between each one. And this language does not include disguised words, it is a pure language, direct, that

does not harm the other. Because, when we use this language, the chant of our dwelling is harmony and it curbs itself in the dwelling, in the heart of the other. And, in this liaison, the life, the breath, then resumes. And, at each instant that we meet someone, we should be thankfulness, because this man, this woman, this unknown, gives us, by his presence, the presence of the father.

Each life, each man, each being is the proof of the action of the eternal. And the one who is conscious of these facts then does not see his entourage with the same look. It is certain that on our course we must pass by different comprehensions, different stages of the experience, different gestures, different languages, but each one has this opportunity of illuminating his language, his heart, his intentions, his intelligence, his gesture. And, from step to step, each man walks towards his perfection and bears, to elation, by this same effect, his divinity; he bears god inside himself, he is life, he is action, he is energy, he is encouragement, good. In certain occasions, we can bear prejudice, we can harm. But, if we bear our father, we ask our father to help us, to enlighten us, so that we might take, at any time, a word of light, a gesture of love.

The conscience of a man is without effect without his community. A man cannot rise up if his entourage does not carry him. And the one who knows these facts does not bear any more the arrogance, the tyranny, the disorder, the pain. But, to understand these facts, one must pass through many halts; long periods of awaiting. And, in this awaiting, at the beginning of the experience, we feel alone, despaired, discouraged, suffering. But the one who bears this awaiting, and remains in this place and does not flee, then receives the peace, because all his sufferings, his whole ignorance start to drain out. But, if you are impatient and you do not wish to live these situations, you will not be able to make them circulate and make them return to the earth. And, on the next step, you will hurt yourself anew.

The awaiting is a grace. **The awaiting is the school of our flourishing**, of the receiving, of the knowledge, of the love, of our gifts, of his might. When a man has passed by many awaitings and, when a woman, a child, a man in experience, has known to bear this experience in himself,

then his day is coming closer: he will be able to serve, be useful, be the abundance for all, and he will be able to bring the good gesture, the right word. Because, in himself, everything has been cleansed, purified, everything is right; the note is clear. And, whatever might be your service, what you will do will have an effect, an energy, and will bear the seal of the life and of his love. Whatever might be the step, the age, the experience, any human being has this desire to be fulfilled, to be borne, to be happy and to be joy, chant, bliss – and this condition is our true condition. The other conditions are the fruit of our works, of our thoughts and of our decisions.

When a man must halt, through wisdom or according to the superior will, he receives this advantage of knowing other thing beyond the reach of his hands, of his intelligence, of his heart in apprenticeship. And most of the men, of the lives, experiment and do the ascent towards this state of peace. And the one who does not offer himself this grace, this action, this state of being, will never be able to be satisfied, fulfilled, and will not be able, in any time, to bring the abundance upon himself and upon the others. The one who passes through these halts, the one who is obliged to halt and to fall silent and to put his will asleep, will see himself live again. And, with a little time, he will be able to make such a great journey that all his past nights will be dissolved in this joy, in this light, in this meeting with the love, the life and the energy that uplift themselves and pass in our dwellings.

In these states of being, the men, the women, the children are instructed, guided. And these beings then find their step, the way of doing and to act, and can themselves be a man of sound advice to their own understanding; they become truth in their dwelling; they become unified in their dwelling. And, if in your steps you cannot thus act, observe and look around you, and see those who bear this light, this peace, this love. And, through the example, you will find your way without following what the other one has already done, created. An enlightened man does not repeat things; he creates them. An enlightened man is not a copy of his entourage; he is truth, unique, original; he is force, beauty, intelligence in his step, in his gesture. And

the man who lives his halts takes, at each one of his halts, more strength. He ends up by inhabiting himself, living himself, bearing himself and be effect upon himself, and outbursts upon the others, and can communicate, to all, to each one, the fruit of his experience and not the recipe, the way of doing.

An enlightened man, a wise woman, a child of light, living, has the duty to communicate this love of the life. Because, if you become truth, fruit, nourishment, you will create, in the heart of the others, an opening, an impulse, a force, that will allow, to the one who is in front or aside you, to go higher in his dwelling, in his body, in his intelligence, in his wisdom. Each man, woman, child, is unique. And, if he bears uniqueness, he becomes, upon all, a sun. And each one, following this path, warms us up, uplifts us. If you walk and you encounter the sadness, by your love, place the joy in this heart. And, if you do not know how to do these gestures and these actions, pray your father and ask him to relieve this man, this woman, this wanderer. Because a man who has not yet recognised the divine in himself is an erring man, and his intelligence will only serve to destroy him.

How to recognise the divinity in ourselves? The divine states that inhabit us, that enlighten us, have the might to allow us to reveal ourselves to ourselves from the most harmonious side, the most powerful, the most beautiful; a pure field. This is the effect of our divine self, of the love of the eternal in our dwellings. And if, in the opposites, what you meet, in yourself, scares you and horrifies you and harms you and crushes you and strikes you down, this effect is not the effect of your divine self but is the effect of your will, of your tyranny, of your ambitions. And the effect of our own divinity, the effect of our father in our dwelling, is a grace at each instant: it carries us, caresses us, uplifts us, places us there, at the place, at the perfect crossroads of our time, of our experience, of our elevation, of our state of being and of action.

The one who bathes inside of his divinity, of his father, does not bear any more the same look, the same body, the same intelligence. Everything in him is simplified, everything in him appeases itself, calms itself, lies down. And

only the essence, the pure energy then flow into his dwelling. And the man who lives by his divine, by his father, becomes action, intelligence, love, might, wisdom. And, according to his gesture, his degree of apprenticeship, he will learn to work in all his houses that he contains in himself. But, for this to happen, you will have to cease to listen to yourself, cease to nourish yourself with this bread of death. Because your intelligence is without effect without the breath of your father. And those who, in their dwelling, hope for a better living, a better being, must rely on their father.

There are men who seek the eternal, the creator, and run in any direction, in any horizon, in any action, and take a thousand paths to come to nothing. You will have to let flee your thoughts, your will, to let yourself be filled up of his light, of his energy, of his life. Because the one who is preoccupied in his thoughts casts a spell on himself. The bird, in its flight, complies because it knows that it is borne by this breath, by this air. And the man, in his action, should be as this bird, go and act knowing that he is borne. Because the one who works, who strives, without the support of his father, without this conscience, does not fly high and crushes down at each step. And, when you will have suffered ad nauseam, when you will bear the error, the veil, one day, in one of these halts that you will have chosen through wisdom or that we will have requested from you, something else will enter in your dwelling.

And the father enlightens us and works in us. And, when you will meet a man, a woman, a wise one, a scientist, do not look and do not hear the words that he tells you in the language of man, of science, of wisdom. But listen to these men, these women, by the path of the heart and exchange from one infinite to another. Let his father instruct you and let your father exchange with him. And, in this space, what you will bear in your heart will rekindle the most beautiful gems, gems in the other's dwelling. And, enlightened by this receiving, you will shine but more. The halt, imposed on all and each one, allows, to each one, to find again his dwelling, his being, his state of being, of truth, his energy of love and of light – and these halts are a blessing. But, if you have halted, respect your

halt and remain there and drink to the cup of life, of light and of love. Do not flee. Because the one who does not stand to live himself, to internalize, to halt, to listen to the chant of the life, of the birds, is on the road to ruin and fades away.

Each man, woman, child, life, can, in one instant, take again force, life, beauty, action, if he offers himself and receives his father. And the dead ones – the beings who have not yet had this opportunity to encounter their father – then resuscitate and come back to life, and are surprised to discover everything they bear. And this abundance, when his own fan opens, makes them joyous. And, when you will meet your brother, your sister, open your man's casket and reveal your divine self – this diamond of light – to the one who receives you and that you welcome. And, if he does not receive you, open your casket a little bit more. And, if he still does not receive you, make your casket vanish, become divine, only divine, then his dwelling, his body, his clothing will disappear. And his learnings, his character, his defences will disperse.

And this man, this woman or this child, who was till then a menace, to himself and maybe to the others, reveals himself, he also, as peace, love, abundance, serenity, intelligence, comprehension. Each man, in his experience, each day, must take this step and ring at the doors of each one, and open himself and give himself pure, to allow to these doors to disappear. Each man is a dwelling, and the family, the city, is the dwelling that contains all these dwellings. And, in one meeting, in one sharing, in one communion, our dwellings shine to the diapason of the superior abode. And the one who lives the sharing, the exchange, the love, the comprehension on a higher level, on the level of his divinity, of his father, comes out, at each meeting, greater, happier, more beautiful and wiser. Amen.

AV. For this first meeting, I welcome you the best way I might do. And what I have to share with you, what I have to offer you, is invisible because it does not belong to me.

The object of the exchange or of the gift belongs only to my father, to your father, to our father.

And this gift is invisible in the materiality but almighty in our hearts. I offer it to you for this meeting.

THE LIVING SPIRIT

AV. Father, my Creator, my God, we welcome You in our dwellings: in this silence, there where your life takes all its brightness and deposits, in our dwellings, his gems, his love, his wisdom, his sciences; the understanding that any man must welcome to flourish. Blessed be, Father, your presence in our dwellings. Amen.

CENT.NOM ::

When the big cats are under silence, in a sound sleep – the sleep of the just, of the warrior, of the abuses –, when your big cats sleep, it is time, young wise one, to observe your dwelling, there where the void, the immensity, the oblivion, where your poverty, your vertigo, your dizzy spells start to make themselves be heard in your dwelling, there where your powers are extinct. And, whatever might be your cries, whatever might be your calls, nothing from your forces will come, will come to your rescue. Because these big cats are forces and, amongst them, certain have flattened by different fatigues, exhausted to wage war, to combat, exhausted by the whip of the ambition. And, amongst these big cats, some others sleep in the sleep of the unconsciousness because full up with too many abuses, too much abundance, the lack of wisdom. And certain of these big cats remain under silence because they have not yet been able to express themselves, to live their noble qualities.

In these instants where your dwelling is empty and

where all your invited guests are in the sleep of inactivity, have even fled their service, the man then expands himself, by the path of comprehension, upon his entire dwelling. And this man receives the superior teaching, there where science, wisdom, love have not been able to make themselves be heard in your dwelling, by the voice, by the hearts, by the lights of your brothers, of your sisters, of your humanity. The fallen king then curbs himself upon his people. And this exhausted king has still some insight of comprehension, of intelligence, upon the ensemble of the events, of the steps, of the gestures, of the words that make of him the sum of what he is in this instant. The intelligence, the fire of the spirit, of our father, is there to maintain the fire of life; this passion, this patience, this passage of your night to his light.

The ignorant one who does not drink at the source of his father uses his governing powers to harden, to dry up all his inner lands, his peoples, his servants, his forces. Because the father has deposited, in our dwellings, many powers, many forces, to maintain this equilibrium of expansion, of harmony, of blossoming. When the man lets himself be governed by the raw force, by the power of this sense that determines the following of his lives, when this man lets himself be governed by the very force of this animal, of this might that transforms him in conqueror, in tyrant, in creator, when this governor takes over upon the other forces that inhabit you, then all your senses lose their own sense, because each sense is attracted, snatched, governed, directed by this same and only sense of the procreation, of the destruction, of the ambition.

And this force, young wise one, you will have to bear it, but this force will not have to govern you in your whole self. Other powers sleep in you, young wise one, and the one that is there, near you, discreet enough for you not to see it, is almighty just the same to instruct you, to nourish you, to construct you, to edify you, to expand you. But, for this to happen, young wise one, you will have not to let you be carried away by the powers that animate you. And each big cat in your dwelling is there to make you go forward, to carry you, to move you about, to allow you to know many horizons, times, epochs, experiences, different

suns. Because, man, without these powers, you are weaker than the embryo in the bosom of its mother. You will have to become conscious of the forces that are there, at your disposal, and you will have to slowly tame yourself and make yourself be tamed by your own forces.

Because the man, the master of the dwelling, must always be very discreet and not harm his own invited guests, his friends, his big cats that are there to serve him but who could turn against him. And the force, the forces that animate you, young wise one, if you are not master, will make, of you, their prey. And other big cats more gentle, more powerful, are there to rally these invited guests. And certain of these big cats will be able to allow you, as some windows and some doors, to unveil to you lots of horizons in your dwelling, in your present time, in your past and future times, in your actions, in your thoughts, in your capacities of reasoning, of understanding and of seizing the fact of the moment, the fact of this instant.

These big cats have an extended eyesight and can bring closer, bring, in your space, a greater capacity of the seeing. These big cats will teach you to discover what is there, in front of you, around you, and coming towards you, and everything that flees from you because you have liberated these seen views, these comprehensions, this past intelligence. And the master, the very spirit of this dwelling, will know now that he will have to be omnipresent in his dwelling, amongst all his guests; those big cats that sleep at your feet. You will have, on your next rising up, to see to it that these big cats do not make disorder in your dwelling, do not turn up side down everything you edify.

A wise king calls upon the divine spirit that is, in his own dwelling, the only master. And the divine spirit is the flame of god, the word of our father, the action of our creator. Because, without this flame, without our father, our creator, the man cannot accede to wisdom, to equilibrium, to harmony, to love. And a drop of water of his holy spirit, living, in our ocean, calms the greatest storms and flattens and lowers the tides. The living spirit has the power of enlightening these big cats, organizers of the intelligence, by whispering to them their true *raison d'être*, reason of experience, of life. And **the living spirit** reveals,

to our tired king, his true place, and gives back, to this king, a diligent people, serving and all listening in. The big cats obey only to the superior light. And no big cat can have the power upon other big cats. Because the exercise of force does not impose itself by the path of some battles and some combats but agree by the alliance.

And the living spirit has the might to instruct these forces, these potentialities, these talents, about the way to communicate, to understand the same language. And, whatever might be the intelligence and the vivacity of our king, he will not be able to appease the tyrant, the conqueror, the dominant that is in his dwelling. And, whatever might be the intelligence and the brightness of our king, he will not go to sit on the bench of wisdom to let himself be instructed in its greatest university of the light – in his own inner self. And, whatever might be the intelligence and the appreciation and the pretensions of our king, he will not be able to pick up the flower of love, whatever might be his or his choices. And, whatever might be the vivacity of our king and the intelligence that he bears and that tends to extinguish itself, he will not be able to sustain this control, this very sense of the organisation, of the regulations, of the order, without the chaos making itself be heard in his projects.

Man, let your father, your creator, your god, let the living spirit dress you with its robe of light. And, in this enlightenment, your guests – these big cats – will be some lambs. And you will be able to go close to them, to caress them, to love them as a good shepherd. The father has deposited, in our dwellings, these axial beams, to allow to his men, to his lives, to his creatures, creations, to exploit themselves and to shine beyond your ruins, young wise one. Because, what good is it to contain, to retain some treasures, if these very treasures turn upside down your inner lands, lapidate you, flatten you, wash and carry you away. And the majority of the men have not access to their treasures for their own protection, because they are not yet wise enough and have not understood that the supreme being remains our father upon our lives.

When the living spirit makes itself be heard in our dwellings, everything, in our dwelling, activates itself in

peace, in harmony. And the might that inhabits us — these big cats — then carry us, transport us, uplift us, serve us — and these might then shine and are bliss. Because the most worn out big cats take to life again and are no more a danger, and the sick big cats are healed. And the deceived big cats rekindle with joy. And the one that is named intelligence then is so discreet that it disappears in the eyes, openly, but all feel it there, in its omnipresence. Because the intelligence, the organizing power, is there to carry the ensemble and not to make obstacle to your step, young wise one. One must understand the different powers that animate us if we wish to prosper. Because, according to your step, one day, you will frequent one big cat at a time and you will pass your day in the same effort than this big cat, than this servant, vital force and magnet.

And, in your youth, young wise one, you will go there, here, over there, to frequent your friends that support you: these big cats that serve you and that help you also to recognise your outer sides, your entourage, your entourages, your family, your humanity. And, in this apprenticeship, you will know to recognize each man, each woman, and you will be able to communicate in the language of each man and of each woman. If the living spirit animates you, you will than know what is to love, because what you will receive, encounter and bear will be so great, so powerful, docile, gentle. And you will see that this big cat that was in you will be joyous because it will have the power to gather everything and all of them, and all women and all men to your light, to your father. And love allows, to our wise one, to accede to the communion, to the sharing, to the exchange of the presents. And, under this enlightenment, your dwellings will rekindle themselves, will shine, will take place.

And certain kings have, by weakness or by force, by grandeur, by love, have some favourites, some preferences, some tendencies. And each man, each life then chooses his cradle, there where he feels the most at ease, in harmony, at rest, in brilliance. And only love will be able to guide you in your choice. And the dwellings are numerous. And, according to your service, young wise one, you will work with, as a team, all your big cats. And your favourite, you

will place it at the head of the team. But, as a guide, the living spirit of your father will enlighten you, will kindle you and will maintain you in equilibrium. And, according to your step, young wise one, you will shine maybe in the knowledge, in the art of living, the art of wisdom, the art of premonition, of the insight beyond the times and of your time and of this instant. You will be able to be builder, conqueror but, this time, everywhere you will pass, you will be welcome, loved, acclaimed, because your gesture will not bear disorder any more in the other dwellings.

On the contrary. The fruit of your conquests will become the abundance of those who have not put this big cat at their head of their own team. Because each man, in his service, must recognize his father, his vital force, his director, his path and, by the fact, his own colour. But, to make these judicious choices, young wise one, you will have to call upon the holy spirit, to the living spirit. And let his breath animate you, enlighten you, appease you, nourish you and love you. In this range of our personalities, it is good to become conscious of what we are. And, often, when the man has nothing to go on, he can make the sum with more rightness, because the value remains always at the bottom of the crucible. And what does not belong to us, the excess must be given back, redistributed.

Young wise one, profit from this instant where your own big cats are sleeping and do not make any disorder and do not topple you down in your own dwelling. Because the man without the living spirit, without the holy spirit, is more stupid than any beast and any big cat. Because the animal without a master is and will always remain dangerous. And everything that is crude in your dwelling demands to be polished. And, for this, only the holy spirit can allow you to tame your own big cats. And, if you do not call upon your father, young wise one, in your next steps, in the next arena, you will be devoured. Because the man is nothing much facing his own big cats; he does not have any more chance than a mouse in front of a cat. And the man – and any creature – will remain and is the sum of these forces that inhabit him, that animate him. And what makes the glory of the eternal, of each life, remains, in this management, ordered by the living spirit;

the very intelligence of our creator in our dwellings.

And, man, if you do not think, you will be well instructed, very wise, and you will become love. Because to bear love will always remain the sum of each victory, glory, that we have known to earn and merit by flattening the violent big cat, by letting ourselves be uplifted, borne by this same big cat in its might, in its obedience and in its love. And, by the path of love, the man can give back, to each one of his guests, of his servants, the joy to live, of expressing himself, of serving, without bringing neither harm nor destruction, without keeping somebody in the ignorance, in the pain. Because the might of the eternal is there to chant his joy and not to cry some pain, suffering.

Man, if the occasion arises in your dwelling and that you are, as this king, weakened, and that your guests, your big cats are there, under some sleep, ponder on the next rising up, the next day where you will be able, you, man, to start to work, to build with your allies, your powers. But, for this, call upon the holy spirit, to the living spirit of your father. No life, no man, whatever might be his powers, his place in the society, can shine without the constant support of the living spirit. And this rule applies upon any life, creature, creation, in all the spaces of his life. And, according to the call that you will make, you will be able to live then in the lights of your father or to suffer in your own lights. Amen.

THE CORE OF THE FLOWER

AV. Father, my Creator, my God, in this instant, in this space, in You, Father, I engage myself in reflection, I deposit myself, we gather ourselves together and we open ourselves, such as this flower in the sun, in your life, in your love. We thank You, Father, for your action in our dwellings. Amen.

CENT.NOM ::

The unity, in each one, creates the form, the image and the personality. The unity, in the group, creates the heart of his life, of his energy. The petal that is not tied back to the flower dies, whatever might be its beauty, its perfection, its shape. And the real time of the men starts to inscribe itself when each one of them, anointed by his grace, by his love, by his life, are tied back to the ensemble, to the group, to the nucleus. The flower always has more power than the unities that constitute it. The ensemble always has more power than the individual.

When the man, the wise one, connects himself with his father, he can then recognize the different flowers of the garden of the humanity, and he can, himself, make his choice of affiliation. Because each man, in his integrity, in his colour, in his form of energy, of thought, of action, more easily adheres to his family, to his group of ensembles, to the superior power, to this superior will, superior thought. A wise one can find again the peace, the order, the harmony, and can, by choice, remain solitary, in complete so-

lidity with his father, by being an integral part of his will, of his energy. Some other men, women, children, will be in complete solidarity with their family, with their group, to the choice of their own emblem, of their flower, of their garden.

Because a group of men is a flower, and each family is constituted of some individuals who, through an affiliation of thought, of heart and of action, almost bear the same colours, the same expressions, the same garment, and naturally connect to this energy, to this superior structure. In this action, what will inhabit you, young wise one, in the time of your nights, will be less weighty to bear if you have an affiliation, if you have recognized your own mother, father, your own group. And all the flowers, all the families have all their characteristics, their beauties, their forces and their weaknesses. Because each flower, each group must have footing in the land of the eternal. And the flowers that will have cut themselves from this ground will drift, will know some sparkle and will die in the sea of the oblivion.

The heart of an ensemble is directly connected, linked to the eternal, and the heart of the ensemble must be nourished continually by the father, by the source, in his life, in his love. And **the core of the flower** has the duty to nourish each petal, individual, of his family, society. And the action to nourish is to allow to each one of these individuals to progress, to accomplish themselves and to attain the perfection, the final form of this man, life, energy, intelligence. In the ensembles, such as the flowers, the robes are always appealing, attractive, and have the power of attraction, of the call, upon the look of the entourage. The heart is constituted of more connected, tightly holding individuals, and, in their ensemble, almost invisible because numerous. The infinite, the invisible, cannot be kept on record; but the active ones, the servants, the wise ones, in different individualities, can be counted out. Only the energy – the source, the force, the love of the father, the garden, the core of the flower – can allow, to the grafted ensemble, satellized, to attain their full blossoming.

And the one who has not yet defined, recognized, seen his own garden, his own ground, recognized his own flower, must, himself, remain bound to the infinite of his

love, of his will, of his life, to the eternal. But, for these solitary ones in complete solidarity, the path is more arid because, inside the flower, inside of the core, of the group, the energy of the eternal makes itself be heard instantly, rapidly, with force. And, whatever might be the state of being of the individual, he will bear, in his dwelling, this energy, this diapason, this harmonic of the ensemble. And, for these beings, for these members of this family, the blossoming, the joy, the easiness to work, to live and to construct, is heard.

For the solitary ones in complete solidarity, this form of elation, this easiness, is often not there. And the unique ones, those who did not have the time and those who have not yet been able to adhere to the group, to their family, to their colour, must rely on a profoundness of states more elevated, mightier, there where the confidence, the faith are obsolete. The confidence and the faith make themselves be heard in the group, in the family, the society. And the solitary one in complete solidarity cannot receive his superior form, his affiliation to the group, to the flower, but remains there, tied, bound to the eternal, to this sun of life and of love, and must, in the moment in silence, each day, confirm himself, affirm himself as an individual. And these solitary ones, in complete solidarity with their family, with the humanity, from time to time, become the core, the nucleus of a flower that gathers, in its heart, all the gardens, all the families and the whole humanity. And this action is done beyond the reach of the intelligence of this solitary one, in complete solidarity with his humanity.

There is a key that gives access to the gathering, to the recognition of one's own family, ensemble, group, and this key, you will have to bear it in your heart as long as the pain will inhabit you, as long as you will be preoccupied with yourself. Because the suffering has this power to tie, to connect, to chain any life, the man. And the key of the life, of the love, is found when you will make yourself authority and that you will refuse to wear this coat of sadness. And, whatever might be your step, abandon these looks, your attentions, your sufferings, your sicknesses. Elevate yourself and go away from these sad habits. And, when our man, our wise one, can at last quit himself from

his own pain, then he will receive, in his own dwelling, the detachment, the blossoming, the field and the fields, there where the melodies, the movement; the quantum of energy, in shape, in light, manifests itself: he receives the life.

And this man then will be heaven in earth; earth because he lives and bears the love of his father and is abundance. And heaven: because he bears and is the chant of the creator, he is joy. And this man will at last be able to know the immeasurable spaces that his father has always reserved for him, of a beauty beyond any measure. The beneficial effects and the well-being in this dwelling will make themselves be heard, such as his word, inside his sanctuary, of his canopy of life. And what will be said, received, lived in this unique one will be heard from all, received by all – and all will be enlightened. Young wise one or elder, whatever might be your condition, your sufferings, your dependencies, come out of this body, of this heart, of this ensemble, of this nucleus that holds you back.

You must, as a flower, know the opening out, the blossoming. And, between the flower and the bud, one can hear joy and pain. Discontent, dissatisfaction, lamentations keep you, man, in your tomb. And you will never be able to see this multitude of wings deploying from your dwelling if you remain, through vice, through intention, through habit, in this way of dying. Because the living is to bear joy, and joy can be heard only if, young wise one, you start to offer your heart, your spirit, your intelligence, listen carefully, to this melody. And the one who makes himself wise will not take look at random, he will himself be his own guide and will make the choice of his dishes, of his sights; his very way of being and of living. Man must, to know the joy of his father, place himself bare in front of his father, and to place himself bare, it is to let fall the different coats of our nights, of our ignorance, of our sufferings. And, whatever might be your pain, all these coats that you wear are not your celestial body.

Man, you will have to at last define what is the crust, what is the body of light, of life, of love, as well as you will know to define a river, a brook, a mountain, a plain. And these sights, these looks, though attracting,

have the same power as the coats of your habits, they are seductive, attractive and hold you tight. But, in fact, what is inside the habit is energy, power, love, will, intelligence. What is inside is the vital force of the animated ones, and the vital force remains the action of the eternal in our dwellings.

Man, woman, child, what you bear in yourself is so mighty, so beautiful that, if your dwelling should start to open, you would be yourself dazzled with so much grace, of his grace. And only the one who knows, who is living, then opens the casket. The ignorant and ignorance keep all men closed upon their own treasures and they all die because ignorant of the celestial treasures that they bear. The death is the cry of joy the most painful that man can live if he becomes conscious of what he has or has not done in the same sense as his father.

The one who wears a coat, a crust, will often rejoin ensembles and bodies, groups wearing the same clothing, the same costume, the same mask. But, if you do not wish to fall in this abyss, you will only have to be this essence, this energy, this love, his life. And the father often gathers these solitary ones and the ones in complete solidarity, these pure ones, to make of them not a nucleus of flowers but a sun upon your humanity. Because these men, these women, these children who have known to remain pure and refuse everything that was not in harmony, in affiliation with their divine self, these pure ones remain source and energy, and uplift mountains, oceans, birds, humanities.

Man, in your step, whatever might be the level of your conscience, of your acquirements, of your knowledge, you will be covered or uncovered. And, under cover, you will follow your own attractions. And, discovered, and, uncovered, you will be the oil, anointed. Because the oil, whatever might be the tie, rallies itself, becomes whole and attracts itself and binds only by its degree of purity. If you wear a garment, you will be received, recognized, loved, worshiped, adulated – and may be deceived. If you do not bear these coats, these masks of pain, of suffering, of ignorance, of night, of arrogance, of ambition, you will not know the glory of the men but you will live in his glory, in his life, in his love, and you will be his joy – and, upon all,

you will be the peace, the happiness, the manifested love.

The one who lives in his glory does not know any more the limits of the petal, of the flower, of the garden. The pure one rejoins the source, his energy, his love, his will – and are part of the family of CENT.NOM. And, whatever might be the times, the epochs, the father allows, to the men of good will, to the pure hearts, to free themselves from these attractions often violent and disastrous upon these men, these families, these nations. And these pure ones then quit their time by living their duration. And the others – lives, men, women, children – follow the different courses, the different dominations, and often serve false loves, sick wills and devastating ambitions.

Man, woman, young child, such are, in front of your steps, these paths that you will have, by choice, to take or to leave. You can, in the instant, know life, his love and his joy. And, in a little bit more time, you still could know this joy, this freedom, this purity. But do not get so old without having taken some decisions, because the joy is a grace that we always regret not to have known sooner. And, if you are not ready to live this state of grace, then go and experiment and aim to learn everything you will have to reject later. The effort is useless if the fruit does not nourish its man. And, in the state of grace, man is nourished, loved, borne, out of his will. And his gesture is no more a work, is no more an effort but is and becomes his Spring, his blossoming. And the pure ones, whatever might be their time, are always and always become a core of one of these most beautiful flowers because, often, the very flower does not know its own beauties.

Any organization, any gathering, is this flower. And, when the core of this flower makes itself be heard and has convinced each individual to his state of purity, then joy, eternity rise up. And this flower, whatever might be its time, its epoch, is and becomes a sun that inscribes itself and places itself in this canopy of life, of the eternal, and celestial of the mankind. The man takes footing and can progress when he discovers his affiliation, his force, everything that answers to his divinity. Without this intelligence of the facts, without this comprehension, any life is but humus, erring, without effect. And the temple, your

temple, is intelligence, spirit, love. And, when you will discover that, young wise one, in your dwelling, then you will abandon everything that veils you and covers you and clothes you. And the men and the lives who walk in this direction are, at each step, at each gesture of their experience, loved, cherished, instructed – and, above all, know a joy always expanding in their dwelling. May your lives become his joy, your joy, your chant of bliss to all! Alleluia! Thank you, three times thank you.

AV. The spirit nourishes itself in the lands of the body.
The body nourishes itself in the lands of the spirit.

THIS SIMPLE KEY OF LIFE

AV. Father, my Creator, my God, we offer ourselves to your light, to your love, to your spirit, in your will, free, upright, in our perfect states, on the path of your divine that animates us, that supports us, that bears us. Blessed be your peace, Father, in our dwellings. Blessed be your love, Father, in our recoveries. Blessed be, Father, your life in this symphony that assembles us together, that unites us, that blesses us. Amen.

TRINITARIAN PRINCIPLE .:

In the state of my father, the joy, his joy animates us, elevates us, uplifts us, bears us. And, whatever might be our steps, our burdens, our responsibilities, our actions, the one who remains in my father, will not bend under the load, the weight of the effort, of the pain, of the ignorance. In my father, the rest, the calmness, the serenity, the appeasement: in my father, the man remains noble, and the woman shines his love. And the child plays, is joy. The humanity, in my father, is happy. In the state of my father, you will not have to get up again, to lift up the load, you will not even have the effort to elevate yourself because, in my father, his equilibrium passes in our upper chambers. And, in my father, the man does not bear arrogance any more because he is happy and receives the beneficial effects of my father, his love, his wisdom. The man, in the abode of my father, then understands without knowing, seizes without touching and prospers without

stealing. A wise one, through his steps, has the power, in his prayer, to elevate himself. A man, in his day, by the prayer, may live.

Man, as long as you will need to use some tool of knowledge that your experience will have made you discover, remember that your intentions, your experience, your acquirements will be able to bear you, to support you, to lead you on the right path. But, man, as long as you will need to elevate yourself, to pray, you are not in my father. As long as you will make an effort to liberate yourself, you do not call upon my father, you are not in my father and you do not let yourself be borne by my father. The intelligence often leads towards the useless effort. But the one who lives in my father, the one who loves by my father, takes care, heals, instructs by my father, will not need to know the hard steps of the experience. Each man, in his journey, chooses his steps. And the majority passes by these steps and, with a hard labour, aims to ennoble himself, to elevate himself, to purify himself, to heal. All these actions, without my father, do not bear fruit in our dwellings.

Rely on my father, you will not need to struggle, to exhaust yourself. In my father, our lives enlighten themselves and are love, spirit, comprehension. In my father, your look will be pure, your comprehension multiplied. And, in my father, you will not have to learn to love because in my father, all, we are love. Only those who rely on my father live, in the instant, their joy, their divinity, their perfection; the perfect understanding, there where, in our dwellings, everything is bound, united. The one who relies on my father does not know any more the inner struggles, the dilemma, the calculations, the pain. It is so simple to live in my father, because this state of being, man, is at your reach, right there, in this space where you had not yet thought to set foot. And this place is present in all locations, and this space is there, everywhere you will go.

And you will not have to seek on the left, on the right, in front or behind, beyond, inside yourself, because my father is there, everywhere you will put your heart; this aspiration towards his abode. You will not need to seek uselessly till the end of your days, because the state, the

abode of my father, is his grace; the very heart of his life, of his love, of his spirit, of his energy. The one who is in my father and who lives by my father is in the state of grace. And my Father created us all to live in his joy, in his glory, in his will, his energy, his movement. And this glorious state is not the privilege of the kings, of the saints, but is his love upon us all. There is no effort in the abode of my father. And the one who has forgotten this rule will bear the pain, the sorrow, the burden. Because, man, inside his whole creation, my father, in his action, in his creativity, in his will, in his love, places us all, at any time, inside of his very glory. And the path of experience can reveal, to some wise ones, men, women, children, this state of truth, there where the glory of my father chants and makes itself be heard upon any dwelling, permanently, forever, in my father.

And the path of the men is long because, from his birth, all burden it with the ignorance of his presence, of my father. And the men then take the most perilous path, difficult. And through his steps, this man, this woman, this child, this wise one, this enlightened being, tears himself, cuts himself in strips. Because the man believes, in his covered, veiled intelligence, that he can do anything ignoring my father. From the instant of oblivion that may enter my dwelling, doubt, erring, makes itself be heard and tortures me. His light, his life, his joy, his glory, this chant in all the fields of his creation, is there, everywhere you will go, everywhere you will lie down and everywhere you will work. And, in the abode of my father, in his celestial garden, man, woman, child, you will easily blossom, in beauty, in grace, in nobleness. And each man, in this space, in his grace, becomes his work, his perfection.

And you will not need to mould yourself, to sculpt yourself, to order yourself under and inside of some appearance of your choices, of your learnings, of your desires. Because, in each man, his intelligence remains limited, narrow, without the intervention of my father. But, in his abode, in my father, our intelligence is his, and we are not subjected any more to erring. Because, in each one of our dwellings, my father is there, bears us, enlightens us and makes, with each one of his lives, his glory, his joy. And the

man who will have understood these truths will not bear any more the ambition, the pride, the arrogance, the ignorance and the tyranny. Because in his abode, my father is our path to all. And, in this place, everywhere I shall walk and everywhere you will go, we will be able to agree with each other, we will be able to bear his glory, we shall live the communion. And, in this spirit, each man is life, love, justice. And, in this place, nobody will bear harm, shadow, upon his brother, his sister, his entourage.

The one who relies on my father does not need to make any efforts because my father bears us all, attracts us to him. The one who turns his back on my father loses his glory, his chant of life, of love; the very light of the spirit of my father. You will not need to lament, to suffer and to make pain on yourself to accede in the abode of my father. Turn around and go in my father, and take no step, take no gesture, and bring no word without the presence of my father in your dwelling. Out of this consciousness, the paths are numerous, multiple, tortuous – and most of them lead nowhere. The experience in the flesh is painful without my father. And the experience in the flesh, in his flesh, in our flesh, in my father, is glorious, is joy, effervescence. And the step, whatever might be and will be your age, will be light, and the gesture, simple, and the word, caress as a gentle zephyr.

Man, if you wish to choose the step of the pain, you will have but to repeat what has always been done, always in the ignorance and without the acceptance of my father. And the men – his lives – are kept in great number in this pain. Because, to fill out the ambitions, the vices, those who know little, a little bit and a little bit more, make themselves shadow upon the others, because, having suffered, they find that all is fair in love and war, that their followers suffer. And tyrants, ambition, vices, theft, do everything and make obstruction to **this simple key of life**. Because your joy, your life, your prosperity, you will find it, man, woman, child, only in my father, through the man's experience in the humanity of my father. I have frequented all the dwellings, the alters, the places that the men have created with their own hands, hoping to find my father. My father is everywhere, and no man can confine him in some

place, in some doctrine. If you wish to take the walk in your life, man, woman, child, wise one, from the first step on, from the first look, rising up, gesture, the first word, place yourself in my father. Then, your path, your road, your experience, will open, will expand, such as the sunrise, from your morning, young wise one. And you will be able to walk in the day of the eternal, in the life, of my father, in the very energy of our creator. And what you will bear in your dwelling, from one instant to another, will grow, prosper and shine. And, if you do not err, you will not suffer from your limits, you will not feel in a small living space any more and you will not bear the doubt, the questioning, because these schemes are part of the degradation of our conditions when, in this instant, we act without my father.

The one who lives in my father can go, in all places, to bring his glory, his love, his peace, his abundance. And the one who lives in my father must, in his gesture, in his action, make known my father to all those he encounters. And, man, just the fact of living in my father, of letting yourself be borne by my father, will allow you, without words, in a total dispossession, to make be known his might, his glory, in your brother, in your sister. And all those that you will approach then will come to life again and, through his grace, will accede to the qualities of my father in their divine self, in their body, in their thought, gesture. Rely on my father at each moment that you feel drifting, at the very moment where the experiences become heavier, painful, and at the very moment where your look is blind, and at the very moment where your heart does not beat any more. Man, woman, child, wise one, the paths of the men are numerous but the path of your joy, the path of his love only pass by this unique path; the one of my father. Amen.

THE IMPRINT OF THE ETERNAL

AV. Father, my Creator, my God, in this minute, in this instant, in this time of halting, we welcome You, Father, in our dwellings. We welcome your energy, your love, your lights. In this time of halting, I learn to live; I listen to You, Father. And, in this unity, your humanity embraces your life. Amen.

CENT.NOM ::

What you will live in this privileged time, in this space, in this listening in, in this receiving, will allow you to know, in your dwelling, the qualities, the lights, the very action of your father in yourself, upon yourself, the example that you will have to bring in your gesture, in your actions, in your words. The one, the ones who ponder enter in the house of the apprenticeship and receive, in their heart, in their intelligence, in their comprehension, **the imprint of the eternal**. Because, man, woman, wise one, the bearing of his love, of his lights, of his comprehension, of your comprehension, the bearing of your divinity will not be able to take effect if, you, young wise one, you do not vibrate on the frequency of the divine state, superior; the one that feeds you, nourishes you, instructs you, enlightens you.

You will have, young wise one, in your return in the superior abode, to learn to live yourself, to reveal yourself to yourself, to enlighten you on yourself, to know yourself. Because, to live, we must know our weaknesses, our fai-

lures, the very space where we go away from our father, the very instant where the man plunges in his night, in his ignorance, the instant where the man draws aside, goes away from his own bearing, of his own living. Under the enlightenment of the eternal, we all receive the power to see in our personalities, in our lives, on our experience. And, in this very look, we can learn to welcome the others. Because the blind one is always a menace on his entourage, and the ignorant always bears prejudice on his entourage. And these beings, not being able to live themselves, then suffer, run low, reduce themselves and struggle out of the life, of the eternal.

When the eternal takes abode, permanently, in our dwellings, the step is easier, the experience, more rejoicing. And to bear his love, these lights, this luminous comprehension, allows to each one, in his service, to fill up the shortage, the error, the ignorance, with this overflowing of love. Because the love of the eternal has all the might and reconstitutes, repairs, balances, enlightens everything on our passage, in our actions, in our words. The one who bears his life, the love of his father, does not revolt any more, does not combat any more and is not subjected any more to the injustice, to the imbalance, to the deception.

TRINITARIAN PRINCIPLE .:

Man, if you suffer from these states of being, you do not bear the love of my father. If you bear the doubt, you do not bear the love of my father. If you suffer and make suffer, you do not bear the love of my father. Because the one who is filled up of the love of my father is compassion, passion, life, energy, solicitude, understanding, calming, beneficial effect, welcome. He is the panacea: he is this light that calms the craziest spirits, enlightens the disoriented ones, heals the suffering ones, instructs the one who is ignorant.

Man, whatever might be your efforts, if you do not bear the love of my father, all your acquirements, your knowledge, your experience will remain useless. For this to happen, you will have to regularly rely on my father, to pray, to live, to live yourself in my father. In these states of being, in this space, you will not be able to harm the others.

And, in this space, my father will be able to plough your dwelling, plough you and reveal to you your garden of light – you will be able to see who you are. And, because the glory of my father will make itself be heard in yourself, you will be able, by the path of the thankfulness, of his love, to welcome your imperfections. Because the one who knows and knows himself and sees and has view on his weaknesses then receives the power to act, to construct, to love, to heal and to instruct and to create. Because, man, your inefficiency, your erring, your sufferings are not and remain but the effect of the ignorance of the action of your weaknesses. Because the one who knows himself, lives himself, bears himself, takes his responsibilities, inundates his abysses of the light of my father, of his life. And the love of my father has the might to fulfill all your fissures: moral, intellectual, physical and spiritual.

My father has the might to rally, to give back the life to each life that is dying, that is breaking up and that howls with pain. In the exercise of the daily life, when you will encounter your family, your entourage, your friends and the others, you will know that, as soon as you declare war and as soon as the revolt and the anger and the impatience inhabit you, you do not bear the life of my father, his love, his lights, and you do not live yourself, you are sorry and you destroy yourself. Man, if your brother insults you, attacks you, upsets you, fill yourself up, burst with the love of my father. Because, only in this state of being, you will be able to live and to calm these disorders that risk to dominate you, to invade you and to chain you. The error, the weaknesses, the faults, the ignorance and the lack of love, in the dwelling of the others, often violently enlighten us on our state of being, on our personalities – and this violence often upsets us. Because the man, in his arrogance, refuses to bear and to recognize his weaknesses.

The profound intention, this mighty desire, this souvenir of perfection, is and has its *raison d'être*. Because, in each dwelling, a memory recalls to each being, to each man, his state of origin, this purity, this light, this life, this state of love. And, instead of rebelling yourself and wrecking everything in your temple, curb yourself, kneel down; because, in this time, you will not be able to crush

the others. And, in this space, you will not be able to bring violence upon the others, because what you project upon the others is at last your own revolt upon your state of living. Whatever might be your intentions, noble, of love, of justice, this desire of perfection, of perfect understanding, you will be able to realise yourself only by relying on my father: he only knows to transfer to us the energy, the might, the love, the life that will be necessary to you to blossom, to shine, to be and to live yourself.

Out of the state of my father, nobody can prosper, heal, love, live, guide and teach. Remember that, if you bear the love of my father in your dwelling, if you succeed finally to live yourself, to respect yourself in this full consciousness of your weaknesses, you will then be able to consolidate yourself, because you will direct the energy of my father, his love, his lights, in these places shadowed by your personality. And, when the wound has been resorbed, when the pain is chased away, when the body is healed, then your Grail will be able to receive, at full cup, the love of my father, his intentions. In your daily life, allow, to your divine self, to listen to what you say, to see what you do, and see upon your intentions, your thoughts, your gestures. Let your father—the divinity that is in yourself—guide you. If you ignore my father, if you ignore your divinity, all these words will be, for you, only dead wood, without effect, dried up source. And, in front of this dead source, you will be able only to topple over in your own death. At each step, at each encounter, my father allows you to confirm yourself in your own dwelling, to affirm yourself in my father, in his force, in his love, through your actions, your words, your gestures.

At the first step, to the first man, woman, child, that you will encounter, welcome him, receive him, love him, it is my father who is there, in front of you. And, if you take this gesture, if you slide into your neighbour, whatever might be his appearance, whatever might be his states of being, whatever might be his qualities, his imperfections, do not bring reproach but love. And, the more the other one will annoy you, the greater you will have to be. And, in this call, call upon my father and let him act—and he will be heard still louder in yourself. Because my father,

through you, will know to pour himself forth into the other and heal him and instruct him. And, in these very instants, my father will do as much for you. To bear his love is a joy, an elation, a perfect state of our own living. Bear my father and, in all your actions, work for my father. My father is love and he will not allow you to bear judgement, harm. Because when the love of my father passes in our dwellings, only the intelligence, the heart, the body, the gesture, the luminous word are active in our dwellings. And, in the light of my father, you will not be able to see the shadow in the other, and wickedness, night in yourself.

Always bear the love of my father and, for this, you will continually have to encounter the other one. And, in this state of being, your listening in will be still more alive and your welcoming still greater. And the other one will then be able to bring you, to give you the gifts of my father. The one who is in the ignorance, enlighten him, if you can, by the gesture, by the word, by the intention and, often, by silence. If the other one suffers, rebels and overflows upon you with his violence, his attacks, appease him through love, in the love of my father. And, the more the attack will be violent, the more you will have to call upon my father not to lose equilibrium, patience, and not to fall in a lack of love. Because this lack of love is and remains our own loss to all. And the one who lacks love does not live with my father, does not frequent my father or so little. Because the one who lives in my father is short of nothing: my father knows to fill us up and grants, to the greatest ones till the smallest ones, his peace, his love, this compassion, the understanding.

And my father has the might to set us free, to release us, to open us and to expand us. And this state of being cannot be measured, calculated, classified, and can only make itself be heard in your dwelling, inside your own living. And the one who bears his life is light, love, abundance. It is so simple to speak, to answer in the same language as one's adversary, one's brother, one's being that one says he loves. You are not there to take the colour of the men but you are there to bear his light; this divine presence intense of his life, of his energy and of this vivifying sun that by its waves inundate us with its love. To

bear the love of my father, it is to progress at each instant, day, step, word. To bear the love of my father, it is to flourish in and at each instant. If you feel your earth to impoverish itself, enter in the love of my father, live in my father. Because, if you refuse to do these actions, you will notice that the pain, the labour, when it passes in our inner selves, is suffering, tearing. And my father only ploughs the lands that do not produce, that have, by appearance, become infertile.

The one who relies on my father will find again the order and will not need to and be turned upside down. Because the love of my father is so mighty that it can take effect and make itself be heard till the most profound depths of our personality and, of course, inside even of all the planes and the spaces that constitute our personality. And the work of the man or of an ensemble will never have the effect of understanding, a force of harmony, of peace and of love. Only my father has this might to give back life to each one of us. If you desire to live intensely, it is time, from this instant on, that you welcome in the abode of my father each being that will pass by your arms, by your words, by your gestures, by your action, by your service.

Remain attentive to everything that comes to you. Because my father, in our steps, sends us and allows us to accede to the ingredients that will know to build us, to elevate us, to expand us. And, if you are constantly attentive to the others and that you bear this love, these cares, you will not bear any more pain nor suffering, you will not feel alone, abandoned, but you will know what it is to be loved. Because the love of my father is without limits, without measure, infinite. And, in this state of being, no life, no man, woman, child, will deceive you; because my father, at each instant, fills you up. And your brothers, your sisters and yourself will become his manifestation. And, because your heart will be toughened, your thoughts uplifted, your spirit rekindled, your body in equilibrium, healed, what you were perceiving as fault, as flaw at the others' and in yourself, will be, in fact, but contrasting values at the effect of his love in your dwelling. And, in this state of being, your image will be arisen, and the others—your entourage—will be able then to take texture, to inhabit you, to

bear you, to heal you.

And, in this state of living, in the state of my father, in this infinite love of my father, each life will be able to take density, expression, image, growing effect, beneficial in your dwelling. Because, till now, because you do not bear the love of my father, the others and yourself are but ghosts without effect but disturbing. Because the one who does not take footing in his love, in the might of my father, does not bear the gratefulness, the thankfulness, the welcoming, the love; this generosity, this richness in his own dwelling. And, if you die from all kinds of hunger, it would be time, man, woman, child, to live yourself, to welcome yourself, to love yourself, to forgive yourself.

And all this can be done only in the love of my father. Because, in the love of my father, you will not have to make the effort of forgiveness because you are and will be this love. Forgiveness remains only the will of my father. And the one who bears the love of my father allows to my father to act. And your man's weightiness, through your gestures, your words and your look, will lighten because you will be able at last to hear his effect, his might and his love in your temple. And to hear my father remains, for the instrument, for the man, for his life, the greatest joy. Because, when you will be in my father and you will bear his love, then his chant, his melody, his life, his love, will inhabit your whole dwelling.

And the instrument is valueless if the creator cannot chant by his own instrument, by his own lives. How sweet it is to bear this chant, this joy, this love, these lights, in our experience, in our life, in our expression, personality. Only this *raison d'être* should activate your step, your gesture. And this return in my father will then give you birth, resurrection, life, radiance. And the one who bears this joy, this love, will not ever fall asleep in the sleep of the ignorance, of the error, of the pain. This state of being will reveal to you, in your present times, the abode, the abodes of my father. And this state of being will remain, permanently, the only truth. Amen.

THE MIGHT OF THE COMMUNION

AV. Father, my Creator, my God, in this place, in this space, in this time, in this encounter, we gather ourselves together, Father, to live You, to share You, to welcome You in our dwellings. Blessed be the effect of your life, of your love. Blessed be the effect of the communion; this gem of a thousand fires that knows to attract, to gather to it your whole humanity. Amen.

CENT.NOM ::

When you will go in your walk, alone, almost always alone, bear, in your heart, your humanity, your companions. **The might of the communion** has the power to bind, to rally each life, each man, woman, child, to his might, to his love. And, in the solitude, you will not suffer of despair, of pain, of doubt. Each man linked to the tree of life, by the effect of the communion, remains life, force, action. The man bound to this tree of life, by the path of the communion, to the ensemble, to the group, to the family, to the nation, remains strong. And, whatever might be your place, whatever might be your gesture, your service, you will receive this might if, in your dwelling, you maintain enlightened this conscience of your humanity.

The one who suffers from solitude has detached himself from the tree. No life – no man – has been created to live alone. Each life is sustained, assembled, nourished by the path of the communion; this marriage between the

lives, the souls, and this fusion of the fires of his spirit, by the path of the dwellings, in the superior abode. Man, in your step, you will find the superior unity by uniting yourself with the others. And remember that, in your service, you will have to serve the unity but to welcome the man, the unity, always by the path of the ensemble. Your gesture, your service, your comprehension then will expand. A good gardener takes care of each plant by bearing in his spirit, in his thought, the garden. Because the fruit – the flower – without the garden, whatever might be the cares that you will take, will always be destined to its own disappearance, to failure.

And, whatever might be your intentions, your service will have to pass by your family, by the humanity, to pour itself forth, by the path of the communion, in your brother, in this man, in this woman that you receive, in spirit, by the path of the heart and in your enlightened intelligence. The pain of the ones and of the others is always the echo of the tree that is doubled up with pain, that suffers. Man, woman, servant, active one, whatever might be your gesture, your step, do not heal, do not serve by the unity, because, in this gesture, your action will have no effect. The service of a wise one always passes by the path of the ensemble to the pressured point. And the humanity remains and will be, in your comprehension, the body of this man, of this woman, your own body.

When you come close to your brother, this being, this body, this universe, it is your humanity that you will embrace, welcome. And, in this act, the man, the servant, always serves with the same force, the same truth. Because, when you will welcome the humanity, by the path of this being, there will no more be, in your heart, any favouritism. The weakness of the man, of the servants, is heard because often these servants choose, select, judge. And these servants put the fruit of their failure on a superior will. The failure always emerges from this reduced comprehension of the men, of the servants. Your action, your gesture, whatever it might be, must always mould itself, melt itself, merge itself to the superior action, to the superior understanding, to the very divinity of this humanity. And, when you will walk towards the other, it is not

a man that you welcome, it is your family; the whole human race.

The eternal is almighty when man makes himself discreet and does not interfere with his intelligence, his acquirements and with his reduced views. When a being, a family, a society, suffer, his whole humanity curbs itself. When an organ—part of this body—suffers, the whole being is precipitated in pain. A good healer must communicate, to the ensemble, this sense of the communion and convince the strong parts to join forces and bear the weakest parts. And, in this sense, the strength, in this sick person, will be able to flow again in him. Because, in each man, there is enough light to give back life, equilibrium, appeasement and health in this common act of love.

Knowledge, the intelligence and the comprehension of facts must be borne by the healer, by the servant, by the active one. And, if your views are narrow, the effect of your gesture will not be heard. But, if you bear in your heart your family, your humanity, if, by your conscience, you remain always in a state of awakening, in liaison, in communion with all those who are around you, then, in your service, in your gesture, you will know to make yourself be heard. Because the one who bears the truth, has an elevated conscience, divine, knows to let it flow in the other one, in his family and in himself. A man, a woman, a child never suffer alone. And, if you attempt to bring beneficial effects in a dwelling, you will have, one way or another, to make yourself be heard in his own family. Young wise one, in this state of awakening, of consciousness, you will never be alone again. You will not doubt any more because you will not bring, upon the others, the effect of your weaknesses, of your ignorance.

If you bear this enlightenment, this consciousness of the wholeness, in any time you will not be able to dwell on a stone, a grain of sand, a man, if you are not conscious of his whole environment, of his body. Because what precedes, what revolves around a man, a life, is an integral part of this same body and life. And, if you take gesture on this man, woman, child, you will have, by the path of comprehension, to accede to his body and his superior bodies, in the immediate, in the materiality, the physical condi-

tions of this being, his entourage, his family, his work: this whole is part of this being's body.

And the healer who ignores these facts has no effect and cannot give back life. The apprentice healer is there to establish and put back in liaison everything that belongs to this very individual. Because the suffering, the pain, remains and will be always the effect of the solitude, of the ignorance of the communion, of this lack of love, of the sharing. And the one who suffers often has lost many bridges of communication with his immediate body in his family, in his own nature, environment, and in the very exercise of his functions. The suffering is the effect of the dividing up of a universe, of a nation, of a family. Because, when a structure crumbles away, the life withdraws, and the very energy of this life then slips away from this man, this woman, this child.

A healer must expand his field of vision. He must not linger on the sick person. He must expand his fields in comprehension and make the connection, the relation to find the cause that has engendered the effect of the dispersion of this being; the separation of this being from his own family, from his own source, from himself. The apprentice healer, wise, enlightens the one who suffers about the very states of the living of this being. And the garden should be worked on, rallied, area by area, always in the point of view of this great garden. To take care of one or some pain has no effect. The effect may be temporary but the hold on the pain will persecute till the total ruin of the one who suffers. A sufferer – the one who passes by the suffering – will not have to dwell on his pain but rather to dwell upon his living. Because the one who starts to live himself calls upon his universes, gathers his forces, and whips the ensemble, and gives back the impulse, and can go towards the path of healing.

A good healer, through love, through this consciousness of the bearing of his humanity, will communicate this sparkle of life, this desire, this joy of living, in this dying person. Because, whatever might be the step, the crossing of this being, the ultimate elevation – the superior grace – will be received, heard, only if this man, this woman, receives this joy, this call to the life, this breath,

this energy that heals the sick person, the expectation of the very centres of this man, woman, child. Young healer, in your heart, maintain this flame, this joy of living. Because this burning fire will remain the best medicine and the greatest rule to the edifying, to the Spring of these men. To communicate this joy, this appreciation of living, your chalice will be in this conscience of your family, of your humanity. Because, without this conscience, any expectation — any joy, fire of life — will extinguish itself in front of your eyes.

And the man, conscious of the brotherhood, of the family, then takes his place, his *raison d'être*, and is useful to himself and to the superior body in which he maintains himself. Wherever you might be, young wise one, expand your dwelling by welcoming them all, whatever might be their colour, their pursuit, their service, their action. And, in this exercise, you will not go adrift, you will not err. Because, through the path of the communion, the father, our father, expands each dwelling and elevates it to his own abode. Man, free yourself from your petty intentions, reduced, from the one by one. Always pass from the all to all because, young healer, you represent your humanity. And, in your service, you welcome your humanity. And, in this state of being, of living, you will not bustle around with useless and encumbering details. You will not let yourself be encumbered and you will not make disorder in the other one. Only the elevated conscience, the luminous thought, may resolve disorder and bring back peace in the infinitely small, there where your father passes and there where, since a long time, you are halted, without effect. Because there are places where man does not pass. In all the universes of his creation, the communion of the spirits, of the bodies, will remain the only cement to peace, to love, to equilibrium, to health, healing.

Man, woman, in your conscious or unconscious desire to serve, to help yourself, to heal and to prosper, there is a sight that you will have to take. And the man, with a shovel, cannot, alone, move the mountain. And a healer, in this balance of force and in this proportionality, tackles much more. And this initiative is destined to failure if you do not rally to your father and to your family,

by the path of the communion. Because the man, without this consciousness, is a sorry sight in front of an ant. Because these creatures have a consciousness and are awakened to the group, to the family. And the ant can move mountains: what the ignorant man cannot do.

The one who bears, in his conscience, his humanity receives a path of expansion in his heart, in his comprehension, in his intelligence, in his look. Because this man is no more alone, he is the effect, the force of the ensemble. If you bear, in your heart, this conscience, from this instant, you will have yourself abandoned yourself and you will have left there, put aside, this clothing that does not suit you any more. The miracle will always remain the effort of the ensemble. And the healer, the servant, the instructor, the teacher, by his conscience, has the power to bear in himself, through him, the effect and the effort of the ensemble. And the man who thus walks will not err, will not suffer any more from solitude, from boredom, from the lack of love, of suffering. Because, now, he is born in his body, to his superior body. And he has just, with only one step, passed in his humanity.

Under this look, young wise one, your gesture will uplift you, will carry you and will make be born, in yourself, the chant of our father, this joy to live and to give, to communicate, to bring the very intention of the eternal. And thus it is that the cup, the glass, the spoon, becomes, under the will of the eternal, an ocean, a full-fledged force. Because, now, this man, this woman, this servant, by the path of the communion, has grafted himself to the tree of life. And the effort will not exist any more, because the force then will manifest itself under the expression of life, of love, of listening in, care, of compassion. And, in this conscience, the grain of sand then reveals itself as a mountain. And the infinitely small takes its place by assuring, sustaining the infinitely great.

Out of this conscience, young wise one, man, woman, child, servant, healer, you get lost, you err and, above all, you do yourself harm and you become gloomy. When the men – and all these lives – accede to this level of comprehension, of consciousness, then you will not seek any more. And the quest of the Grail, the research for the

greatest secrets, is fruitless if you do not accede to this consciousness of your family, of your humanity. Man, if you still think as the men of your day, you are not a man. Man, if you live in this consciousness, in your humanity, then you allow to your father to act. God bears you, and you will have, you also, to bear your father. And, in this consciousness, everything will open in front of you. Amen.

THIS SACRED AREA

AV. Father, my Creator, my God, towards You, in You, I walk, I live, we gather ourselves together, we prosper. We bear the fire of life in our hearts, the effect of your love in our transformations, and at last we bear your force, Father, in our dwellings, because we are all there, permanently, in your abode, Father, forever. Amen.

CENT.NOM ::

When the man awakens to the grace of his father, when his heart kindles itself and shines of all the fires of the creation, when his unity is heard and vibrates in his whole being, then the stone slab, the foundation, is there, under your feet, in yourself, young life. Young wise one – man, woman, child, life, in his expression, in his apogee, in his glory – you will have nothing to fear any more. Because the one who lives in the eternal is borne, protected, loved and supported at any time, any place and through each experience. In this state of being, the experience, the gesture, the service will be there to affirm yourself, to make you stronger and, at the same time, more love. Because the father expands our dwellings in any meaning, in all our senses, in any direction, look of the comprehension, of the wisdom. And the intelligence of the life, proper to the effect of the eternal, glides, slips through and descends in our dwellings.

These accords, these tonalities will know to take place in your dwelling without toppling you over and, on

the contrary, your dwelling will become finer, purer, supported. And you will be drawn between your place and his will. And, whatever might be your age, your force, your weaknesses, you will not be subjected any more to the burden of the ignorance, of the suffering, of the error. Because the one who bears life, who lives in his will, this man, these men, these women will feel growing in themselves this uprightness where any force can make its ascent, this purity where each state of being that you will bear in yourself will always be a chant, a melody upon the others, whatever might be the states of being that will inhabit you. Because, when the crystal is pure, whatever might be the frequency that rises in this crystal, the note, the word, the gesture, will always be pure, clear, curb, attention, gentleness.

This discovery will always remain astonishing for the men, the lives that have known to stand up till then. Because these horizons will reveal themselves to the most resistant ones; will not be toppled over by the experience, by the pain. Those who will bear their father at any time in their dwelling will not miss their step. Man, whatever might be your service, if you know these facts, accompany your brothers, your sisters, and support them till they arrive there, on this area where the horizon is light; and where the matter – what makes body in you – is light; and everything that animates you in your thought, in your intelligence, in your sentiments, is luminous energy. The one who remains in the eternal will arrive at this area; **this sacred area** in his holy of the holies. And, whatever might be your step, young or old, wise or wise apprentice, do not abandon. And you will see that with time your step will be lighter, your heart will be love and your intelligence at last at rest. And, in this state of being, everything in front of you will be deployed, and everything in front of you will be renewed gently. Because the father, our father, is caress upon our dwellings, love upon and for us all.

Young wise one, you will have, in your day, to sustain yourself at any time to arrive there, in this space that is reserved for you, that your father has prepared for you. And this place is the abode of our father, his temple, your temple. Because the one who walks and enters in the abode

of his father discovers that this abode has always been there, in himself, since always. Walk, always go forwards, serve, be love. You will have to deploy yourself, to free yourself, to open yourself, to be this abundance, this life, this energy, this force, this light. And if, in your steps, in your heart and in your whole being you do not feel ready, remember that you are closer and always closer and, above all, when you believe that you are still very far away from the goal. You will have, young wise one, man, woman, child, to act each day to support all your brothers and your sisters, to encourage each one of these lives not to lose the force, the courage, the intention to progress. You will have, each day, to support these lives. And, in this exercise, your step will be longer and your waiting shorter and your joy closer to you.

The one who serves the eternal is an active one, a servant, a bearer of life, of love. He does not question himself in any time. He is life; he is this energy, this force, this passion, this compassion. And, whatever might be your intentions, if you serve in this way, your steps, your walk will be protected. And the dangers will not affect you. The one who aims towards the eternal, in his father, the one who is filled with his mark will never be soiled, weakened, debased. Because the one who drinks at the source and who remains bounded to the tree of life accedes to this un-failing state. He becomes immutable and he attains the perfect state, pure, where nothing any more can cling to his being, to his qualities of being, to his lights. And, in this state of being, the intelligence that you will bear, young wise one, will be lively caress and force as the wind. This intelligence will not encumber your senses because each sense that you bear is there to welcome the very essence of life.

In this place, the man, the woman, this child, this wise one, this old man, appreciates his elevation, this lightness, this force bound in his own light. And the state of being is so vibrant that whatever might be your location, your age, your condition, you will no more make any difference. Because this state of being, this presence, this light, this energy, this life, is the heart of his whole creation, is the eternal. And, in this place, your sight, at any time, will

be bright, sharp. And the sleep of the ignorance will not belong to you any more. And whatever might be the nights, the days in which you will pass, you will always see as clearly. And your senses will be pure, and you will be able to embrace his whole creation by welcoming the smallest ones, the most humble ones, by giving them strength. By communicating them love, you will help them to progress.

A wise one remains and is parent to his humanity. And a wise one, in this action, receives all the fires of these new lives that take footing, there, in front of you. And these fires will know to rekindle you at any instant. Everywhere you will pass, be light, enlighten the others and, often, you will not need to use either the word or the gesture; only your bearing will know to communicate, under silence, the most beautiful gems of his life. And the greatest look is the one that binds, weaves itself in the look of the other one. It is the same for all your gestures. Each gesture, you will have to bind them to the others because the gesture, the word or the very thought of a being, of a man who does not bind himself, who does not pour himself forth in the other one, the others, is lost for all. The one who enters in the abode of the eternal then knows the peace, the rest even in the effort, even in the disorder. He becomes a diapason, he is tuned in and remains under this accord, this alliance. And the superior diapason has the power, in each dwelling, to maintain these dwellings active, mighty, luminous, love. And the father opens, in each dwelling, the appropriate horizons for these dwellings.

When these men, these women have set foot in the abode of the eternal, what they live is without word, without description. And what they communicate is this joy of being at last arrived right in the heart of his life. And those eyes have the spirit to recognize everything. And, in this joy, then the servants of the eternal – his faithful ones, his men, his women, his children and all his lives – work, love, bear. And everything that, beforehand, could have still been able to separate them, all these cultural, physical frontiers, of intelligence, all these frontiers have dispersed themselves. Because the wise one who has known to accede to the abode of his father is liberated from all his

constraints, walls, from all these rules of these men, of these humanities. Because the men who are tuned in to the superior diapason do not need rules any more. Because the rule, the laws remain as precarious as the walking stick for the blind one.

The one who has been elevated in his father, through his service, his love, his intentions, vibrates. And this superior state, this powerful bearing of his might, then gives might, sight, justice, equilibrium, to these men, women, children, wise ones. Remain true in your step, pure in your intentions. Do not depart from what rises and is heard in your dwelling. And you will have to listen to what carries you and reject what destroys you. And you will have to bear the unique thought that rallies you, uplifts you and allows you to blend and merge in your family, in his creation. Everything that rises and bears peace in yourself, cherish it. Everything that brings disorder in your dwelling, do not pay any attention to your demons. Because everything that brings prejudice in your dwelling slows down your step, lures you and makes you suffer. The pace of the wise one is to go in this living wisdom, active, bright, that regenerates itself and continually progresses, that pulsates as a heart. Because the insipid, intellectual wisdom, that does not bear fruit, is not the wisdom of the living one; of the one who has offered himself to his father.

In your steps, if you pursue without respite on the path of his life, of your father, you will arrive on this area all light. And everything that will be under your feet, above your head, will bear this very light. And you will not be able to lower, by your thought, the matter or to uplift this light in spaces that do not belong to it. Because, in this place, in the abode of the eternal, in your temple, in his temple, the matter, the light vibrate at the same frequency. And you will discover, young wise one, that this past intelligence, this past comprehension, was but the fruit of your judgement. Because the Eternal, in his whole creation, did not cast a shadow over the shadow and has not shed light on the light. He has created everything in the very energy of his love, of his life, of his might. And, when you will arrive there, then wisdom will know to

guide you, and you will be able to be just, love. Because the one who bears his life, who lives in the eternal, does not select, does not separate, does not judge, does not draw a distinction. And, if he welcomes the difference, it is to better hear what he cannot see and understand.

When you will have arrived in this area, if you have not lost courage and you have been consistent in your step, you will be able to see with one look everything that is there, in front, behind and sideways. In the same look, the same impulse, you will be able to seize the ensemble, the whole. Because, in this area, the sight is not reduced to some façade, facet, of an element, of a life, of a brother, of a sister. When your heart will welcome this man, this woman, this child, in his wholeness, then you will not be able to get irritated but you will only be able to love him. A ray, a spark of light, may blind the comprehension, the look, the intelligence, but a source of light will know then to enlighten you. And what weakens the men, the lives, it is the bearing of this restricted look.

It is wiser, in our walk, to abandon our old reflexes. And, during our walk, it is wiser to get used to welcome the ensemble of a personality, of an environment, of a dwelling, of a group of humans, of a society. And the one who passes by this apprenticeship very wise then will not be halted in his journey, in his evolution, and he will not be reduced in his intelligence. And this man, this woman, in this exercise, will be able then to progress in his love. Because, to bear the love of the eternal, our dwelling must continually expand in the acceptation, in the pure and sincere receiving of each life. And, in the exercise, if you hurt yourself, revolt, rebel and take false gestures and words, it would be wise to abandon yourself to your father, to abandon these old reflexes.

And let yourself be guided by these lights that will know to make you more malleable, that will purify you. And, in this transformation, what you will receive from his light, from his love, will allow you then to be, in your gestures and your words, this love, this light, this intention, this purity. You will have to bear this horizon of light where the matter and the invisible vibrate at the same frequency, where the fault and the quality vibrate at the same

frequency, where beauty and ugliness vibrate at the same frequency. And you will see that everything that you had classified by your judgement was erroneous. And you will cry with joy because you will pour forth the love of the eternal upon the others. Because, in this step, in this area, there is no more time for remorse but for the edifying; this communion of his love to all, this sharing, this living bread. Men, women, children, wise ones, we wish you, to all, to attain this chalice of love, this Grail, your temple in his temple, there where any thing, any life vibrate on, by and in the frequency of his divinity, of our father. Blessed be those who will be able to attain this cup. Amen.

THE EFFECT OF THE WORD

AV. Father, my Creator, my God, I thank You to come to me, to us, all, in our dwellings. Blessed be your action, your will; this superior call upon each one of your lives. Blessed be this movement of force, this energy that transfers to us, to all and to each one, the luminous will; the action of your Word in each one, in each man, woman, child, in this humanity that rises up. Amen.

CENT.NOM ::

The crown of the kings, the crown of glory, has neither the effect nor the force nor the energy of this crown of life, of light, of flowers, that you will be able to see under all your looks. The love of the father, his energy, his beauties have the might to uplift your dwelling, permanently and forever. The one who can welcome these lights then blooms as a flower — and his dwelling reveals itself to him. And this man, this woman, this child, is dazzled, he could not know that he was bearing so much in himself, in herself and in the ensemble. No man's will, no ambition, pursuit, glory, has this uplifting effect, bearing; a refreshing effect. Because what man bears, through his steps and his experience, with time crumbles away, erodes and loses force, might, view, direction; he collapses.

When you will lay down your arms, extinguish your pride, your tyrants, then you will receive his life, his peace, his lights. Because, in this space, man, woman, child, wise one, you surrender, you give yourself, you offer your-

self to yourself in a first step and, in the second, to your father, to your divine, to the creator. In this place, you will discover that everything you have constructed, pursued, completed, is dead word, constructive action that collapses, and what remains bears neither breath nor intelligence, no flame. In this space, when you will see this crown of light, this crown of flowers, illuminate itself under all your looks, under all your horizons of your comprehension, of your bodies, of your being, you will be appeased.

And everything you were holding back, containing in your tyrannies, you will give them back the freedom; a birds' flight. Because what you have believed to hold, to contain, was requesting, to make you bloom, but their progression, their freedom, their own blossoming, their movement, their life. And, when you will thus act, man, woman, child, wise one, you will see your dwelling deploy itself, your health reconstitute itself in your dwelling, your intelligence lightened, shining and sharp. And your word will no more be chatter, error, erring, lie, your word will pass by the silence. Because, in silence, you will be able to use the luminous word, his might, his energy, in your action. Because the one who is occupied, bustling, the one who fell silent by not pursuing any ambition under any sort, this one then can start to live by what he hears in himself, the Word: this energy of the creator that has the might to rise up in our dwellings and that has the might to instruct us, to guide us, to teach us.

In your action, in your gesture, in your daily life, listen to what you bear, be truth with yourself. And, if you are faithful to yourself, to your father, you will be truth to the others, and your action will then be fruitful – and you will be nourished. And you will not need to exhaust yourself, because, in this superior state, the action of the eternal, when it inscribes itself in our own crown by his crown of life, then this life, this man, starts to quiver, to vibrate, he finds again his flexibility, his force, his agility. And what was, till then, deformed to his look, to his heart, to his body, will take again expression, movement, light, in his dwelling: a flame, a candle, that rises up in his splendour, by his light.

Each man, each life, whatever might be his place,

his action, whatever might be his responsibilities, can and at last receive this force, this energy to see, to understand, the true might of the creator in our lives. And, from one action to another, what seemed to you in the past repetitive, empty, untidy, without effect, on each return, in your action, in your way of living and of telling things, the repetition will have erased itself from your dwelling because, on each return, what you receive, conceive, will always take more consistency. And, in this instant, you will be able to understand what is the art of creating, of materialising, of giving movement, life, intelligence, through your action; because, in your being, the Word has become active.

And our father then can manifest himself in our dwellings, in our actions, and gives us, to each one, this *raison d'être* here, in this place, in this time, in this space, to take one's place, to inhabit these circumstances. And the one who receives this comprehension then can start to weave, because, in this space, in this conscience, nothing is lacking; all the ingredients are there. The Father, our Father, has created all his lives in his might, in his love, in his intelligence. And, man, if you err, it is because, till then, your pursuits did not bear the mark of the consecration. Because the one who awakens to his father receives the sacred, is sacred by alliance, by bond. And, when a man, a woman, a humanity, receives this sacred sense, he then receives the superior plan.

And, instead of taking useless gestures and to exhaust lives uselessly and to pass without having lived, this man, this woman, this ensemble, this family, humanity, then are bound and flow. And the combats, the wrenches, the sufferings have no more place in your sacred place. If you do not receive your father, you will never be able to elevate yourself to his consecration, to your divinity. And, whatever might be your efforts, they will always remain without effect. A man, after long battles, discovers that the conquest, the elevation, the progress do not pass by war, the battles. Because these times of confrontation bring down the greatest ones and flatten the humanities. And the one who wishes to live and to nourish himself and to eat this food will be himself a victim, an injured person, a dead one, a wreck.

From this instant on, take authority upon yourself and cut these spaces, these actions, this acting that do not belong to you. Because tyranny – the destruction – belongs to nobody, it belongs to madness: a disorder, disturbance, there where peace is not heard any more in our dwellings. Cease to pursue whatever it might be if you are still inhabited by these prejudices, by these reflexes, by these thoughts. And a wise one, when he becomes conscious of these facts, abandons his action, his gesture, his work. Because he knows that, as long as he will take his old gesture, everything he does, creates, is useless. And, by the fact, he is not present in his dwelling, in his own life, in this man's, woman's, child's, humanity's, wise one's habitat. It is wise to take halting times and to see with which colours our actions, our words, our gestures clothe themselves.

Give back, to all, what you hold back. Do not do any action any more without giving yourself, giving what you hear in your dwelling. And, when you will take this look, this listening in, then the force will start to settle in your dwelling, and you will be filled up with this force though light in your action and in your skills, in your thoughts. Because what can we ask from a man, whatever might be his constructive actions, if he knows that he bears nothing in his dwelling, neither power nor force and barely a sick will. An active one, a wise one, is a being that bears might. But this might will not confine itself in your own mechanic, in your body, it will be the fuel, the energy, that will rise up again, in yourself, the might to act, to think, to understand and, above all, to love. Because the one who bears this might is bursting with life, with enthusiasm. And, in this bursting, he learns, he progresses and he loves because he can now flow through the others.

And, in this state of force, under this enlightenment, in this vibrating state of being, the exchange, the communication, the liaisons then are established. And this same force – this same vibrating state of being that this crown of life, of flowers, has deposited under your looks – will rekindle, around you, each dwelling. And what was ruin around you, in your family, in your friends, will rise up again in this splendour, this chant of life. It is certain that the one who encounters his father – **the effect of the Word**

in his dwelling, this shiver of life, of emotion, of purity – will never be the same. And, even if from one step to another you fall again, your being in its wholeness will call upon this source, upon this life. Because the one who has drunk this water cannot go without it any more.

Whatever might be your step, your place, your action, you will be able to rise up again in your own life and bring, to all, this abundance, these gems, these treasures that you have maintained, till then, under your own clutches, under your foot, under your tyranny. And, instead of stealing glory – and to dress up yourself with the beauties of the others, of the nature, of these precious stones – you will not show off as a tree full of the flowers of the theft, but you will be, yourself, this diamond, this emerald, this gold of life, this light. Become, in your steps, the gem of his life. Amen.

THE PATH OF THE VALLEY OF THE GRAIL

AV. Father, my Creator, my God, in your abode, I remain. In your action, I act. In your will, I propagate the order and the peace. In your love, I melt and merge in your whole humanity. We are there, Father, all, in this desire the most profound, the purest, inscribed in our hearts, in our temples, in our intelligences. And, all, whatever might be the paths, we wish to progress in You, Father. Amen.

CENT.NOM ::

Man, in your step, you will encounter, on your path, the abundance, the joy, the suffering, the instability. Whichever will be your states of experience, you will have, in your flesh, to be bound to everything that is around you, to his cortege of life, to your family, to all the families of the creation that accompany you. The park makes the flower. The humanity creates the man. The family creates this spark of life, this child, this force, this energy that you will be able to bear, all and each one, by being, from the same step, the family, the humanity and the man, through this flame of life, of exuberance, this child. Because the spirit of the eternal is this light, this flame, this youth, this love, this abundance. And each man, each life, whatever might be his experience, his age, his place, his action, is this energy, this abundance, this flame.

Young wise one, when you will take your step, see to it that your look meets these flames of life. And each being that you will encounter will become, with the love

and the wisdom that you bear, this flame, this energy, this force that will know to bear you, to calm you and to expand you in all your states of the experience of a man, of a woman, of a child, of a humanity, in this germ where, inside yourself, the wheat is waiting for but your acceptance, your comprehension, to materialize itself through your own footing. Man, woman, child, wise one, do not halt yourself at your own individuality, personality, because, if you thus act, you will not be able to bear, to give birth, to engender your humanity. And each man is responsible for this pregnancy, for this continuation, for this blossoming.

At each instant, at each step, gesture, tune yourself to the diapason of your father, of your humanity, to your own diapason. And, in this state of being, there will be no more conflicts, and his light, his glow, then will rise up in you. And you will be no more in the awaiting, in the hope, because, in this place, the man then receives the effect of his father, of his will, of his love, of his might, of his Word. This man, this woman, child, this wise one, then enters on full footing in the creation, in his community and in himself. And the most tenacious brakes are always released when our man, our wise one, our woman grant themselves eternity, the time to act, to live. Because the one who takes, absorbs, lives the time, can receive, in his dwelling, the power of life, of love, of the liaisons. Because, in this space, everything that constitutes you, inhabits you, will start to pour itself forth and to communicate, to exchange, to share.

And the energy of the father, of the eternal, of our god, then takes to power in our dwellings and puts back a river there where the earth has for a long time run dry, and puts back garden there where, in these hearts, the desert and the deserts have wrecked these men. And, in this place, the superior intelligence will make itself be heard in your own comprehension and will become enlightening, light – and your senses will at last be able to serve you. Because, only in this state of being, all you contain, all that inhabits you will be able to serve you and not to do you a disservice. The absence of these lights, of this comprehension, intelligence, prevents the qualities of our father to act in our dwellings. And the one who starts to drink at this

source of comprehension will rise up again in peace, in love, in light. And your past garments, your habits, your past gestures will not be any more.

Our father has the might to rekindle each dwelling and to transform your dwelling beyond all your understandings. In each place where you believe to see and to perceive the night, a still greater light is there that asks but to reveal itself, to give itself, to enlighten you. You will have, young wise one, to cherish them all, to love them, to protect them: the most beautiful ones, the most ugly ones, the sick ones, the strong ones, the mighty ones, the weak ones. Because our father has the art of revealing his forces and his might and his power in these nuances. Because the one who sees only the night or the day cannot be elevated and borne by his might. Because the might of the eternal will make itself be heard, in your dwelling, not on your opposite poles but upon everything that constitutes you.

And from the highest peak to the lowest pit, from one summit to the other, the valley inscribes itself – and his chalice is there, in your hands of love. Because the one who sees but the extremes bears, in his comprehension, but the skeleton of the facts and not the body, the flesh, the intelligence, this energy, this life. Young wise one, the domain of the dead in which you believe to prosper is limited and saddens you, weakens you and will flatten you. But young wise one, the man, the majority of the men do not live on the summits but in the cup. Some lives, some beings are part of the edge of the cup, and these ones are placed there to comfort these lives and to maintain the shape of this cup. But the ensemble, the family, the nation, is the Grail that bears this humanity, this planet, this space.

And, if you wish, whatever might be the location of your places in your intelligence, in your habitat, in your knowledge, in your heart, if you wish to become the pilgrim and to go to see and to encounter his glory, you will have to take the path towards the others and to put what you have learnt and discovered in your places, to put this knowledge to your advantage so that you might recognize other stretches, other spaces, families. And, for this to happen, the pilgrim is discreet, he is invisible. Because those who are too visible cannot take the path of discovery. They

are there, riveted, imprisoned, rooted to the spot, and will have to do their best. But the one who desires to travel his eternity in his own time will have to get rid of everything that could make obstruction to his walk. And, in this space, the pilgrim will have to abandon the easiness, the habit, the excess, the exaggeration, any abuse and whatever kind of disequilibrium. Because, to blossom and to flourish, everything that comes to summit in our dwellings will have, upon our steps, through our actions, to become a plain, a field of wheat.

And, only in this condition, you will be able to know abundance and to enrich yourself with everything your father has deposited there, for you. You will be able to see the summits, his glories, and, in your pilgrim's step, you will leave them all, well in their place. Because what the pilgrim savours, appreciates, surpasses any understanding. And this honey of life has no price. The one who clashes in his space, in his place, in his life, will have more opportunities, because these shocks, these clashes of exceptional circumstances will be able to clear him off from his curb, from his stationary point, from his own field of attraction, from his path, current.

And a wise one, in front of so many marks, signs, rejoices, because he knows that what rises up, in his own dwelling, will fascinate him, will enthuse him. And what will open will be a source to his joy. And this man – if you are this man, this woman, this child, this wise one – then knows that he will not bury himself in the places of his so-called choices. Our father has the might to motivate all his lives that are themselves ready to take this step forward. Our father, through love, hears each one of his lives and answers to their power of decision-making. And, according to this force, this might, this weakness, this mediocrity, our father, if you wish it, will make you progress even if it is short and low. Because our father, to enter in our dwellings, in our will, in our heart, respects our states of being and he suggests and does not put disorder in our lives.

And our father has the might to rouse our intelligence, our heart, our body, to elevate us to levels of consciousness, of physical strength, intellectual, and to elevate us in our capacities to love, step by step for certain,

and for others, from level to level, and for others, the measure is overmuch. But each one receives what he can receive, bear, assume, appreciate. And, whatever might be your action, small or great, you will be able, in some restricted spaces, to get used to greater action and, in greater spaces, you will have to discipline yourself, to bend yourself, not to forget what constitutes this great space. Because a wise one, the more he elevates himself in comprehension, the more he has the worry, the memory of the organisation, of the order in detail. Because, without this remembrance, the progress, the highest developments cannot be accomplished.

And a wise one does not apply himself through habit, through routine, but takes attention in this conscience that will take him in spaces always greater of the comprehension, of the love, of the force, of the creation of his father. Because the man will have to take a good many steps, a good many levels, to seize, through his experiences, excellence, many details. Because it is in the details, in the infinitely small, that our father makes himself be heard the best in our dwellings. Beyond certain fields, the man's capacities do not answer any more to this capacity of storage of informations, of knowledge, of powers. And the eternal, through love, reserves for himself to make himself be heard in your dwelling and will know to unveil one of the facts that will remain, upon you, impressions. Because, beyond our fields of perception, remain the sum, the wholeness of a knowledge, of a force, inscribed in our memories, in our bodies, in our impressions.

When his might, his energy, his love, inscribes itself in our dwellings, whatever might be our fields of competences, of action, of responsibility, then the man, the woman, the child, the wise one, receives this capacity to see the infinitely high, god the almighty, and to welcome the infinitely small. Because, in this one, god the almighty is there. And this capacity to see these two summits allows us, in our steps, to discover the nuances, the gradations of our societies, of our structures, of our inner states. And, in this sense, the man then gets wiser because he is no more upset by the inopportune accents of night, of day, of richness, of poverty, of sickness, of well-being, fortune, of mis-

fortune. Because these accents remain the contour of the box and, in fact, are fakes because the comprehension, the love of our father demand to live, to understand and to be in the content, in his energy, inside even of the cup. But, for this to happen, a man must, in his steps, be able to recognize the cup and its content. And he will discover, through his steps, that the good wines are not poured inside some conch, jug.

And the wise one who recognizes his own contours can at last understand the wine that he bears. Because the content and the container always remain in harmony. And one cannot refuse the container because one would reject oneself. The content – what constitutes us, what motivates us, what allows us to act – remains this wine of life, this blood of life. And, if the taste of your blood, of your wine, does not please you any more, you will have to polish your cup to prepare it to another superior vintage. And, without this gesture, the man does not go forward, and humanities are extinguished one after another. In the respect of the life, of your own life in your inner self, you will have to drink yourself, to appreciate yourself, to welcome yourself and not make any grimaces. Because what bothers you, you can always improve it, perfect it and shine. Our father has deposited, in our dwellings, a light always more shining whatever might be the depths of it. And the more you will go in your night and the more you will be able to polish yourself and to shine and to be this cup.

In this comprehension, without effort, you will become love. Because what you will have understood in your dwelling, you will be able to welcome it from the other dwellings. And, when you will discover that at the bottom of your nights the most beautiful, your treasures are still more abundant. Then, of course, in your step, in your walk, pilgrim, you will be able to see your father to nuance himself in your family, in your humanity, and you will become more sensitive, greater, lighter. Your comprehension will be wider, and your intelligence of the moment will not afflict you. And you will be able to see, inside your dwelling, rise up then all these suns that will rise up, will take movement, force, and, in this same impulse, will gather together in one only force, power, love.

Young pilgrim, this walk that you will undertake will reveal to you beauties beyond everything you can and could seize. And the one who passes in this walk then finds his inspiration, his force, his joy, his capacities to bind, to love, to live, to welcome, to receive each man, each woman, with his whole being. Because, each man, woman, child, that you will encounter, you will have to receive them as kings and, with time, the few reticences that you bear and live will dissipate themselves to make emerge, in yourself, your magnanimity, to make rise, in yourself, the talents that the father has deposited in your casket. Blessed be the pilgrim who will take, whatever might be his place, **the path of the valley of the Grail**, of his humanity. Amen.

EACH CREATED LIFE HAS ITS RAISON D'ÊTRE

AV. Father, my Creator, my God, who am I? Which is my action? Which is our place, to each one, in your life, in your love, in the interior of your will, of our systems, organisations, families? Which is the *raison d'être* of each one in his state of being, in his specificity?

Father, I uplift our prayer to allow us, to all and to each one, to be your truth, your might, our integrity, our responsibility, because we desire, all and each one, to act, to serve You, Father. And, in this state of consciousness, we do not wish to fall in the error, the illusion, the lie, the uselessness.

Father, I uplift my prayer and our voices in this unison, in your love, in your will, intelligence, life. And, permanently, we remain all, there, ready to take the gesture of life, of love, of light, in the very interior of our lives. We desire, each one and all, to assume our true presence in your presence, Father. Amen.

CENT.NOM ::

The man, in his creativity, creates the object, the tool. And this object, this tool, will have to live up to different services. The hammer will give shape to the mountain. The forge will rally the elements, and the fire of this forge – the spirit of the father – will gather you together, each one, in a superior service. And the ensembles,

the groups, the families will become the tool, the living object. And this object, this tool, these men, these creatures bear, in their inner selves, this power to accomplish, to be useful, and to bring, by their qualities, their defects, their imagination, their limit, their intelligence and the very absence of this intelligence, they will be able to bring their service. Because the object, the tool, the man, the wise one, if he is useless to his family, to his group, to his society, is not present in his life, in his dwelling, in his own state of being.

In the crowds, through the multitude, the men encumber themselves with masks, with facades, and parade, by the effect of mirror, the illusion. Because the tunic of this man is probably and surely neither your clothing nor your robe. And what each member wears – do not lure yourself – does not belong to you. Because, if in this step you dare imagine that you might dress yourself with all these images that reflect in yourself, upon you, and that occupy you and preoccupy you, they distract you, bring you away from your own function, from your usefulness. Because each man and **each created life has its raison d'être** and has not been placed there, at random, at the fancy of some dead breath of illusion.

Our creator, in his might, in his love, has deposited, in each dwelling, the expression of his spirit, of his intelligence, of his love, in your known and unknown capacities that you bear, you, in your dwelling. Young wise one, you will have to do the inventory of what you bear in your truth. And everything that is not used – and everything that is useless and everything that does not bear force and effect in your dwelling – is probably not part of your possessions. And a wise one rapidly notices that through his steps he had attributed to himself his own medals, his own feathers of glory, of light. But this wise one, this man, realizes that this whole ceremonial dress is but illusion, lie. And, man, if you wish to be a man and not a ghost, you will have to listen, to see and to know the worth of your person. And do not rely on all these voices that take you adrift.

In a certain time, a night has been placed in a space, and this night was living in the rest, the peace, and was

peaceful. Because, in its state of night, it was bearing its truth at the highest summit of the glory of its father. And the father, by his spirit, by his love, has enlightened and deposited his sight upon this space, this night, there where everything was dozing. And the night was so profound, so rich, so huge, this reservoir of energy was so large that, when the sight of the eternal fell, the burst of his joy made itself be heard in the rest of the creation. Because, when his sight, his spirit, his light, his love pass there, in our dwellings, each inhabitant, each being, each creature, creation, universe, system, organisation, family, man, the unity, to his original cell, kindles itself, rises up, shapes itself, defines itself, limits itself – and is joy, is glory.

When our father unveils ourselves, our surprise is great. And our father, in his act of love, activates each dwelling and rekindles the broth of his own might. And, in this effect almost of torment, a race rises up in our dwellings; the race to the desire, to the fire of his life, to this impulse that gives us the breath, the spirit, the life, the intelligence. And, at the origin of this creation, of this universe, the order – the structures, the intelligence of everything upon all – is heard in one only voice, in each dwelling. And the mountains rise up and this universe enlightens itself and these suns, these planets place themselves there, each one in its space. And the men and all these myriads of lives and the mountains, the oceans rise up, in this joy almost frenzied, in this ascent, acceleration of the movement, in this rising sun in our dwellings.

The night, this night, becomes the bride of the father. And, at the apogee of his whole glory, this universe, your universe, is there, present, living, taking its first bath in the eternal, in his love, in his life. And the first step of your humanity has thus inscribed itself, in this order. Under this call, no life, no being, no creature was aware of the time. Because the energy of the eternal is so mighty in our dwellings that only his eternity can make itself be heard in our lives. And the one who lets flow the eternity of his father in his dwelling progresses in the order, in the peace, in the harmony and in the superior intelligence of the very spirit of our father. And, on your plane, this beautiful, this night, his infinite has chiselled itself in its defini-

tion. And each life—each being, flower, animal, ocean, continent—has defined itself in the very spirit, appropriate, of his action, of his usefulness, of his bearing.

And all and each one, in this joy, in this glory, in this light, bore a joy without boundaries, without limits. Because the fire of his spirit is so great, so mighty, that everything and all were and remained bound, rallied, in the uniqueness of this flame, of this will, of this energy. Because his will, his spirit, has the might to contain us, to hold us, to bind us, to intertwine, to weave, to elevate in the unique form of this source, of this expression of life. And each man, whatever might be his step, his time, will have to return in his own basin of origin. Because, with some eternities, these striking accelerations have faded away under our looks. Because, for the one who awakens and opens his eyes the first time, everything is gigantic, grandiose, upsetting. And the energy is so great in our dwellings that we are all blinded in so much joy, so much light. Because our father has the art of placing everything, creating everything, unbeknownst to us. And, with some eternities, the time is born.

And the time has shadowed our intelligences, our *raison d'être*, our joy. Because, with time, each life, each man has been able to enjoy so many beauties, marvels, so much abundance. And, while he was feeding himself in the bosom of his creator, he has not been able to understand that his father, his creator, his god, was elevating him to adulthood. He was elevating each one of our lives in more developed, advanced expressions; in images where his spirit could take greater foundations and where his spirit could ramify itself in this infinitude that, inside our finite looks, cannot see and notice that the infinite, the love, the source of our father is continually at work in our dwellings.

And the eternal—the greater spaces, dimensions, beings, till the smallest ones—expands continually in each one of us. But our looks, with time, have darkened and almost disappeared because, through habit, in this abundance and exuberance of life, of love, these lives, these creatures—and everything that contains your spaces—have, through habit, gone away from this joy, from this energy always emerging, boiling. And our views have re-

duced, and our listening in, our very capacities have shortened. Because, when the times have inscribed themselves in our dwellings, each man has believed to bear his own glory in the very oblivion that this glory, this abundance, this love, this effervescence were belonging only to the creator. And each man, each being, in his time, in his step, has dressed himself with a robe that did not belong to him. And, under the pretext of some intelligence, glory, brilliant, the men, have created, upon themselves, this effect, this force of illusion. Because the illusion has the power to make believe anything and, in the same time, chains each life in a space of uselessness. And each man, each life then loses his own power, because his consciousness falls asleep and he forgets, with his steps, his *raison d'être*, his service, his place: he has lost authority upon himself because, now, he is governed by an intruder that is the lie, the illusion.

The one who wishes to return to the truth, to his own essence, will have to lift and to place each stone of his temple. Because, by going around his dwelling, of what he believes to be, he will then be able to redefine himself and find again the essence, the divine expression, celestial; the one that his father has deposited well before his births. Because, for the majority, many delude themselves and believe, from one instant to another, to be the plough, to be a work of art, to be everything – and, even, to be the whole universe. But, if you live these movements as rapid and changing in your personality, what really remains of you? Because tell yourself that, if one day you are a king, and the day after, beggar, and the day after that, this eagle, this mountain, this brook, this source, tell yourself that everything that passes, in your dwelling, is surely not you. It is certain that everything that passes in your dwelling is everything but you.

And the real tree, the real man, is the one who bears no image or at least reflects none. Because, as long as you will be preoccupied by your image, you live in illusion. Because the image always brings the man away from his own truth. And what you are, by effect, by action, in the order of his spirit, will be perceived, received inside the others. And, in return, if you are truth, the others will bring back each one of your bricks and will reconstitute you in your

integrity, in your truth. The object, distracted by a thousand attractions, is often without usefulness. He does not have the time to act because he is occupied to believe that he changes his robes, his personalities, his thoughts, his talents even, at the mercy of some good fortunes, misfortunes. And, if the father enlightens you and if his light, his spirit, passes upon your dwelling and illuminates you, remember that you will have to welcome his spirit at the most profound of your body, of your intelligence, of your matter. And do not let yourself be lured and do not become mirror.

Remain the object, the man, the integrity, the truth, by finding again, in yourself, your own sense; your service. But, for this to happen, you will have to redefine yourself by rejecting everything that does not belong to you. Because what you believed to be yours, if it is without effect at the most profound of yourself, reject it far away from you. And, thus, a wise one reveals himself, lets fall his old garments, that he believes. Because, in fact, he has always been bare. But in the exercise of the return to the truth, he will get rid of the illusions he has grabbed, that he has stolen, and he has believed to be his own property: lures, always lures, not even glimmers. The race to the truth is done slowly and, when your step will become a frenzied race, you do not go towards the truth, you throw yourself in illusion, in this pond, in this fog, in these veils that will know to make you lose your life.

And, thus, each man, each life and each one of us is and remains, for his time of life, this night, this universe of origin. And you will be able, if you aspire to the return to life, to his love, you will be able to take again the journey, you, in your dwelling, of this local universe that has been created there are some eternities. Because the path, your step, is, in the echo, the same journey of your universe, of your planet, of your spaces. And, if you can in your elevation, in the return to your essence, to your purity, you can and you will be able to see again what is, what has been and what will be in yourself, from you, and what will remain. Because each life has the power, the energy, the love that his father has placed in him to allow him to inscribe himself in truth, inside his own truth, in the will of the fa-

ther. Because the true, the truth, your becoming conscious, will be able to give you back the might to act and to serve.

And this might, you will hear it when everything, in you, will be done, of course, with ease, because what you will do in your gesture has been, for a very long time, inscribed in your life, in your expression, in your usefulness, in your service, in what you bring to your family, to your society, to your universe, to your time and, by path of prolongation, to your eternity. And the one who inscribes himself again in his origin finds again his essence, his step, his present time, and can start to take the gesture of life all around him, in him. We wish, to each life, each man and to us all, to stand far away from the illusion, from the deceiver; from the one who lures each life and who brings them to death. And the death, for us all, is the illusion. Amen.

BE TRUTH

AV. Father, my Creator, my God, in the solitude, in the multitude, I do everything not to lose my step, Father. We welcome You, Father, each one, in our dwellings. And, each one, we desire to bear the peace, the love, the life, your effect upon us all. Blessed be this source, this might, this light that guide us all in our lives. Amen.

CENT.NOM ::

When the tree curbs itself, do not believe in what you see, in what you hear, because each life, each man bears the truth. And, when the man bends over, when the tree curbs itself, when the pain propagates itself, it is not the effect of the truth in these dwellings. Most men hawk about, repeat the words, the gestures, without intelligence, without truth. Because they do not bear the force in themselves, they do not draw from their sanctuary, in the superior spirit, in their divine self. And, in the brouhaha, the men bend over – as the forest bends over by the wind, by the storm – and cover themselves and load themselves with darkness, lights. But, in fact, each man, if he inhabits himself, if he internalises himself, if he elevates himself to the creator, to the superior spirit, will know, at any time, what he is, what he must do and, above all, what he must not say.

Because the word that does not belong to you, do not take as a habit to repeat it; it will not edify you, it will have no effect and will be, upon the others, a fog – because,

when the multitude speaks, chatters, talks, the truth disappears. And each man, each dwelling, instead of being a temple of light, has suddenly collapsed in a heap of sand. And the man, in his step, will have to take many journeys, walks, researches, to find again the beauty, the force, the intelligence of the life of the creator in his brothers and his sisters, in the nature. As soon as the wind has past, the forest finds again its integrity – and each tree is truth. And each inhabitant of this forest is this truth.

The man does not have this purity, this capacity, because, through habit, he will prolong the storm, the pains, darkness; he will himself turn away from the path of light, of life, of truth. A wise one learns to fall silent and learns to listen by plugging his ears to this cacophony, this disorder. The listening in, the true listening in – the one that leads to the light, to the truth – is a wise listening in, selective: such a sharp listening in that this man, in this place, can perceive, at great distances, what lives itself, what is. And his listening in will pass above the tumults, the disorder, the imprecision. What disorients you, hides your direction and makes you powerless, impotent, it is to have believed to be able to see everything, to hear everything, to receive everything, to welcome everything without discernment.

And your house has filled itself with objects that do not belong to you, and this encumbering chains the men, the women, the children, blind them, makes them, finally, deaf to the force, to the love, to the light, to the creator. When you will encounter your brother, your sister, your father, your mother, your son, your daughter, your friends, your enemies, **be truth**, pure, and listen with your heart, and look with the intelligence of the superior spirit, of your divine self. And, as for the rest, let all these things pass. Because the encumbrance is, for the men and all these lives and creatures, a marsh that can, with time, absorb you, drink you and swallow you.

And the man, in his steps, is astonished not to progress; he is surprised that his gesture does not bring the flower, the fruit, that he was expecting. In your action, in your service, bear, in yourself, this flower of light, of truth. Do not feed uselessly the exchange because, often, when the men speak, they lose themselves and, when they listen,

they err. This exercise is difficult. Because, for the majority, all, believing to do well, nourish themselves, instruct themselves, believe to edify themselves with any ingredients, bricks, stones, wood, words.

The art of the life, the exercise of wisdom, for those who wish to live and bear this light, this force, this might of the eternal, of the spirit, this exercise will demand, from you, a will that will know to separate the dregs, the darnel, from the grain. And most of the wise ones, of the men, of the women, that have walked towards the wisdom, have instructed themselves far away from the men, far away from the noise, from the tumult, from the disorder. They have had to abandon themselves and let the chatterbox that inhabits them with those who only know this kind of brouhaha; a nourishment, a filling up that, finally, starve our man, our woman, our child. And the men, believing to live the abundance in so much abundance, so much knowledge, informations, of listening in, of sight, notice that they die of hunger, of thirst, of love; they weaken and die out.

A wise one, in the exercise of the word, of the communication, will see to it to say everything in the least possible words — and to make be seen everything in one only emotion. The one who thus exercises himself develops the power of the superior might. And, on the first step, his word, his listening in, his action, will be but a trickle of water, very thin, almost weak. But do not panic, it is better to bear a shred of truth, a hair of truth, than a sea of encumbrances, of troubles. And, if you are wise, you have the responsibility of not veiling the look of the others, you have the responsibility of not drowning the intelligence, the spirit, the heart of the other. And, whatever might be your sincere intentions, always look at what you pour forth in this pot, in this man, upon this flower. You will always have to look at what you leave behind after your passage.

And a wise one, when he passes through the forest, leaves it pure and did not soil it by his presence. On the contrary, he has elevated himself in his chant, in his light, in his might, in this superior genius. The greatest ones leave their mark without leaving any imprints. Do not colour the heart of your brothers, of your sisters. Do not trouble their intelligence. Let them blossom in their own

nature. Because the father sees to it that each life, each man, woman, develops oneself in his love, in his beauties, in his harmony and in his intelligence. And, if you encounter a man, a woman, a child – and that you wish to share – then, offer him what is in yourself the most beautiful. Give your treasure, your lights, your beauties, your love, but do not unburden yourself of your wastes. Because what you will have soiled will obstruct and block your path to your own evolution. And, whatever might be your projects, your desires, your ambitions, if you do not understand these few basic principles, you are doomed to failure and you will not be able to prosper.

Prosperity, abundance, in the man, in the whole creation and in each creature, is heard in the bearing of the truth, of the light, of the force, your truth. You will have to eliminate everything you repeat without conscience, and you will have to make room for what is from yourself. And, if the garden is small and if the word is not yet audible, be wise, do not throw yourself on the road to ruin. Let develop what belongs to you, what the father has placed in your dwelling, take care of it, and do not inundate your lands with all kinds of unenlightened harvests. Because the force, the truth do not support the encumbrance. It is wiser to pursue a small footpath than to take large avenues to which one has not been prepared. Because each man bears his might, his effect, his intelligence.

And you will have, young wise one, to learn not to throw yourself on paths that are too encumbered. Because the one who has not attained mastery could be wounded, even be eliminated. It is wiser to be king in a hut than to be a slave, beggar, in a castle that does not belong to us. And the school of wisdom teaches, to each one and to all the men and women, this process of the progression, by passing by their dwelling. The one who lives in his dwelling – bears himself permanently, only bears his word, is truth in his authenticity – then will not be subjected to the ravages of the storm, of the tornadoes, of the nights of horror. He will curb himself as the others but, at the first respite, at the first rays of the sun, he will find again his truth, his force, his authenticity.

And the others who will not have taken this jour-

ney, this experience, will remain curbed, bent, and will suffer still for a very long time the past storms, and will not be able to progress. Because, to progress, the storms will make themselves be heard upon your dwelling but will have no effect upon your dwelling. A strong man is as a pine tree that bends the arms under the weight of the snow and rises up again as soon as the snow has left it. And the art of seeing and of hearing is to recognize, in each one, the original image, the truth, the purity of each one, of each man, woman, child. And, when you will learn to see in this way, then you will be received in the family of the pure ones, of the strong ones, to the truths, of the true men, of the true women and the true children, mighty, because in them the spirit expresses itself.

The spirit of the eternal, the divine, is there, borne at any time, in all places, whatever might be the storms. And, whatever might be the modes, the chattering, the influences, the interests, these men, these women will be protected because they have taken the path of their own truth. The father, the eternal, has left, in each dwelling, his own might. And each man has the power to rise up again, to heal and to become strong. And those who know these facts — the Ancients, the enlightened ones, the wise ones — will have to maintain the territories, the dimensions, the planes, in their integrity. Because these places are sanctuaries, sacred places where the soiled man, rotten, does not penetrate: these places will not be subjected to the encumbrance of this massive push of the ensembles, of the masses of human beings, that do not yet bear their integrity, cleanliness, purity.

And the force, the truth, inscribes itself, in the weakest, strongest, most beautiful, ugly, sick and healthy men and women and children, by the path of the spirit. The one who bears the force and lives with the force should be twice the truth. Because, if you bear force, and you do not see what you bear, and you do not live what you bear, and you do not appreciate what you bear, you will be flattened by small ones. The sum of ignorance, the breath, the words that flatten the families, the nations, the civilisations, these sums of energy that are received, taken as nourishment by the individuals that are not awakened to the superior

plane, to their divinity, become themselves a force and a menace upon the man or the woman who has not taken position. Because there are beings who are naturally strong, enlightened, but who do not bear it high, with might, abundance, upon the others. Those beings can be devastated by these armies, these hordes of human ants.

You will have to bear the truth that inhabits you with conviction. Without imposing whatever it might be to whomever it might be, you will have to be this force upon yourself. And, in this exercise, you will be able to elevate yourself, to root yourself by yourself in the soil, the lands of the creator, by the path of the experience and by the path of the spirit. If not, you are at high risk. And the smallest one can come there, topple you over in your sleep of ignorance, in your comfort, in you pretentious assurance. The one who passes this journey and bears his own truth then will be able to flourish and receive the other truths. Because all the truths are pure and come from the same tree. And thus it is that a small wise one, that a simple man can become, by bearing his own truth, the tree of the truth. Because he will know to recognize and to welcome the truth of the bearers of the truth. And each bearer of truth is, by the effect of the communion, the tree of life.

Man, in your step, in your life, be pure. Bring yourself, yourself, to this purity. Eliminate everything that does not belong to you, everything that you repeat and do without your conscience, without your enlightenment – and, evidently, very far away from your own will. All these actions, these words, these listening in do not belong to you. The only word – the only listening in, force, truth – that belong to you is what is in your essence, in your divinity; your own divinity. And the father has deposited, in each life, his own basis, his spirit. And each tree will be able to grow and flourish according to the expression and the nuances that the creator has inscribed in your dwelling. Young wise one, do not let yourself be encumbered, because everything that encumbers you hides the most beautiful part of your person. And, under this encumbrance, it is almost certain that the gems that you bear will never be perceived, received and welcome from yourself and from the others.

Each man, woman, child, has a rhythm, a thought, has received the spirit of the creator, and moves around, and acts—all—somewhat differently. And these differences, unified by the path of the truth, will make you recognize the body, the gesture, the intelligence and the superior spirit. And this same spirit, this same intelligence, this same body, will unveil new landscapes, new experiences, beyond everything you have heard and seen till now. But, for this to happen, find yourself again, turn yourself around and extract, from your own lands, your body of truth, of light; your divinity. Such is the step of each one inscribed in the multitude. And the multitude will find again, itself also, its truth, when you will have started, yourself, to take this step. And the force of a man, of a woman and of a child, of a tree, to tell the truth, remains and extends itself in the might of this forest, of this family, of this nation, of this people. If you still do not bear your truth, make yourself discreet, calm your outer exuberance and let it uplift itself inside yourself; it will have much effect; it will not deceive you.

Bear your joy towards and in your truth, in yourself, then it will be heard in the heart, in the spirit, in the bodies of those who are ready to receive the superior truth. The path will always remain enlightened for these men, these women and these children, these lives, these creatures who wish to live their truth, their life, their force. And they will be able, in these states of being, to accept all the conditions imposed on these lives, without, for as much, bending and lying down. Remember, man, that, when you curb yourself by the circumstances, it is not your state of truth that is subjected to these impressions but your body of flesh that, as soon as the storm will have ceased, will get hold again of its integrity, its force. Because the spirit of the eternal communicates, at any time, to the different bodies of the intelligence, of the heart, of the wisdom, of the love, their perfect, original shape. The man has been created—as all the lives of the Creation—beautiful, noble, pure, truth, force. And, in your step, you will have, in each one, to be able to recognize these essences in the others and these essences that inhabit you. Amen.

THROUGH LOVE ALWAYS THROUGH LOVE AND ONLY THROUGH LOVE

AV. Father, my Creator, my God. Father, liberate me from my sufferings, lighten my step, grant me joy, your life. Allow me to be love, to serve You through the others, to love You through the others. And, in myself, allow me, Father, not to walk alone any more. Allow me, Father, to see those who are around me, to live with your family. Father, I uplift my prayer for myself and, in my heart, I rejoin my humanity, this space, this plane, this time; this life that you have granted us to all and to each one. Blessed be your presence, Father, in my dwelling, in my family, in all those who accompany me, all those that I may receive and that I was trying so much to welcome. May your will, Father, be done in us all. Amen.

TRINITARIAN PRINCIPLE .:

If everything, in your dwelling, will have to temper down. All the edifices, structures, thoughts, gestures, will have to melt: ice to water and the light in heat and the spirit in living action. The pain is the effect of the spear in my heart. The pain is the extinction of your last fires. And this path will make itself be heard upon each dwelling, each man, woman, child. The pain strikes down the warrior, knocks down any artifice, because the pain has the power to dominate, to ravage everything. And this river of pain has the power of bringing lives towards

death. Only the one who will elevate himself and will put himself in the hands of my father will be able to heal, to be saved, to be free—and be my action. The one who refuses to elevate himself dies because he does not yet bear the love of my father, his lights, his joy.

Man, woman, child, whatever might be your step, do not die of despair, of doubt, of uncertainty, of uselessness. Because the one who lives in my father is, in the instant, reconciled, life, love, tenderness, compassion. And this state of being will allow you to take again to the breath, to the life; to flow in his might, in his love, in his energy, in yourself and in your family. And, in this state of being, your family will come in you, it will welcome you because, now, you are the welcoming. The pain terrorises, brutalises, tears apart, pulls out the body of my father. Because each man, each woman, each life, creature, creation, is his body. And this pain can propagate and create the chaos. Man, young wise one, if you love life or if you cannot bear it any more, elevate yourself in your creator, in your father, in our god: he only can heal, nourish, enlighten, appease, calm. And each man, during their journey, live and know my calvary.

The suffering is the greatest master upon us all; an inflexible master, untreatable, with whom you will not be able to start negotiations, to make amicable arrangements. The pain is a death still warm and that has still many powers in all the dwellings, whatever might be their luminosity. And, as long as you will bear a warm death in yourself, you will be able, at each moment, to come back to life, to your resurrection, to the passage of your beyond. Because, to serve my father, all, we must pass through there. And, whatever might be your wills, your desires, we cannot serve my father adequately if we do not live, if we do not carry the weight, the effect of the suffering, of the pain, of this shadow of death upon our dwellings. Because, only in this place, the truth then appears in our hearts, in our eyes, in our lives, in our bodies.

The weight of the experience takes all its value when the wise one, the man, this woman, this child, this servant, passes by his last night. Because, whatever might be the writings, the laws, the teachings, each man and us all

are deaf to this great reality, to the action of my father. Because, only in this step, the man then elevates himself as an offering or dies and disappears. In this experience, the ascent towards the light or towards the tenebrae is as painful. And, in this place the light has rejoined the tenebrae and the tenebrae has rejoined the light. And the man – this life in decision – does not know any more. But the suffering brings us back to order, because the suffering has more power, might and effect, than a contingent, than an army of wise ones, upon a being in elevation, in transformation, in disappearance. The one who lives this pain, this terror, these doubts, this fall, will have to live this experience and never forget it. If he lives the experience, he will be able to make his choice. If he flees and chasses away and pushes back the cup, it will be but more bitter and heavier and greater at its next arrival.

Each servant of my father receives, will receive this cup. And my father, to each one, gives back the cup that belongs to him by rights. And these cups, different in their taste, in their effect, knock us all down and propagate, till the last instant, doubt, faith, confidence, and chasses away and destroys everything on its passage. And everything you will have been able to bear, live, love, will be crushed by the pain, dissipated in this effect of nothingness. And, in this place, the sacrifice binds itself to the sacred, the pain changes itself in joy or in death: the path of darkness or the path of the light. In this place, all our learnings, all our experiences are crushed, flattened in the night. And, if you bear and receive his grace – elevated in my father, in his lights, in his love – no man, no life can foresee what will happen during his passage.

This encounter remains intimate between my father and his son, his daughter, his child, his wise one, his creature, his lives. And this rapprochement will allow you, if you remain in my father, to be the spouse. And his alliance then is given, and we can at last bear it and be, in our service, his glory. This marriage in celestial is, in fact, our resurrection, the true life; the fruit of his will, of his love. Outside these places, outside this experience, the man remains a man amongst the men. By this marriage, the man – the chosen ones, those who have accepted my father – enters

in his family, in his life. And, in this place, man, woman, child, if you receive this grace, you will not know the doubt, the suffering any more, because my father will be permanently, in your dwelling, there. The one who bears my father becomes and is his might, his will, his love, his life. But, for this to happen, what you will have to live will be distressing, painful – because, in this experience, life is a glaive of death. And the death, if you have confided in my father, will become your life, his glory, his lights.

And, in this place, then all his children start to prosper and can serve without carrying any load, without weightiness, always in joy. And not bearing in any time the doubt, they have become miracles. And my father has this might to reanimate us and to elevate us in miracle. And this path, I have covered it. And, in this experience, the man, in the sight of my father, has been able at last to take his place, his whole grandeur, his might. How can we hear the others if we are not born man, woman, child, in his own life, in the eternal? The step of the pain is difficult to pass, to live, to bear. But the fruits are so beautiful that this offering, this sacrifice, is worth it and that, anyway, it is the only path in my father, in your humanity, in his family and in each man, human being, woman, child.

In the most profound of your night, in your greatest sufferings, abandon yourself in my father. Without this action, without this act of love, you will not be able to become his servant. And this cup is not presented to all, because this cup is reserved to the return of his children. And the majority will not welcome this violent cup. But, man, whatever might be your choice, your decision, even if you do not receive the cup of my father, expect, amongst yours, to receive other pains, other doubts, and cups where the hope is not there and where the life is taken away from the cup and filled up with a sure death. The step of the experience, for all, whatever might be the appearances and the images, will make itself be heard in each dwelling. And the one who will attempt to flee will be, faster than all, re-joined. The might thus inscribes itself in our lives. The will thus is heard in this path of the spirit. And the intelligence of the things, of the life, this comprehension, will progress according to the table of the offering that you will choose.

And the one who relies on my father is educated to bear, in his heart, in his comprehension, in his wisdom, in his body, an understanding that covers his whole family, his humanity. And the candidate to the service, and the servant, and the lives, the men, the women and the children who wish to live in my father receive often, at the last instant, his grace that will be able to allow them to drink at the cup of life. This Grail, you will not have to seek it, it will come to you in time and place. Because the one who has not and who does not wish to know the night will never be able to welcome, to understand, to receive and to live the day of the eternal, the light, the love of my father.

And each man is there, in his experience, to accede to these superior states of being. And, in this conscience, in this acceptance, in this wanting, the example of each one remains a force for each one and us all – and the example comes from everywhere. Without the example, without the entourage, no man can accede and receive this cup of life. My father makes himself be heard in our dwellings and has the art of opening our eyes, the heart, the body, the intelligence, to be able to see, in each one, in each life, his whole grandeur. And the sum of the ensemble, of each one, elevates each one of us. In the pain, you will feel lonesome, but do not forget that you are borne by the ensemble. And, if you forget the others, you will become you own abyss. **Through love always through love and only through love,** we may accede to the life of my father. Amen.

THE PRESENCE OF THIS ETERNAL YOUTH

AV. Father, my Creator, my God, we welcome You in our dwellings. May your life prosper in these deserts, flourish in the heart of each man, each life, by the path of the peace, of the harmony, of your love; of this quietude that puts back each man, woman, child, in your cradle. Rocked by your energy, by your love, your children and all these lives may resume their pace. Because full are the veils of your spirit upon each one who relies on his Father; on You, Father. I rely and we all rely on your hands, Father. Amen.

CENT.NOM ::

The one who abandons his activities, his work, his pursuits, in regular time, in his day, in his step, in his action, finds again the light, the order of peace, to create, to act and to remain in this equilibrium. The equilibrium of the father is heard because it does not do weightiness in our dwellings. It is not an imposition, an abstraction, an effort. This perfect equilibrium—there where everything is chased away from your dwelling, on all the planes: physical, mental and spiritual—will allow you, young wise one, to receive yourself, to accomplish yourself, to bind yourself, to marry yourself to all your steps, to all your experiences, present gestures, past and to come. The solitude is but the effect of a conscience without memory, but of an intelligence in immediate effect and without continuation, extension, memory.

The tree, from its birth, bears its identity, its form, its characteristics, its force, its density, its qualities. When you will go forward in your life and that you will pass your different ages, suns, experiences, you will bear in yourself, upon you, the effect of the transformation. The transformation is and remains this continual action, active, permanent, that leads our man through all his passages. And an enlightened being, listener, welcoming the life of his father, loses no part of this action. In the present time, our wise one activates himself on all his horizons with what he bears. And his look must, by being taken on the immediate horizon, his view must see through all his states of being since his birth.

Because the one who has forgotten, who has a conscience without memory, sees, yes, but he sees nothing; he is deaf, he is blind, he is insensitive. He can welcome this instant, but what can he do without this conscience armed with this luminous memory? And our man, in this state of being, in this place, fully lives, activates himself, but comes to nothing. Because he does not allow to the liaisons, that have inscribed themselves through his times, to activate themselves, to hear themselves, to expand and to act in his subconscious. The wisdom, the effect of the spirit, of the eternal, can take effect only when this spirit is, at any step, at any experience, at any age, there, present. Because the one who has not known the effect of the spirit, in past time, will hear but very little in this time of enlightenment.

Whatever might be your awakening, whatever might be the hour of your walk, you will have to bind yourself, to accept yourself, to receive yourself and hear all these stages that have led you there, in this place, in this time of truth. A wise one, an enlightened one, a luminous one, whatever might be his step, his gesture, his action, circulates continually in this corridor of lives that has inscribed itself on his arrival in these places and that can see, on this exit, in his next places. Because your gesture will be without effect if you do not seize the time of your birth and the time of your departure, of your death. The one who has taken his action upon these two landmarks, upon these two polarities, then starts to take effect, force and might and conscience: the spherical, global, cosmic conscience in

his own place, in his own life, in his incarnation. And the one who thus illuminates himself, then is linked together from all places, from all directions, by the superior understanding that the father deposits, composes and puts down again upon his life.

Often, the man, lost and without orientation, can find himself again when he, in his conscience, has concluded the complete journey of his passage. Because, man, woman, child, whatever might be your step, your place, your gesture, your journey, you will have to find again your essence, your family, your colours, your blossoming, your image, your structures and, by the fact, your capacities, talents. And the one who knows, finally, who he is, then recognises his origin; the point of the double impact by the entry and the exit of the bodies. Because this infinite conscience, this living spirit, active, governing, then manifests itself. And, as long as you will not hear these experiences, you will live in expectation, in the night, in the error – and, above all, you will not walk on your own path. And this state of light, of consciousness, when the spirit of your father will animate you and will take power upon you, then you will seize these rules; there where, to go forward, you will have to walk maybe back towards your past clichés of your consciousness and, to go sideways, the left will become the right and the right will become the left.

In this place, all the lines of force of your conscience, of all the directions, curb themselves to centre themselves, to make cores with you. And, in this place, the wise one discovers the might of his father because, now, he bears, in his own heart, his origin. But, man, if you run forwards, if you flee by the rear and you zigzag from the left to the right, without understanding, this course, your journey then; you are a shell without sail, a life without spirit; inactive matter. Before understanding these facts, abandon all your combats and let yourself be rocked by your father, by his spirit that will know to make itself be heard in yourself, and that will show you the path where all the roads have disappeared. And this knowledge allows, to these lives, to these wise ones, to these men and these women and these children, to walk out of the furrows of the habit, of the repetition. And, when a man seizes these facts, then

he becomes a living gem, a pure energy and can, by these variations, take all the colours of the life, of the eternal.

Man, woman, child, only in this state of being, you will know what it is to bear the heart of his life, of his lights, of his love. And, when this new pulse will be heard in yourself, in your bodies, in your body, in your matter, in your light, in your intelligence, in your comprehension, then your pursuits, your steps will bring you the abundance, the justice, the peace, the clemency. You will be able to communicate the gentleness to the most recalcitrant ones, and the strength to the most spineless ones, and the comprehension and the intelligence to the brilliant ones, to the deaf, and the state of peace, of communion, of love, to all. Remember, man, whatever might be your age, your appearance, you are the sum of all these bodies, in your own body, bound, melted by the transformation. But nothing of this body that you bear is made of solitude because, in your being, you are the sum of all these suns, as all these experiences, in your own life since your birth till your departure.

And the beech tree, the oak or some essence of the tree or of the humanity, whatever might be their age, bears, inscribes, in their present body, **the presence of this eternal youth**; if this one is the movement, the force, to the changing of the dwellings. Because, at each experience, man, in this body, you change dwelling and, permanently, you will continually receive other dwellings, if you know to bear them in this eternal consciousness; the one that bears this perfect memory, that has sight upon the whole and all. "Is not tree who wishes to". And to attain these states of being, your conscience, in this place, will have to learn to curb itself upon all your past and future consciences, in finite gestures and in gestures to come. Then, young wise one, you will understand that the state of consciousness that you bear in this instant of awakened one, in this step, in your place, in your own time and age, is but nothing, is but a reduced state of being, a star through the whole firmament. And a wise one bears his firmament at any time. And, in this conscience, the sparks of some sun are but nothing through this superior bearing.

Man, you will have to rally to everything that you

are and will become and is in this instant. Because, without these liaisons, your steps will lead you towards no horizon. And the one who does not take this gesture continually goes forward in his own nothingness, there where many find themselves and err and tear themselves off. The one who will walk in this sense will find again all our rules, our codes of life and our codes of action. And the man can, at any time, rejoin these perfect states of being. Because, man, what you bear in yourself, and what makes the difference between you and yourself, between your life without god, without your father, and between your divine life – the one where your father is heard in your dwelling, in our dwellings – this difference is heard, inscribes itself and creates the cosmic hierarchy, living, of any life. And this conscience allows to the smallest ones to rise in greater and to the greatest ones to run aground in smaller. And this movement, you will choose, you, the sense of it. According to your choice, you will reduce yourself or you will progress. Amen.

THE ASCENT

AV. Father, my Creator, my God, restore the breath of the life, of the light, of the movement in myself. Elevate me, Father, out of my darkness, of my death. Give me life, Father. Uplift all those who have fallen, have stumbled, all those who wish to come back in You, Father. I welcome my inner light, Father, its life, its love, its energy, its might. I let the life of my Father irrigate myself in my whole being so that this inert body might come back to your life, Father. This call comes from the depths of my dwelling. Blessed be all these lives that will know to flourish and to know their new Spring. Amen.

CENT.NOM ::

Life is always uplifted by the breath. The action is uplifted, borne, transported by the movement. And the accomplishment is always sustained by the breath of the will. And all these breaths are the effect of our father. The night, to see its day, must welcome, desire the breath of the spirit, the spirit of the eternal. And the spirit remains, in our dwellings, our father. The one who will have understood, welcomed this truth, will be able, at any time, whatever might be his step, his state of being, to come back to life, as the plant that would have refused its soil, its pot, its source. The father leaves, in each life, this possible return, and this return is named **the ascent**. Because each life, creature, man, woman, child, will have, to know the joy, the light and his love, to do his own ascent in his very

interior of all his spaces, of all his universes, of his total being.

In your night, you will know the collapse, the death, the disappearance and, at the depths of that same night, your call to your divine will become concrete, tangible. And this call will be your spearhead, the arrowhead, the divine light; the one who will know, in your desire, to push its way through all your nights. The living is and remains the act of the spirit of the father. And the living one is the manifestation perfectly heard in our dwelling, our dwellings. Each life has been created to be this original truth, pure, innocent, without any stain. And the living one, the one who has been able to ascent in his dwellings emerges in the day of the eternal. Because the one who is born amongst the men, or some other family, accedes to the day and to the sun of his family.

And those who have passed the path of the death – and have not disappeared in their night – pass again the corridor of the initiated ones, of those who will become lights, examples, leading lights, upon their family, their society, their time. And this path is open to all those who bear a pure heart and this desire to live and to love. And, whatever might be the form of your service, of your action, the father reveals, to each one and to all, their own way to reveal themselves, to give themselves the life, to consciously grant themselves this life. The Father creates his children in his love and, by love, he allows, to each one of his children, to accede to his life. Our father inflicts neither the life nor the death: he leaves, to his children, this choice. Because, whatever might be your choice, when this one will be made, then the maturity, the blossoming, will be able to attain itself in your space or in the more elevated space of your upper chamber, in, by and with the divine spirit that animates you, that supports you, that serves you.

Each life can, by its intimate choice, return to its father, whatever might be the terms of it. The oil lamp never goes out by the lack of oil but by the lack of oxygen. And this breath, in your body, inscribes itself by the entry of your oxygen, and your inner light will rise up again if you drink again at the source of the eternal that inhabits you and to the spirit of your father. The one who does not take

the breath in his body any more dies out. And the one who does not welcome the breath of the eternal by the path of the spirit will not receive this fire, this passion that animates each life, each being and each man, till his total transfer. Because the body, the matter, can take rest only in its total consuming in the living spirit of his dwelling.

Life to life, fire to fire, water to water, light to light, love to love; such are the rules that must be well heard to live the perfect equilibrium and, under these rules, permanently, uplifts and will remain forever, in his dwelling. All the men, in the depths of their inner self, know these facts. The death is served to us only by ourselves. And, his life, our father grants it to us if desire there is, to this life, to accede in his divine plan. This part of the discourse about the ascent is finished.

We shall proceed for the apprentices of the light and more specifically the artists, because we are all apprentices of the light, to the light, in the light. And, whatever might be the service, whatever might be the choice of your expression, the basic rules will always remain the same: they differ in the understanding of the men according to the path that this man will have chosen but, basically, in the essence, in the truth, it is the same sap that nourishes all the trees of the creation.

THIS CENTRAL SUN

AV. Father, my Creator, my God, in my dwelling, in our dwellings, in your dwelling, we pass, we live. The effect of your presence, Father, in my dwelling, in all these dwellings, illuminates us and elevates us to the life. We thank You, Father, for this privilege that we have, all and each one: the power to receive this love, this might and our realisation in your will. Amen.

CENT.NOM ::

Fach life, the man, must enlighten himself, blossom by the leaven. Each dwelling, each body, each vehicle has the profound desire to inhabit, to uplift itself to the upper chamber. And what the father has deposited in your spirit must attract, call upon, constantly, your personality, your body, your support, the matter that constitutes you. And the body, your body, will have to always remain listening in, sensitive to the superior states, divine. The majority err in this conception that everything is born and is separated: they maltreat the body, ignore the spirit. And, when, by the experience, these men, these women, these lives in experience accede to some higher levels of comprehension, what delays the illumination, the marriage between two suns, it is this certain conviction, that each individual bears, that the matter is separated from the light and that the light is apart from the matter.

This thought has separated the men, the creatures, from their god. Because, in fact, from your conception, the

father has unified and put these different bodies in your identity. And, by the fact of the education, of the customs, the humanity, the family, the parents have implanted, in their child, this separation, this division. And the great ones and the wise ones chant the return to god; the effort, the work of the living, of the bearing of his god, of his life, of his own powers. From the birth, before the birth and some time after the birth, these lives are torn up. And the families, the nations then give themselves as a *raison d'être* to bring up their children. And this education makes itself strong of its experience to convert each life to an ideology.

Certain people have taken as god their body, others have chosen the path of the spirit, the intelligence, a multitude of powers. And these beings, with a great experience and knowledge, are, in fact, but fractions of what they should be. And the apogee of the multitude remains, in fact, but dust. You will have to reconsider, by the path of the interiority, to inhabit yourself from body to spirit and from spirit to body, to fill yourself up in these worlds of the matter, of the light. Because, in fact, there is but life, and the life is expression. And the elements that constitute your expression are constituted by the matter, your body and the light: the one without the other is an impossibility. And the bodies without light are cadavers, and the spirits without bodies are powerless. And, whatever might be the quest of these men, of these lives, of your humanity, your own quest, if you do not understand these facts, whatever might be your efforts, all are vain – and you will collapse from exhaustion. Because the body is continually regenerated by the light of his spirit, and the spirit is it also continually generated by the lights of this body, of your body.

The unity is heard when the multitude that constitutes you becomes and is indissociable. And the majority, by the fact, are not born and will not be able to die, because the elements that constitute them are not integrated the one in the other to make the unity. And the sciences and the education, the teachings will be able, so to speak, to reinforce the different sides. And this teaching has as effects – harmful effects – that only the taught parts thus become enemies, combatants, and lead an endless struggle because they continually repel each other. And the matter, your

body, continually calls upon this light, and this very body enlightens itself and wishes to integrate itself to the living spirit. And the living spirit, having received the influence of the men, denigrates, rejects, ignores the vehicle, your body, your identity. And this combat, in your dwelling, will have to die out by this light, this intelligence of your father, god.

The exhaustion of the peoples and of the nations is done slowly upon the most ignorant ones and makes itself more devastating upon those who believe to know, those who have been instructed but in what sense! It is the same for this rule for everything that constitutes you. There is no right hand and no left hand. There is no front and no behind. And, in this sense, when everything is unified, the ensemble is but a sphere of energy, of life. And the body that you bear, if it is received by your spirit that inhabits you, will curb itself and will bear this joy. And the spirit that inhabits you will be able then to take its whole prosperity, its influence and its might. And your body, in this state of being, will know what is the eternity, the infinite, the light.

The space where the man, the living one — the one who has taken to his own birth — will be able to bear the path of the powers in calmness, gentleness, generosity, abundance. Because any effort is but the effect of this insult to the life, this fault that has prospered and taken footing and force by propagating, upon the humanities, this breath of the separation. And each one, each people, civilisation, have, has prospered according to their choice, their path; what finally was remaining at the bottom of the pot. And those who have erred and who could cling only to the spirit got lost ignoring their own body. And those who have worshiped the body ignoring the spirit that was inhabiting them also erred. Under this enlightenment, man, your greatest combat still remains to come, because this integration, this marriage, this uniqueness, will be done, if such is your choice and your intelligence, by some great wars. And those who will confront one another inside yourself, you will feel the shocks of them on all your levels, in all your bodies; seisms, catastrophes, but do not lose faith.

At this crossing of pains, you will have to impose it

on yourself and you will have to remain there. And, as for your body, you will be responsible to bring it to the upper chamber, in the spirit of your father. And, as for the spirit that animates you, you will have to combat and let it yield, open the doors of light to welcome the humble and the greatest servant that is yourself. In this matter, the spirit of the father and the matter then kneel down together in front of so much grandeur of their so-called opposite. The celestial – the heavens, the paths of the terrestrial spirit, the matter in its whole expression – has gone far away, separated by this lie. Because, in fact, neither light nor matter, no form, expression, energy, is separated from the whole. And the man, the star, the tree, the brook, the ocean, is no more separated from you than yourself from him.

Each life, whatever might be its rank of grandeur and of power, is the representative of all his ensembles. And the path of the life, the resurrection, will be able to take effect only if you, man, you blend all your bodies of matter and of light in the same mould. And, in this space, the body, in its image, inhabits the infinite of the spirit, and the spirit can at last image itself in this body. Because, for the spirit of the father, to take body is and remains its greatest joy. Because a spirit that takes body reveals itself, is at last active. And the body, your body, will be mighty only if it inhabits, in its wholeness, all its bodies and the spirit that inhabits it. The other paths are but paths of failure, and these paths, separated, diminish the lives, the men, and these lives cannot then know the fires of his love, of his joy, of his might.

Without this consciousness, everything is but shadow, because, in fact, the energy of his life, his might, his presence, is **this central sun** upon all. And the path of each one will be done by the grace that is granted to all. And the men, the women, the lives that will have heard and received and welcome this grace will be able then to take footing, expression, might, and will be able to shine as suns, to the diapason of the central sun: a myriad of stars that, from far, shine as one only sun.

And the path of the death, man, is not the one that you bear in your conception, because you can know neither the death nor the life because you are torn apart, and

your conception, your intelligence, your views are therefore then all false. And those who advocate for a truth, by refusing the others', are already themselves in misfortune, because the truth will remain this central sun. And your truths will remain the elements that constitute the might of this central sun in each dwelling. Fortunate the man who may know the death, because this one, in fact, will have understood the life. Amen.

THE GOLDEN AGE OF THE HUMANITIES

AV. Father, my Creator, my God, present, here, in this place. Here, I am. In your presence, we are all present in our time, in your presence, Father. Grant peace, Father, to all our families, our societies, to each man, whatever might be his step, his time of action. And, Father, grant a very special attention to those who prepare themselves for their departure, to those who prepare themselves for their arrival, whatever might be their space, their time of consciousness.

Father, allow us to remain conscious in each one of our breaths, in each one of our experiences; allow us to be bound, in harmony, in peace, and allow us to be conscious of your love, here, in this place, in this dwelling and in this time that inscribes itself upon the eternity of your creation. Amen.

CENT.NOM ::

Man, whatever might be the your daybreak, whatever might be your birth, whatever might be the hour where you will receive this look, this understanding, the space, the times inscribed have and take value only in this instant, man, where you inhabit yourself, where you are present in your presence, under the effect of his presence. And the arrival, the departure, has no effect; the only effect upon a life, upon a creature, a being, is heard in this life, in this man, woman, when the spirit of his father is almighty. The step, the action, is heard only

when, man, woman, you will become this pure energy, this love, this union, this ensemble; when the unity embraces the ensemble and when the ensembles embrace the unity, then your awakening, the awakening of the spirit of your father rises and fills up your dwelling.

The one who enters in contact with the life, with his god, his love, his might, then has just been born, whatever might be his step. And each one of us, each creature awakens, will wake up and will take place in his creation, in this instant where the rising of all the horizons, your horizons, disappear. And the horizons are numerous and at a loss of understanding and of comprehension. And, man, the veils that cover you, protect you, will rise up one by one, and these veils carry multiple horizons; the one of the ignorance, of the suffering, of the habit. And, not to name the others, because they are a multitude, these veils will rise up and will change, for certain, density. Because the one who receives, welcomes the spirit of his father according to his step, will be able to live the total freedom and, according to his step, will maybe have to continue his walk through his horizons of habit, of violence, of war, of cruelty, of starvation.

But, man, when these veils, these curtains will change colour, luminosity, vibration, then the light, upon these veils, will make itself chant, will be dancing, light, and will allow you, yourself, man, woman, child, to see through all these veils. And, when the look of this life opens, then the bells of joy are heard in the whole universe, because your marriage has just taken effect. The greatest weddings are done and are heard in each life that awakens to his father, to his creator, to his god, to these might that rule the order of life, of energy. And, man, when you will rise up in this space, what you will hear in your dwelling will allow you to know this peace, this joy, this might. And you will know maybe, in this instant or at your next step, what is the love of the eternal, the life, the might of our father. And, in this state of being, man, you will have brought yourself into the world.

The majority of the men, of the lives, spend their time, their epoch, in isolated existence, in closed dimensions, and have to be subjected to this state of limitation; a

kind of imprisonment. And this condition that maybe, man, you live, woman, you bear, and child, in your fears, you flee, remember that in this place, in your place, in your time, his whole creation, all his lives, his servants are there, in your own space even closed – and that you still ignore for some instants. And the ignorance is and remains our greatest pain, because the pain is a fake, is a lie that will whisper, in yourself, the effect of the solitude, of the suffering. And this understanding lessens, handicaps – and keeps us in the state of the larva.

Whoever you might be, whatever might be your place, your sex, your age, your identity, your race, return in your dwelling and live yourself intimately and learn to love by the path of the acceptance. Because the one who abandons his pursuits in all senses, without direction, in the ignorance, then grants himself a time of consciousness that will bring him maybe closer to his time of awakening. Because, man, woman, life, creature, you have received the life of your father and you will have, by the experience, to give yourself and bring yourself to the time of your eternal, of your eternity, of your might. And this age, man, woman, child, is the age of light, **the golden age of the humanities**; the age of your realisation. And, whatever might be your state of being, the one who welcomes the spirit of his father has just resuscitated, been born and brought himself forth, and taken his place in his own dwelling. And this effect upon you, man, woman, child, moribund, sick person, ignorant, beautiful, rich, will know, in your dwelling, to make blossom, succeed, flourish, your identity in your own source of light.

And, in this place, in this space, a life then takes its foundation, its final beauty. Because, in this space, man, woman, child, life, creature, you will have attained your eternal body; this perfect body that will hear neither the disorder nor the suffering; this body perfectly beautiful, harmonious, where all your suns will start to inscribe themselves in your own space. And the one who receives this state of consciousness is, in the creation of our father, the very birth of a whole universe. And each life, by this conscience, receives the love of the eternal and becomes this pure energy where the elements that constitute you

journey, circulate without friction. And this state of being will make you know an extreme joy.

This understanding of freedom then gives wings to the rampant ones. And this effect has already been heard through your times and has lost its force because the man has wanted to inscribe life in past real-life experiences. And this passion, this source of energy, has deposited itself in your spirits in myths and, with time, has reduced each one of you in choking spaces, restricted. And, because, man, you bear these constraints and because your state of being covers, in its might, the whole of your universe, then you encounter the ignorance, the suffering, the combats, the wars, the wrenches. And these acids are but the love that this energy of life that has not been able to take its place in yourself, its real expansion.

You suffer, man, because you yourself, choke with one hand, this energy of life, with the other, the love of your father – and, with both hands, you take your own life. Each life that our father, our creator has created has been created on the schema of the infinities in possibility, in extension, expansion, power. And each life, whatever might be its order of grandeur, can contain the space, the whole universe of his creator. This understanding, man, you will not receive it if you apply yourself to make heavier your sails, your horizons. Because our father has deposited these veils to protect you, to cover you and to allow you to progress in your own rhythm. And these veils are but peelings, barks, skins, bodies that will have, if you receive your father, changed the state. And these veils, these protections will become, to your look, translucent.

And, at this step, everything that will make wall to your action, to your look, to your understanding, will dissipate itself and will be there only to protect you. But you will be able then to see, understand, hear, receive the expansion of your unity well beyond the infinite. The veils, the myths, our actions, by vibrating in your own and through your own opacity, from the instant you will receive your father, from the instant you will let his energy, his love, his spirit rise up in yourself, everything, in your dwelling, will change the octave. And the father has the might to make us pass through all the scales of his life. The

living one, this infinite love, this source, this energy, this will, perfect order, is there, in your own chalice. And the steps, the gestures, the experiences will be counted only when you will change the state of being, the frequency, the light.

Certain men, women, children, lives and many other creatures, receive then many lives in the same time of their experience. And, if you wish, man, to frequent this same note, this same colour, in your own space-time, experience, without wishing to go and to see beyond whatever it might be, then dress your words, your gestures, your actions, under this robe, frequency of love, of peace, of good intention. Because the right note, just, clear, remains at the reach, on the scale of the universe, of your humanity, of your family, of your nation. And a wise one has the duty to become, in his own unity, this perfect frequency, just, without diversion, pure. And it is not necessary, for a life, to cover the whole universe to make itself be heard. Because the purity of your uniqueness will be able to make be heard your chant, your voice, your state of harmony inside all the interiors, of all the creatures, of his whole creation.

And your chant, man, woman, child, life, whatever might be your condition, your space, your place, your time, will do in such a way that, by your participation, you will grant, to each one and to all, this support, this love, this might, this energy of life. Because, man, the support that you beg for will come from you. And the one who starts to hear the love of his father, to see rise up the energy of his father, to receive other lights, understandings, is, in fact, becomes his own provider because, man, you participate, you bring, to the divine table, the bread of life, the bread of light, of love, to all and, above all, to yourself.

Our Father, in his infinite love, in his infinite will, almighty, in his conceptions, has created the equilibrium of his might in this total perfection. Because the one who brings receives, the one who is (conscious of his divine self) is (divine). And the light thus inscribes itself in you, man, if you enlighten yourself and become light. And the energy of the eternal will make itself abundant, torrent, ocean, and will cover all the heavens when you will deign, you, small brook, to start to flow. One must give so little to receive so

much in time, light, in energy, in life, in love.

And thus it is that the grain becomes the wheat, the bread, the nation, the very energy of the peoples, of the humanities, of the times, and is heard in the eternity. The sprouting of the grain will be heard in you if you follow the natural path that your father has placed there, in yourself, in front of you, around you, upon you. Cease, stop to be this basket full of holes. You will have, as the grain, to bear yourself, to grow, to engender yourself and to make yourself flourish. Beyond this path, out of this path, everything is but death, night and suffering. Amen.

THE RISING OF THESE SUNS

AV. Father, my Creator, my God, allow me to serve You, Father. Grant me the grace to welcome, to gather the flowers of the life; those that we name health, peace, harmony, love, equilibrium, justice. Allow me, Father, to return and to come back again in your life. Blessed be your presence, Father, in our temples and in myself. Amen.

CENT.NOM ::

Fach life, each man, woman, is in this vase where the might of our father are as the water to the life, the light to the life – and the majority of the lives live at this double energy. The disequilibrium, the sickness, any disorder, is always the result of the wrong flow of these energies. The man, when he is wise, rises up to the conscience of the currents of energy, the flux of energy. And the wise one – the one who calls upon the equilibrium – sees to it that everything, in his being, circulates as the water to the river, to the ocean and to the clouds. Those who bear knowledge know that, when they do not have the power to look in their inner self, they can, by effect, by repercussion, act by instructing themselves, by bathing themselves in the element. And, when the man takes a bath or when he washes himself, he should be conscious of the moving about of the water, of the inflow of this water in the bath, in the shower; he should visualise this water that flows so that he may be able to hear it flow in himself.

And the wise one, when it rains, hears, in himself, each drop of his own inner rains as a chant, a path to the appeasement. Everything that is around the man, of any life, is there to teach and to show the path to equilibrium. The sickness is always a voluntary act, because the life, in its essence, is never stagnant. And the man, by his will, his race for power, he himself hinders on the action of his father, of his creator, in his own dwelling, in his temple. The children, the slow-witted ones are less stubborn.

In dwelling, the man must learn to feel, to see the source, these rivers, these rivers of energy. When one drinks a glass of water, the apprentice follows the course of this water. In the bath, in the ocean, the man must learn to let himself be borne. Because the one who topples over in his father, who lets himself be borne, then opens his whole being to the superior will, to the father, to the creator, to god. And, as long as the man remains voluntary in his activity, even if it is prayer, kills himself, is sterile and dies. The learning, the knowledge are not there to hold back the energy of life, of love.

As far as the water is concerned, the examples are infinite and easily accessible to all and to all the levels of evolution. A simple look will instruct you. And the one who acquires this teaching will be able to recognize the other sources, the other rivers. But there is a river so large – the one of the light – that rare are those who can be instructed by it, be called by it and be listening in to it, because the light, such as you know it, is vast, intangible. And the man feels like a poor fisherman, feels small and humble in front of this presence. The light regenerates and has the power to balance all the electric fields inscribed in physical bodies, celestial and the other bodies. The energy, according to its nature, rises from the lowest of its reserve to the highest of this same reserve very easily. And a man, a woman, wise, has the power to enlarge his own capacities, to keep in reserve or to help himself to this terrestrial, magnetic energy. But the most ordering energy, capital and subtle at the same time, remains the effect of the light.

In the daily activity, all and each one may profit from the effects of the solar light: the physical effect and, above all, the effect that is beyond visibility or of the ther-

mal sensations. This effect is still greater: it is a space in each temple, in each man, woman, and in you. There is a space where, when one elevates oneself, the night is omnipresent; and, if a man, through wisdom, each day, enters in this state of peace, of equilibrium, he will naturally accede in this profound night and almost luminous. And, in this conscience to be rooted in earth and in celestial, then, in the experience, a sun from each one of these spaces will come to place itself in this beautiful night. And, when the contact is established, these two suns then attract each other and marry each other to make but one — and the alliance is done in this being; an alliance of light that covers all the crowns.

And this light has the power to sheathe the nervous system. In this action, the divine influence then can be heard. And this light then starts to regenerate, to begin with, the whole nervous system and central. And this state of light, vibratory, is heard in the depths of the communication systems, of exchange. And, when these high places are tuned at the same diapason, then the divine, that inhabits our man, our woman, may take action. Because the divinity, in each life, has all the might if it can pass in the depths of this body, of this organ, of these ensembles, of these communities.

And a wise one — the one who desires to serve, to bear life, to be life, to remain alive, to be healthy — will have, each day, to live the effect of his sanctuary. Out of these conditions, each life is condemned to his own disappearance: the collapse of a whole universe due to thirst of life, of light, and of his rivers of life. Certain of these rivers carry the water, others carry the bloods, others carry the fires, but the great regulator is the effect of this alliance, of this marriage, of these suns in our personalities, in our bodies, because the body is light. But, if the man or this creature has lost the way to nourish himself to the sources, then the body is dull: the sickness is always a revolt, an anarchic power in our dwelling. And, often, those who are in power are powerless, because a being, a wise one, a living one, knows, from his first classes, that he must nourish himself at his creator. And, for this to happen, each day, a few minutes of your time have the power to be eternity and

to transfer these might and to maintain these states of being perfect and eternal.

When there are damages, often, they are there to warn us not to continue by ignoring the source, the sources, our father, creator, god. And what our father is able to do, no man has and can claim these powers. And the men and the life, through an act of love, communicate this rule. And, by jalousie, by power, certain that bear this knowledge fall silent and believe they can outlive this extinction. When the sickness, the flaw, the defect, the imbalance start to inscribe themselves in our dwellings, then it is time to listen in and to act through our divinity only. And the wisdom requires, from the greatest ones and from the smallest ones, to sit between these two rivers terrestrial and celestial, to bear peace, equilibrium, to let at last, inscribe itself, in his own temple, the rising of our creator.

And the one who will live this awakening, this illumination, will be able, in the simplicity, to sit and to let these energies bustle to balance him, to regenerate him, to calm him, because the light has a might that passes beyond the comprehension, any understanding. The divine light, in harmony with the creator, your divinity, in you, has the might, in its manifestation, by its presence, to occupy and to take place, authority and service, even if one of the spaces in this body, in this place, in this temple, has suffered or has even been destroyed. And the eternal ones live by this presence, without visible support to the common eye.

We will start again stage by stage: water to water, light to light, life to life, love to love and health to that same health. Such is the celestial language, terrestrial and cosmic, universal. Man, woman, child and the others, what you endure, what you live is this unconsciousness of the presence of the creator, of its effects, its might. Because whatever each man bears in intelligence has but little effect in the real-life experience and the conscience. The father has deposited around us, all, a perpetual, eternal teaching; it is there, at the disposal of all – suffice it but a few instants to regain the equilibrium, the force, the health. It takes less time to the father, to our divine, to rebuild than we take to destroy our temple – and, how fortunate!

The knowledge remains but sand at the bottom of the water, of a river. Because the knowledge, if it has not been poured forth in the river of life, in the real-life experience, has the effect to blind us and to draw a veil over the spirit. Man, if you suffer, start to live, to live yourself, and to hear what you bear. And, if at one place in your dwelling you suffer, then let rise and circulate life in yourself; let it inundate you in the understanding, in the comprehension of these rivers, of everything that flows in yourself. Let the life irrigate your lands, and the light, it, through the effect of your divinity, of your father, will know to bring back this rippling, this wave, this vibration, this colour. Each of your organs, each of your cells, each participant is constituent of your temple. But, for this to happen, do not interfere, observe, because the observation, in this state of being, will uplift your joy. Because whatever the creator does, in ourselves, is dazzling. And, if what you erase rises up again and what you fill up empties itself, it is because you interfere in this superior organisation. And, in these fields, only our father has the might to heal us, to resuscitate us.

Learn how to let your look glide over all his beauties, over his life. Learn, through the listening in, to inhabit all the melodious, harmonious spaces, and teach your intelligence, your tyrant, teach it not to remain motionless and located at only one place. Because the intelligence, in this enlightenment, is deadly, but, if you instruct it, in your wisdom, to become and to rise up to its original essence, then your intelligence will become pure spirit. And the spirit, in each life, has a perfect understanding of everything. An apprentice will start, through observation, to see the journey of the water, the effect of the water, the bearing, the might of the water. And an apprentice – the one who desires to go back to the life and to recover from all his diseases – will start to live again, to emerge and expand by following the journey of his streams, of his rivers and larger rivers.

And, through the observation, our apprentice will become more flexible and will flatten his authority and will put aside what he thinks he knows. And this apprentice, each day, will follow, in all places, in each one of his expe-

riences, what is the water; this liquid carrier of life. And, if our apprentice remains apprentice, he will be able to live well with his knowledge and, if he elevates himself to a greater understanding, then he will know to recognize all the rivers of his life. Because nothing, in the universe, can live, can be done, image itself, materialize itself, without the permanent action of these rivers. And, already, there, an apprentice, a wise one, bears the peace. And, if he continues and does not forget his father, through the light of the spirit, he will receive the grace, and his grace has the might of making emerge, without end, miracles to your understanding, to your intelligence.

The one who commits himself to receive and to humbly welcome the light of his father will be able to allow his father, his divine self, his divinity, will allow him to rise up, to act as a creator. **The rising of these suns** remains, upon the ensemble, a profound desire but, in fact, is a grace that the humble one awaits without respite, by remaining faithful to this event that is granted by god.

The light has the might of a wire-mesh that gives back shape to everything that might have suffered the insult. Because the father deposits the elements and the matter upon the light, and the recovery starts by this wanting out of your will, through this divinity, your divinity that will rise up again in your temple. And it will know to call upon everything that is necessary to it to the rebuilding of your own temple. Because the good elements, the good bricks and the good cares, without this superior action, are always in vain and have no effect. But, if man is wise, he will know to be his own servant. The light kindles the life, rekindles the nights and has the might to extract and to make rise the new sap. Amen.

THE CHILD THIS ETERNAL YOUTH

AV. Father, my Creator, my God.

TRINITARIAN PRINCIPLE .:

Iwalk, I run, I dance, in joy, in bliss, life. And, in this state of being, I am, you are, we are, all, **the child this eternal youth**: this vivacity, this pure energy, this desire, this all luminous diamond that makes what I am – what we are, what you are – facing my father. Whatever might be your age – old man, man, woman, child, sick one, poor, rich one, healed one – whatever might be your state of being, your stature, your place, the true effect of his manifestation in our dwellings is this state of joy, of gaiety, of lightness, there where there is no obstacles. And we are all moved by this effect, by his manifestation.

And, through the times and the ages, with much wisdom, experience and knowledge, the entity, the individual, the person then awakens to his divinity. And the man, under some appearance and affiliation, the being created by our father, under some figure and appearance, receives, there, in his heart, in his hands, in his forehead, in his body, this gem of light: this joy, this diamond of light; this fire, these eternal fires that act, that govern, that shape, deform, form again, flow, mould, build, communicate, transfer in your lives, in our lives, in these beings, in these creatures, in his whole creation, his creatures, in the nature, in each animal, in each life, this might: this fire that animates us.

And after a long night of suffering, of coldness, of endurance, and after multiple wrenches, wars, desolations, on the coming out of our own night, those who have survived and who have borne, in their chalice, this faithfulness to our creator, god, father, find themselves again one day, in some time, some place, some epoch, some space and dimension, revealed. And this state of being then breaks, puts down the ancient laws that the men, the creatures, the nature have created and have forged to edify themselves, construct themselves and pass through these times, these ages. Because all and each one are subjected to our ages, our epochs, our youths, the adulthood and the old age. And, for a certain number, those who have borne the weight of the time, who have passed in the eternity, they arrive there, on the borders of the light, there where everything is but fire; the fire of joy, of passion, of energy, of intelligence, the comprehension of the wisdoms.

And, in this place, our own garments—appearances, characters, colours, conditions—slip along our divine bodies. In this place, his love illuminates all the heavens and the spaces of his children. Because all and each one, whatever might be their rank, their responsibility, their place, their time, receive this perfect state of purity, of energy, of effervescence, of love; a state where nobody exhausts himself because the garment can be the traits of character and even the body. These garments have no more hold on the divinity. The divinity is the original and final form of any life, creation, creature. The divinity is the energy of the eternal. And the men, the races, in some place and dimension, space, time, epoch, are taken there, in their own revelation, there where the eternal makes himself be heard in our dwellings, because what we are and what constitutes us has melted again in the germ, in the seed of the father.

I return in the path of the light, I am but joy, love and life and, whatever I might do, under whatever horizon I look at, I am dazzled, nourished. And, in this state of elevation, man, you will feel neither your age nor your condition, but you will live yourself at last. And each life, each creature bears in itself, this core of light, this burning bush. And, man, whatever might be your wills, your looks,

your ambitions, you will be exhausted and taken in this state of peace. Because what my father has deposited in each one of our dwellings cannot be soiled, cannot be corrupted and cannot be flattened and disappear.

Only your man's comprehension, your intelligence and what you have fabricated will be flattened out and will disappear. But what you have received, this eternal, this divinity, your divinity, will never be flattened down. And, in all the times, in all the epochs, many have known the living in this grace, in their own time, in their body. And these men, these women, these children, these lives, these creatures have maintained and known to enlighten all the risen horizons, to regenerate populations, families, of the ones who walk without respite and who, in this place, receive joy and can then run, dance, chant.

AV. Father, my Creator, my God, bless us in our time, in our place, in this gathering and upon these families, bless us, gather us together.

CENT.NOM ::

The family needs its children as the tree needs its fruits. And each man, woman, child, needs his family, his entourage, his basin of life. Each life, each being, each man, woman, child, must become conscious, take to consciousness and be in this consciousness of the cradle of his own life, of his Grail of light, of his divinity. And, without the union and without the force of the ensemble, of the group, of the friendships, whatever might be the structures, these connections must be maintained. And, through the intention, the intelligence, the service, these men, these women, these children, these groups, these nations are gathered together, collected, contained, everything and each one, in this cradle, in your sanctuary.

If you lose this consciousness or if you do not find it, man, you will crumble from the mountain in grains of sand. And, whatever might be your condition, you will have to make and maintain this union, this communion, this liaison. Only in this action, in this thought, in this conscience, the blood of life, of the light, will then be able to circulate in you, by yourself, to the others and towards

you. And the lives who have been able to support themselves in this superior consciousness have been able and will be able to evolve, to blossom and to flourish as geniuses, as artists, as creators of life, as mothers, as instructors. And, in this action, your civilisation, your time, you space, will be able to survive whatever might be the history of these nations and peoples. Because the survival of a civilisation pours forth and flows in other new-growths only through this effort and this conscience, this communion, this union, this liaison where the holy of the holies of each one continues to flow as a river through all and all the times.

And, only in these conditions, the lives, the creatures and the men will be able then to arrive in this so much desired place in the depths of our bodies, of our lights, of our spirits. The progress of each one can be assumed only through the generosity of the heart of each one. Love, love and continue always to prosper in this sense. The love is the art of healing, of healing oneself and to heal the others, to have respect for the life, for what our father, god, creator, has given us in our dwellings, in our personalities. And death, the extinction of any activity and of any life, is heard only in the no transfer of our divinity, of our love, of our impulses, of this energy, of his life, of this joy that consumes itself without consuming us, that propagates itself and prospers while expanding our dwellings.

To live is not in the only act of being there in this instant, to breathe in this instant. To live is heard in our dwellings only by this conscience, this comprehension, this intelligence of our own eternity, eternal in our dwellings. And the one who respects himself and lives himself in these terms then will find himself again at the other end of his eternity: on his exit, he will take footing in what he bears since always, in his divinity, in his father. This wisdom imprints itself and expresses itself in this sentiment of eternal youth, in this total freedom, there where the members or the arm or the hand can attain everything; and there where the thought can cover everything in comprehension; and there where our divinity can embrace everything in its love. In this space, the caterpillar, the chrysalis, can at last be a butterfly; an eternal butterfly, dressed of joy

and of beauty, at the highest of its excellence.

Man, woman, child, whatever might be your age, whatever might be your condition, your place, do not despair, continue to walk, at a more rapid pace, by binding yourself constantly, by unifying yourself to yourself, to the others, to your family, to your entourage, by the communion, by the love, by the service, by the action. Do these simple steps and the father, our father, our creator, will re-join you exactly there, in your most brilliant space, the most beautiful. And, in a fraction of eternity, of time, of second, you will be transfigured forever, because the return of the prodigal son is heard, in our spaces, by this image, there where each life receives its joy, its eternal youth, this total freedom, there where everything in these places is possible manifestation, there where no hindrance can slow your step, slow you down towards your well-being, towards your recovery, your recoveries. I walk, I run, I dance in joy, in happiness. I come back, I return, after, it seems to me, a long voyage and that, in fact, was but an instant for our father, the eternal. And the one who arrives there seizes that the eternity is condensed there, in yourself, in this instant. Amen.

THE ONE WHO BECOMES MANIFEST

AV. Father, my Creator, my God, we open ourselves to your light, to your life. We ponder to better hear You, Father, in our dwellings, in our bodies, in our states of being and conditions. Bless us, Father. Amen.

CENT.NOM ::

The spirit of the father in our divinities belongs in our crown, in our celestials, our celestial. The temple – the body – is and remains the manifestation of our creator, god, father. And the father, to his children, to his creatures, to his lives, kindles these lives by providing them with the eternal vital force named conscience. Because the conscience, upon our dwellings, our temples, has effect in our intelligence, in our perceptions. And the conscience, in each one of these lives, remains the permanent guide. This guide reveals to us, opens us, dictates to us the path, the way, the action to take. And these lives, these men, these creatures will know, at any time, to follow this path of life, of love, of light, only at that condition to be always bound to our inner guide. This guide remains our master, our father, and allows us, to each one and to all, to live, in a multitude of amplitudes, the effects of the experience.

Most and a great number are not conscious of these facts and remain often, from one life to another, erring, and are taken, deported there, at the mercy of the forces, of the tensions, of the repressions, of the vessels with neither rud-

der nor sails and without master. And, often, the very condition remains and is hard, painful, is a weight, a burden, a suffering that tear apart these lives. Each creature has been created in the project of bearing the very manifestation of our father. But, for this to happen, the man must enter on the same level in his temple, in his body. If not, he will remain deaf and empty shell, wreck. The manifestation of our father has the might to live there, in its core of the centre, to be able to receive and to welcome his celestial and his terrestrial, his divinity, his temple, his lights, his words, his thoughts, his actions. Because the manifestation, his manifestation, is pure energy, life, love, and this energy requests only to make itself be heard.

And the energy of our father is as the breath that passes in the great organs; these flutes are and remain dead without the passage of this energy, of his manifestation. And we are, in our temples, these bodies, these flutes, these instruments of light, of melody, of colour, that engender upon family, the structure, the matter to construct, to edify. It is dangerous, for us all, to forget our point of origin, our focal point; this axis of the collisions that happens to be there, in our very expression, in our temple. Because the wings of the spirit have the might to shine in our divinities and have might to reveal the divine understanding. And the wings in terrestrial: the body, this vibrant instrument, has the power to make be heard the attractions that will know to convince us and to uplift in ourselves the desire to act.

The one who becomes manifest, the one who has been illuminated, knows that he has the responsibility to set in action all his games, all his accords, all his forces. And the one who becomes manifest knows, through intelligence, that he will have to remain vigilant not to err, here in this place or there in his divinity. Because these avoidances handicap the manifested one and make the man—the creature—useless. It is not necessary to live in our dreams or in our illusions but there, in yourself. And our father, creator, has given us, to all and to each one, this temple, this body, that will be able, at any time, to vibrate, to chant, by remaining conscious of his manifestation.

To be manifestation requires the consent of our phy-

sical wills, spiritual, intellectual, of emotions, and a multitude of others. And these wills will know to make agree and make be heard the action, the energy of a voluntary and directional movement. And, in this action, the manifested one – the one who wishes to be – or the living one, will know that at any time he inhabits in the middle of his web and he will weave continually with his appearances of polarity, semblance of appearance of his polarities. Because the living one, the one who is manifestation, continually weaves with his terrestrial and celestial, with his intelligence and his emotions; he continually weaves by allying, on his weft thread, all the sectors of the creation. Because the one who, in the research of the perfection, would isolate himself in his divinity or in the terrestrial completion or in some place of his expressions, will alienate himself and will lose, with time, contact, source, energy, and will exhaust himself and will collapse whatever might be the choice of his field of action.

Whatever might be your action, your place, you will have to continually weave with this intelligence in this conscience, of this multitude of universes that are there, all and each one, for source to your manifestation. A body has the power, by his structures, by his composition, to put in place, by the movement, to create a work. And, by contraction on the muscles, by concentration on the thought, this excitation that leads the tool, the body, the object in excitation, will receive, in his intelligence, the consciousness of his powers. Because it is but in the work, in the action, in the contraction of the muscles that the force may rise up and that the energy of the creator can make itself be heard and circulate.

And, the more you will be conscious of these states of consciousness and, the more you will be able to activate all your servants, and this action will allow you to appreciate the joy of his life, of his love, of his energy. And, in this conscience then, you will be able to hear in yourself, upon yourself, through your whole temple, his universal, cosmic energy. But the one who sleeps in the habit, in the repetition, even in thought and even in gesture, loses the intelligence, the pursuit, the vision, the understanding of the facts – and his conscience slips away from him, because

conscience there is but in the work, in the action, in the contraction. Fibres, tendrils, muscles, neurones and, even inside the leaves, of the trees, of the branches, everything is but contraction and release – in this space then, you are alive.

And the one who does not respect what has been given to him, the one who does not use his hands, or his legs to walk, or his heart to love, or his intelligence to understand, immobilizes himself, slows his rhythms, becomes stone and disappears from his own experience, ghosts, dead ones. And, if you wish to be life, to be his manifestation, you will have to make rumble, in yourself, all the rivers, the torrents that inhabit you. Your body, your spaces, your universes will have, yes, to rumble and will have to speak aloud. And the joy to be alive is heard in this chant, because the action that you will engender, that you will generate, by dint of conscience, will become and will pass from one stammer to a symphony.

The age inscribes itself in the men because they do not abandon themselves in the father, but because they quit themselves by themselves. And, when the temple is abandoned, then anything can happen, all the misfortunes can happen. Because the one who refuses himself this responsibility will be as this dead body, torn to bits by the birds, the preys. To be alive, to be the manifestation of the eternal, demands, from each one of us, this participation to the creative act. And we must, all and each one, as our father, never sleep and never cease to act, to chant, to rumble. Because, in the first steps, our voices, in the raw state of our experience, flay, brutalize, erode our being. And, with time and an always more expanded conscience, our expression becomes more refined and slips in manifested manifestation.

In some place, path where you happen to be, in some time of your day, try to situate yourself. And, if you lounge around too much, from one dwelling or from the other, change your mind and remember that the web – your life – is not woven with only one thread. Those who live too much in intelligence and forget behind them their body, their dwelling, always slip into madness. Those who live, those who believe to live in their divinity only, are without effect and, because in body, they have erred. Because

each creature, each life, each man is the crossroads of all the energies of the eternal. And the one who does not bear this conscience is a loser, errs and is to the detriment of what he believes to create.

The manifested one, the living one, the one who has received his lights, his light, should be conscious that any other place than our place, any other place remains, in our dwellings, reservoir, source. And each space of the creation receives these same attentions, in regard to their entourage. Man, start to become conscious of your temple, of your body, of your being, and you will at last be able to hope and to live on this understanding of his life. Because, if you do not bear, in yourself, these sources, you cannot manifest yourself, you cannot hear yourself and make yourself be heard. There is a place in the centre of the creation, of the garden, for each one of us, that is and remains our dwelling.

Out of the dwelling, the man, this life or this creature, is only out walking often in illusion because, if he loses his principal objective, the garden, the creation, before long will disappear. Each life, each man, creature, has the responsibility to manifest his manifestation, his divine, his creator, under the image and the robe that his father has confided in him. Out of these spaces, out of these facts, the time of the joy, of the bliss, then escapes us. And to be his manifestation inscribes itself in this light, in this bliss, in this joy, in this effervescence of life. And each one of us, all, will have to bear one's own flower. Out of these rules, the lie propagates itself. Amen.

AV. If you have any questions, I shall welcome them. Speak quite loudly.



QUESTION PERIOD

Q.- I would like to ask CENT.NOM to help my mother, in her *difficult moments* of her life. And ask you what I can do to help her pass through that?

CENT.NOM ::

The answer will not be long. It is not what you can do, it is what will she have to grant herself and to do for herself. It is the same for the one who wishes to assist. He will have to act himself and, by his action, will be able maybe to communicate this sense, this taste, this desire to still act.

When man advances in age and when he goes towards his extinction, he can do it in a multitude of ways and most of those who abandon the gesture and the action collapse in unconsciousness, in a fuzziness, in the darkness. But, as long as the breath is there, whatever might be the age, the condition, there is still something to do, might it be but a simple gesture, a simple attention, a simple step. Each life, each creature is as this candle, it is lighted and, till its final extinction, it is always as bright. And the brilliance of the spirit, the appreciation of life, of this energy that turns us around, moves us, activates us, cheers us up, does not disappear even if we are conscious of the disappearance of our reserves.

To help one's fellow man in this step, one must bear in himself this faith in life, this faith in this energy, this love, this desire to welcome and to receive, at each instant, the presents of the eternal. And the best support will remain, in this sharing, in this mutual support, in this joy to love, to live, to be, then, there is then neither disappearance nor death, there is only transition.

Because life, death, is a long path and is as the passage of the day to the night, of the night to the day. But, whatever might be the step under the day or under the light, if the man has no more faith in the life, has no more this joy, then his night or his day always remains tomb. And faith in life, the joy of the receiving, the chant of thankfulness, the bliss of the sharing, will always and eternally remain this fire of the life, of our lives, of our presences. Amen.

Q.- I would like to ask, CENT.NOM, which means I could use to put back my *arterial tension* to its right rhythm, to its right place? Please.

CENT.NOM ::

The solutions are often very simple and, because so simple, nobody undertakes them. The man likes difficult and complicated situations. The one who understands the sense of the life, the sense of the energy of this very life, will know that any body declines in the inaction. And the degradation, the disintegration, the wrench, the hardening, is always the consequence and a continuation of halt of the movement, of halt of the action, because the body is there to move. The body is mobile; a simple walk, till the end of the life, is there to give back the elasticity of the cells, give back a better liaison of the chemical products and make these same active products, healing and not aggressive, caustic, destructive and poisoning. Because, in chemistry, any good mixture supports life and any other mixture makes it disappear. There is, in nature, many of these binders. There is even, at the scientists', knowledge of these facts. But the best binder and the greatest one and the mightiest, it is you. **Because the one who induces the movement attracts to himself the recovery.** Amen. (Sentence kept for A spiritual approach to the recovery.)

Q.- CENT.NOM, is it the same for myself with *the cold I feel* in my body, in my legs?

CENT.NOM ::

It is always the same truth. But, in the case of your legs, it is because your muscles do not work at all any more; the feet, the calf muscles, nothing works any more. Laziness is good but it does not helping. The activity seems, in the relearning, a chore and, in the habit, a joy. Thank you.

Q.- Is there a message for Alain today?

CENT.NOM ::

He can very well welcome the ensemble of the messages, because all these rules are valid for us all. Amen, three times thank you.

THE EFFECT OF THE MASTERS IS ETERNAL

AV. Father, my Creator, my God, in this light, I walk, in your life, I love and, in my action, I accomplish myself. All your children, all the men and women of all the times are gathered together there, in this instant, in your presence, Father, in my awakened conscience—and our lights, our lives spread, upon each one of us, your light. Blessed be, Father, your action, your effect, in our dwellings. And, in the name of all and in my name, I welcome You, Father, my Creator, God. Amen.

CENT.NOM ::

The enlightened one, the one who walks in his conscience, in his universes, with his time of action, of conscience, walks on the path of apprenticeship, on the path of knowledge, of life and goes straight to his mastery. A master is the one who, at all times, any space, salutes the space in which he penetrates and welcomes and receives and places his sight on each individual, each life, each effect of this same life. The one who salutes the life, the day, his friends, his enemies, his entourage, the strangers, receives, in the same instant, his own acknowledgment that his father, his creator, his god, gives him back through the path of the echo. The one who ignores his brothers, his sisters, his entourage is a stranger to himself. And, whatever might be his knowledge, his powers, he is without effects: he is still in apprenticeship, he is not a master.

The master has passed, as the majority, on the path of the experience, with a little difference that he has known, at any time, to recognize the universes that constitute him, that protect him and educate him. Through his experience, his pains, his sufferings, the master has heard himself being torn in his dwelling, torn bit by bit of his own body. And, in this conscience, he will learn as father and as mother, to rock his child – this suffering body. And the one who is his own father and his own mother, and who knows to rock himself, to welcome himself, then starts to love, because, upon himself, he will let flow the love of his divinity. And in this understanding, this man, on the path of mastery, will know then to take the just look, intelligent and full of love upon his entourage and upon his students.

Because, whatever might be the level of our knowledge, whatever might be our place, we are all teachers and apprentices. Because the one who knows to take this look, this love upon himself, will know to hear the others and will be able to make offering of what he bears and, in the same gesture, this offering of light, of knowledge and of love, he offers it to himself, because it is by giving to the others that one receives always more, if it is possible, of light, of conscience; a constant expansion in our dwelling. In this act of conscience, beyond the pain, the divinity – father, mother and creator, god – then takes its own body in our dwelling. Because our divinity is neither an effect of the spirit nor an image of the intelligence, our divinity is a full-fledged body, all light, vibrating but and is consistent of matter. Because the light is matter, vibrating at a very high frequency; and this frequency has the might to bind and to set in action all the ingredients that constitute us.

The body, our body, is our child. And, in advancing in age, I will have to love it always more and, in this love, the ageing body does not tear itself any more, it keeps this flexibility that the life of our father, through the path of our divinity, grants us. In these spaces, in this conscience, any being has the power to heal himself of all pains. And our divinity, our kinship facing the child that we are in this living body, then may mature, progress and take his force, his authority, his responsibilities. Our body of light, our bodies to all of light are there to uplift themselves and chant

and take their place in their god. And our god, our creator, father, is the space, the dimension in which our creator, god, has placed us, that is in himself. My space, my field of action, my dimensions, my times are the direct effect of our father, creator, god, upon each one of us.

And those who are not aware of these states of consciousness, rise in a state of being and lie down in this same state of being. The one who has been called, awakened, hailed by his own father, through the intermediary of his divinity, then has hope and feels, in his real-life experience, the change, the passage in the different abodes of our father. A master is, upon his entourage, this leaven that will have the power to accelerate the conditioning of these lives. Because, as long as the man errs and does not recognize his spaces, his boundaries, his limits, he cannot take his own place and he therefore cannot comply and act and manifest himself. This intelligence of the rules, for many, is out of the general understanding. But, with the eternities that slowly flow upon the different peoples of the creation, these lives, these beings in mutation receive, according to the data of their times, these awakenings.

A life, whatever might be its race, its colours, its sex, never is born alone because, in each seed of life, the father, under envelope, has deposited this multitude that will know to elevate you in any horizon, in any plane and in any time, in any eternity in this space, in this instant. Because, to seize these comprehensions, these states of being and of living, the eternity often extends itself in a fraction of the smallest measure of your time. And, if the time seems long for many of us all, it is that the man, in his present experience, develops in a mode of reduction by specialising himself only in the minute parts of the knowledge and of the experience. And the man often has less intelligence, instinct, than the smallest life in this space, in your spaces.

To become conscious of the grandeur of our creator, god, we must hear, in our dwellings, what is the measure. The measure falls as a drop of water, upon the ocean of time. The measure falls as a drop of water upon our states of consciousness. Because, if I do not know where I am, where can I go? If I do not know who I am, what can I ex-

pect in my blossoming? A wise apprentice who wishes to know, in his first steps, learns to limit himself, not in the limit of your understandings. The limit, in the space of the life, is what you will be able to hear through the path of the return upon what you give, create, and upon what you are. The limit is often what we can hear in ourselves, from ourselves. And only the echo will be able to start to establish our own individuality.

For the majority, all and each one often err in the others. And the one who looks for himself in the other errs. There is a space, in the time, there where our body, divinity and god work and that impose, upon all the different universes of our personality, the central immobility. Because the master, the illuminated one, this creator, now knows that, to manage everything, and to be able and to be able to see the real effect of the life, of this hectic energy, he must, at the peak of his vitality, of his energy, of his moving about, discover that he is, in fact, halted.

The wise apprentice, the master, is and remains always this observer upon himself and upon the others because he is, by his presence, by his conscience, centred therefore halted in his own space; he inhabits his space, he has integrated his dwelling. And this consciousness, through the path of the experience, of the intelligence, places him, himself, this apprentice, this master, right in the heart of his personality, of his body, of this divinity, of his god: he is the central nucleus. And, in this space, in this conscience, he is subjected directly to the father, to the creator, god, to the central nucleus of any creation. The one who bears this seed of light, this consciousness, then is thankfulness at all the times of his actions and, at each instant, welcomes, receives, loves, serves, instructs his entourage; and he continually gives. And, in the same instant, the father enlightens his joy, because, in this same instant, he constructs himself, he progresses and he rises in the mastery, at the highest of the instant, of his consciousness.

Your man's body, of a child, of an old man, will always remain, in the eyes of your divinity, this pure child, innocent and capable to drink all the effects of the life, of the eternal. And our divinity is this temple that, at each step of the experience, is built one brick at a time and ex-

pands. And, in this temple, I shall know to shine, to commune, to be abundance and source, love; vibrant being, healer, prophet. And, in this conscience, the man, the creature, the woman and any other creature of the creation have the power to integrate themselves in the path of his body by the chant of his divinity. And, in his divinity, by this image, this material consistence that is the body, and the integration, is heard in this marriage of our body and of our divinity. In this instant, the master – the wise one, the guide, the teacher, the worker, the apprentice – then starts to walk directly towards his centre, towards his god in his own space, time, eternity. And, with these different levels of consciousness, each peak of these separated universes gather themselves together, assemble together, polarise themselves and take core and become this nucleus, this seed of light.

Our father, creator, god, has given, to each one of his lives, this power to elevate itself to the very table of our eternal. A master, whatever might be his age of consciousness, learns, as early as the first days of his walk, how to recognise the space in which he penetrates, to recognise the individuals, the lives that bear, by themselves, their own space, dimension. And this recognition allows, to the master or this apprentice on the path of the mastery, to hear his own limits. And, in this experience, the spirit, such as gas, condenses itself and takes its form, its image that the father, in his love, intelligence, has granted to him. And it is only when you will have this consistence that you will be able to be useful to yourself, to the others, to your father, because, in this state of consciousness, you will have attained your final essence, unalterable and eternal therefore almighty, active and will.

The master has the power to make his student take the right path, because each life has its path, its way, its experience. And a master, with his insight, his love, has the power to recognise the stage of the walk, of the experience, in which his student happens to be. And the master will be able, with great discretion, subtlety, tactfulness, to suggest, often and almost always out of the consciousness not yet expressed of his student: he will be able to suggest him the place, the country, the space, the very state of being that

will suit him perfectly. A master never gives a set formula because, on the path of elevation, of knowledge, there never is any recipe nor formula. Because each life, each man will discover his own way of doing, of acting, of seeing, of understanding and of loving and of giving. Any learnt and repeated formula is without effects.

And the master, in his teaching, will have to transfer the knowledge by the path of the experience of his student by making him live and acknowledge by himself the level of experience and of knowledge. A master is always there to create such a situation that his apprentice will see, in the instant, what it is about. Because those who teach and who, in the profusion of repeated knowledge, lure their student, are but parrots. And often the worst, it is that they are not even apprentices anymore, because a wise apprentice scrutinises all the horizons to go to the discovery of all the wheels of knowledge, of life, of the being as such. A master is a very subtle teacher and who, in all respects, for the majority, nobody will ever know how he does it, because what is too visible is often ephemeral.

A master must activate the invisible, infinite, subtle spaces of his student, because all and each one bear intelligence, knowledge, learning, school. This part is, of course, recognised, granted, accepted by all, but the part that makes all the difference, it is what is the whole while not being. Because what is is past, and what is not is present, is on the way to be. The master has the power to make change level to a whole society, even many societies, centuries, millenniums. Because a master has the power to deposit in the heart of his candidate this awareness of a space other than the everyday nature and that is directly found again in his own divinity, in his creativity, in his god.

A good servant, a good worker, a good doctor, judge, does not copy exactly the experience of the others, he creates it on the spur of the moment and surprises himself at each instant. And, for this pleasure, he smiles and is joyous – and he knows, without knowing where and how, that he will come there, in this place that has always called upon him. Because each active one, apprentice and master continually walk towards the dwelling of his own call. A master is often invisible even when he is next to you, even

when he holds your hands and when he enlightens your intelligence. And the greater he is, and the less visible he makes himself.

On the path of the experience of the human beings and of the different fields of the creation, there is what we call the visible; what is done is finished, is already ageing, is already on the path of extinction. A man who has become aware of the life, of the space in which he prospers, has in himself continually this elation, this flame, this aspiration that will know to place him, move him about, keep him continually in movement. And a master knows one thing that many do not know: a master is as the bed of the river, he can be but joy and accept to let the water pass, the current of the energy of the life. He knows that he cannot hold back anything, contain, and that everything passes through him as the caress of the eternal upon his divinity, his man's body, of life, of creature, on the path of the experience.

The one who can hear the wind of the spirit, the effect of his divinity, the effect of life, the abundance of love, then is, in his discretion, the spokesperson of his eternal energies that can never be brought down. A master, when he dies, when he quits, is and will remain this fireworks that he has himself been all along his life, and will remain, whatever might be the time gone by after his departure, always light and will continually teach; because **the effect of the masters is eternal**. And these masters, these eternal ones continue to elevate us, to educate us, to lift the veils of ignorance. And, in their field, in their experience, these eternal ones continue to prosper, to progress – and these masters are always under the mountains to lift them up always higher.

These masters, these eternal ones are the wheat, the grain that creates all the galaxies, all the societies, all the families. And these masters have the art to always lay down at the bottom of the river's bed that is the life, the love. And each man, each woman, child, from his birth on, is already deposited on this carpet of roses, on these lights that the eternal masters give. And each man, each child, whatever might be his place, his time, is already guided and he will be able, in his space, time, to encounter these

teachers, these professors, his father, his mother and maybe there, here and there, between some space and time, recognise a master. And, often, the materialised master will make a mirror effect upon his student. And thus it is that continually new crops emerge. Amen.

AV. The measure and any knowledge, action, matter, ingredient, being, able to create, put in action the manifestation of the eternal spirit in a life, in an object, in a work, which will be able to shine, to bear, to manifest this will. Amen.

THIS LUMINOUS SMALL BOAT

AV. My God, my Creator, Father.

CENT.NOM ::

This call will remain, through all the times, the same. And, according to the step, according to the real-life experience, the call, the chant of the man, of the divinity, will uplift its chant and its message, according to the instant, the need and the state of being of this being, of this family, of these races. When the child starts to walk, he goes saying “my father”, he takes to maturity by calling upon his creator, and he merges at last with his present god. And, according to the stage of the individuals, these harmonics, this light, this energy, under the same colours, change continually the melodies. For certain, they will call upon their creator before any action else and, much later, upon their god and, still later, in the beginning of the events, this man will celebrate his father.

Whatever might be your call, always start from where you are, and your real-life experience, your experience, will impose, upon you, the crucial note; the one that, in this instant, is your foundation. And, from this one, you will be able to elevate yourself at the level of the prophets, passing by the door of the dimensions that the father has deposited in you. And the chant, whatever might be the primordial note, will always remain a joy, the bliss, the recognition of our own state of being. Without these states of fact, the journey has not even been started.

AV. My God, my Creator, Father, support me, sustain us, elevate your children, whatever might be their age of consciousness to their step of experience, of expression, on the same level of the supreme, divine energy.

TRINITARIAN PRINCIPLE .:

Because, whatever might be the appearance of a life, whatever might be the image, his race, his sex, his religion, his nationality or his nationalities, whatever might be the clothes that you wear, in one space of your life, of your time, you will be facing me, my father, your divinity, this pure energy of life, of his love.

CENT.NOM ::

And, in this place, your personality, your individuality, your expression, will be extended such as that you will not be reduced to your own despotism any more. Because the one who walks in the experience, in the apprenticeship, towards his father, his creator, his god, expands himself, inhabits himself and bears the very essence of the wholeness, of the ensembles, of the unities, by losing authority on himself. Certain individuals attain these stages by going through the school of wisdom, some others attain this stage when they are ready, almost ready to quit and some others, blessed, know that since a long time. Each life is shaped in itself by its content and by its container. And, when the container, through the path of the consciousness, makes itself be heard on the content, then the content becomes wise, appeases itself and obeys to the superior laws and not to the pride, to an erratic will, to some ambition always deceiving.

Certain animals have the power, during their time of existence, to change their dwelling. And, when the time is ripe, they expose themselves, quit their security to construct themselves or to receive a larger dwelling and that will meet the new needs. Because, often, security chokes such as a clothing; when the body takes more room, the clothing becomes then a vice. During the time of the pharaohs, the image, for this explanation, was the funeral small boat. In the less farther times, the grail, and, for your

instants, the shell. Because, man, in your experience, the shell assumes continually your form, your identity. But, when the grain, the nut, the fruit, has produced, then the shell remains and the eternal at last inhabits it. And there are fruits, beings, wise ones that become the fruit of love, of light, of his will, by offering the cup, their cup to the eternal. And, when our personality erases itself, it does not make obstruction or shadow any more on our cup. And the father then can at last pass and pours forth, in our dwellings, in our divinities, his joy.

Certain individuals discover this instant of grace only when death comes to get them. Others know this grace through wisdom, through the experience, through the sincerity, the nobleness, the purity of the elevated states of being, to be. And, when one offers one's cup, his grail, his body, his being, his life, to the father, to our god, to our creator, then the instrument starts to chant, to vibrate, to take to life. In this place, the flutes dance, the trees evolve – movement of ensemble – and the spirit then rests such as the bird when he lands on a branch, in our dwelling. The funeral small boat was bringing, on the people, its whole enigmatic might, of secret, when those who knew were happy to quit the horizon of the experience while bringing them in their memory, by being able to start to live the horizons of the superior states. And **this luminous small boat**, between two shores, is you, man, who for a long time seeks, begs, cries and suffers.

When the man will have understood, when we will all have understood that, whatever might be the world of our addresses, of our experiences, we are, all and each one, in the middle of his infinite, on this sea of love, on this sea of the creator, under the canopy of heaven, our god – and, in our dwellings, the action of our father then makes itself be heard. And the man, the creature, then starts to understand his real state of being, his identity, his personality but, this time, such as a dazzling gem. Because, whatever might be the stone, the gem, without the effect of his light, everything remains inert. It is the same for each one of us, and the might of our respective potentialities then can enter into play and uplift itself in might, without creating any disorder. Because, in this place, the wise one, the being

of love, light, the scientist, the mother, the father, the child, the artist, and all and each one know the blossoming in one place where the rivalries do not exist any more.

In a field, a meadow, the flowers of a multitude of families are there, frequent each other with the others, never rival but are a bouquet, a might of the very expression of the life. And each life, each being, man, woman, child, must bear, in his heart, this opening, this enlightenment, this abundance, this recovery. But, for this to happen, often, we must open our doors, our windows, our hearts, by imposing on ourselves the superior order not to make shadow any more upon ourselves, by the path of our ambitions, of our arrogance, of our pretension. Because the one who bears these fakes, these values that kill, cannot live and cannot bear life, love, joy any more. He is, in his expression, less free than that pebble, placed in the desert. The millenniums can pass and pass and pass again, these pebbles burn and melt, and this tenacity is the loss of all and of many men and civilisations in different places of the creation.

TRINITARIAN PRINCIPLE :

The luminous small boat, such should be my superior desire; to be only this cup, this grail, this offering to my father, this chalice, this universe to my creator. And those who thus live become, upon their entourage, the effect of god. Because these lives, these beings are vibrant, light, are pillars and, at the same time, the canopy, the greenhouse upon the young shoots, the innocence, the pain.

CENT.NOM ::

Our father, god, creator, deposits, in each space of our conscience, of our experiences, of our stages and states of being, always new horizons, new responsibilities. And, thus, our father takes his grain of sand and makes a universe out of it. Man, when you will have freed yourself from your own personality, you will then be able to start live it; when you will have abandoned any illusory pursuit, you will be then able to start to receive. And, when you will abandon the pain, you will receive the recovery;

when you will abandon the doubt, you will bear the certitude, the discernment, the power to act.

It is sometimes very long to change one's wardrobe of habits, of thoughts, of gestures, of acting and of vision and of intelligence. To go faster, burn, in the effect of the living, all your pursuits by going, by the curiosity, by the intelligence, by the study, by the experience, to explore all these places, all these states of discovery. You will have to go to the depths of your dwelling and turn this well, this temple, upside down. Because it is by drawing and exhausting your nights that you will find, in them, your most beautiful day.

It is important to act, to maintain our actions, our pursuits. And, if we are not wise enough, we will therefore have to exhaust ourselves till lying down in our pursuits, in our errors, in our ambitions. And, till exhaustion, the man then casts off the moorings and starts to let himself sail on this ocean of light, of love, of his creator, he lets go and above all the hold on himself, tyranny upon the others. At that moment only, the grail is ready to receive his light. And the light of the eternal inundates instantly any grail that has known to empty itself.

When a man, when you, you will exhaust yourself, man, woman, child, remember that what you feel in the exhaustion is but the flowing of your blood, of your prejudices, of your thoughts. The Ancients, the initiated called that to face the death. This death of the initiated one is necessary, because, only in that time, life can then make itself be heard in ourselves. And, when the instrument, the expression, our divinity, starts to chant, to vibrate, then one only need inhabits us, is to open wholly and to give little by little what inhabits us. And, in these states of being, the eternal father, our god, our creator, passes in us as the source flows in its bed. And this state of being, this joy, revives everything in our being, regenerates our energies, gives back light and brilliance to the intelligence, wings to the spirit—and our body then starts its ascent in its real body.

And the luminous, brilliant, vibrant grail then opens, to our own bodies, other times, other spaces, other views, sensations, other emotions. Thus, a life, a being, discovers the

abodes of his father; the ones that our father has known to interlink the ones in the others and upon the others, even inside our temple. And, in this place, we discover what is eternity. Because, in our comprehension, the time is the limit of any thing and of any being, the line, the demarcation, the form, the foundation, the personality. But, when we accede to this luminous state of being, then the temple itself is in continual movement: it constructs itself and expands and chants continually. And its melodies are vibrant and express themselves ad infinitum in its messages, in its expression, in its colours.

The eternal, when it takes effect in our dwellings, reveals to us what is eternity, that is its own time to him, the time where nothing is stagnant because, in this state of experience, the breath passes and passes again continually. The breath of his spirit is stronger than all the leavens of his whole creation. And this effect has the might to make known to us joy, happiness, because, in this place, whoever cannot seize anything; nothing is perceptible and everything prospers. As soon as you will put your hands on an object and that you will be able to seize it, you inhabit in a time, a space, there where any thing has a beginning and an end. But the space that is reserved by the father, creator, god, to all these lives, is there as an offering to our father by all these lives on this tray of light.

It is often difficult to open a door and more difficult to close another one to go forwards and to discover that what awaits us is always greater. But, in our conceptions, the pretentious one believes that he can, in his intelligence, hold, understand, bear, seize the greatest. And this ambition, these erroneous pretensions reduce to nothing our possibilities. If you cannot act any more, if you cannot create any more, think, if you cannot guide your vehicle any more, then thank your father; he offers you the occasion to rest – and will know, himself, to guide you. And, in this abandonment, the apprenticeship, the absorption of the truth, of his energy, of his love, then starts. Out of these fields, each life is in its wild state; all beautiful but bearing little power.

The walk of the living one, of the wise one, of the experience, in this sense is elating, and nobody, whatever might be his rank in the hierarchy of the universe, can pre-

tend to know what his god, his creator, his father, can offer him, grant him. And our god, our father and creator, will remain, upon us all, surprising, because he knows how to make shine our hearts, how to open our heavens, how to give wings to those who cannot walk any more, how to create to those who are empty. Men and all and each one, we are these small boats, these sails, and his breath bears us, moves us about always in new experiences, in renewed states of being, refreshed. And, for this, we are all thankfulness, gratitude. And all, in this chant, in this communion, in this unity of the ensembles, we become his bliss. Amen.

GO TO MEET YOUR GOD

AV. Father, my Creator, my God, in our dwellings we receive You, in our intimacy we welcome You, Father. In this dimension not yet revealed, that place in this space where the time collapses, in this silent light, each one of our lives is elevated to its essence, to your essence, Father. Blessed be this action, your action in our dwellings. Amen.

CENT.NOM ::

Fach day, elevate yourself to your summit, to the highest of yourself, under the sight, under the warmth and under the action, the direct effect of your sun, of your divinity. In this space, in your chamber, in the egg of your cosmic, then you will be able to progress, retrieve your chant, to be instructed, nourished, healed. This sun, in yourself, enlightens your whole personality, your individuality, your projects, your actions. And the whole, the ensemble, the entire space, your cosmic, in the word, is named divinity. Each life has received its temple, its dwelling, god's abode. Every day, you will have to enter, by choice, by decision, discernment, by desire, by love, in your own fire, this inner sun; the one that animates the breath, the spirit, the order of all your structures. In this state of consciousness, in this acting, then our father, god, creator, rises up and takes possession of our whole being, of our whole space, of our whole divinity.

Our father, in this level of consciousness, rises up, activates himself and guides us: he instructs us. And such

as a father to his children, he pours forth, in each one of us, his love, his energy, his almighty vitality. Certain wise ones name this state of consciousness, the encounter with god. Because the one who rises up in his level of consciousness, by his gesture, to this state of being of his divinity, then allows, to his creator, god, father, to deploy himself in his own dwelling. Our father, creator, god, has deposited, in each one of us, in each one of his lives, his might, his effect. And the man – the woman, the child, the wise one, the guide, the healer, the teacher – becomes, in this state of being, the word, the action, the will, the effect, the transformation, the life, the love of his creator, god, father. Because the father has deposited, in each one of his lives, a grain of his own source, a star: a sun that only asks to take effect, might, power, influence of action.

When you will have at last understood that you must go each day in this place, in your temple, in your divinity, in the celestial egg, to go back to your roots in the energy of your creator, father, god. In this place, we are appeased, liberated, peace, love, wisdom, silence; a might, a chant, the harmony upon all and everything: the very equilibrium of the source, of our father, creator, god.

TRINITARIAN PRINCIPLE .:

In this place, you will be able to live me, your point zero: the quadrature of any evolution attaining full maturity. In this place, each life, each creature bears, by this total peace, by the energy of his love, bears the clear vision. Because, in this place, the time, the experience, the real-life experiences do not make any pressure, oppressions, disorders any more, upon this life, this wise one, this child, this man, this woman, this life.

CENT.NOM ::

Each specie, family, lives, in its space, in its condition, under these laws. And each member of these families can, under this effect, flourish in a determined garden by our father, creator, god. A worker, an artisan, an artist, a scientist, a medical doctor, engineer, architect and many others, religious ones, family, father, mother, all these beings, all these men, all these human beings in activity,

can, under this new enlightenment, make descend in their place, in their time, the love of our father, his effect, there where the laws, your laws are but mediocre restrictions to the blossoming of these lives.

The head of a family has his laws, a boss has his laws, a government has its laws, each religion has its laws and even your knowledge, your sciences, your learnings are under your laws because the law that the man discovers is, in general, the one that he bears, vehicles and in which he nourishes himself. Out of the laws, the disorder, the anarchy, the trouble, the doubts are the fruit of the beings that live without rules. After a long apprenticeship, after a long experience, the good man, wise, well intentioned, is, through effect, moved about, elevated in the superior space of his own being, of his divinity, of his god. And, in this place, the man discovers compassion, the different patiences, the art of living, and becomes effect, might, by ennobling the very interior of each one of the laws imposed in any field. And, according to the level of consciousness, the level of the state of being, the same law can be tyrannical, glorious, love, direct effect of our creator. The level of consciousness of our state of being changes completely our intelligence, our comprehensions, visions, and enlightens our wisdoms.

And, under this superior sun, everything takes to movement, everything is abundance and everything chants and is harmony. In these spaces, in these places and under this light, under your divinity, you will not pursue any projects any more, you will no more edify principles, you will not construct any more any false truths, you will not trouble anyone and, above all, yourself, because in this place, you are project, love, effect, order and law upon yourself. And, in this wisdom and under this enlightenment, you will be abundance, source and the very sun of your creator. In this space and place, the men will prosper without pride, without ambitions, only through love. And each man, life, will bear so much fruit that he will be able to be, as an example, the equal of many fruit trees, many kinds of wheat, many fields and forests. Because each plant, in the universe of the creation, in nature, bears and vehicles this effect of the superior rule, of the divinity; the effect of our fa-

ther, creator, god.

And what the man soils, destroys, he will have, in the wisdom, to abstain himself to take the wrong action, because everything that you will soil, you will have to clean it, purify it. And if you have borne anger, you will have to come back under you own breath, by the path of the appeasement, the peace. In this place, the equilibrium is recovered. And each member of the creation finds his place, and does not struggle any more, and does not combat any more, and does not wage war any more under the standard of their own glory. Because to glorify oneself, by destroying other families, is a sword of Damocles upon our own lives.

If you bear pain, you will know, on your path, to become healer. If you bear misfortune, you will know, on your path, to bring happiness, because such is the path of our evolutions: this path remains straight, without compromises and without distortions, because, in this place, our wills have no effect. And the one who places his will in the superior will of his father, creator, god, the one who places his love in the heart of the eternal, the one who places his intelligence in the breath of the spirit of his father, creator, god, then can, from the instant, frequent the different abodes of his father, the different spaces of his conscience and will be instructed under the different suns of the eternal. And the eternal has deposited, in each one of our dwellings, this multitude of suns.

And you will have but to take the step, the gesture and the action, under these lights that are all confined, gathered together, made cores, in your divinity. And these spaces, these places, these times will deploy themselves in time and place, when you will start to frequent yourself, to frequent your divinity and to encounter your god. And, in this instant, the humanity of our father makes itself be heard in our own humanity, and the glory of all these celestial gems will make itself be heard, by your creator, in your divinity. And your conscience will intake the breath, in the spirit that inhabits you, through the path of your god. On the path of the experience, the man, after many detours, after many errings, sufferings, failures, deceptions, pains, has, by the force of the events, has the oppor-

tunity, in spite of himself, to enter in this celestial space in his own divinity, there where the storm does not make itself be heard any more, there where disorder does not deport your step, your gesture and your intention.

The one who accedes by accident, by fatigue, despair, by intention, by elevation, by love, in his divinity, whatever might be the reasons, this being receives then the supreme life: an unspeakable happiness, peace, there where the music does not need the orchestra any more, there where the chant spreads out as the waves upon its ocean of love. Man, **go to meet your god**, you will be able to receive and to hear the blessing of your father, the learnings, the energy of your creator, and the very love of our god that is, in our essences, the very fluid of our father, of our joy, recovery. Amen.

SUMMARY OF THE QUESTIONS

TOME 6

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BIOGRAPHICAL NOTE

Alain Vautrin, of French origin, was born in Staoueli, Algeria, on January 11th 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 6th 1957, he has worked at different trades.

His life experience has allowed him to take up a scope of different 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 different teachers such as Lise Grothé, watercolourist, Robert Girard, animalier, 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 Montreal.

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 (1960-64)
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, England, till 1968. International tours.
Teacher, choreographer and painter, writer and as a spare-time activity, actor.
Winner of the 8th edition 2001 and of the 10th 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 elevate your world at the might of your aspirations.” Alain Vautrin.

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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

The school of wisdom has as a purpose to educate, to transform, transmute, to elevate, to enlighten, to vivify, to accentuate the divine essence that our wise one bears since his birth. The school of wisdom has as a purpose to make blossom the grain, to blossom this conscience and to expand, under all the enlightenments, the different facets of the sciences of life, of the power of the movement. And, through these variations in our wise one, his luminous frequency modulates itself, changes itself. And his individual expression is enlightened and bears all the variations of the light passing by a multitude of experiences at expressed nuances, manifested under your sights, by the colour: effects of the variations of luminous frequencies.

Our wise one, at this stage, can hear, understand and spread his action, has echo on all the emotions that man bears in his expression, in his image, in his asset. The school of wisdom has as a principal purpose to transform, to transmute, in the same moment, at the same time, the infinitely small in infinitely great and the infinitely great in infinitely small. And everything must be done gently and everything must, upon this life, inside yourself, flow on you as all the greatest movements of energy: principles, rules and laws of the life of the father.

This step that few take allows—to the one who lets himself be guided in this space, in this upper chamber: inside this luminous canopy—to our wise one then to receive what is dictated by the father for the ensemble, for his family. Few pass in this inner place but, in this case, the number is not important because the number will be able, in any case, to receive the directives, the superior plan. And all, inside these directives, will be able to blossom, move about, evolve and find again their original integrity.

CENT.NOM
The spiritual source